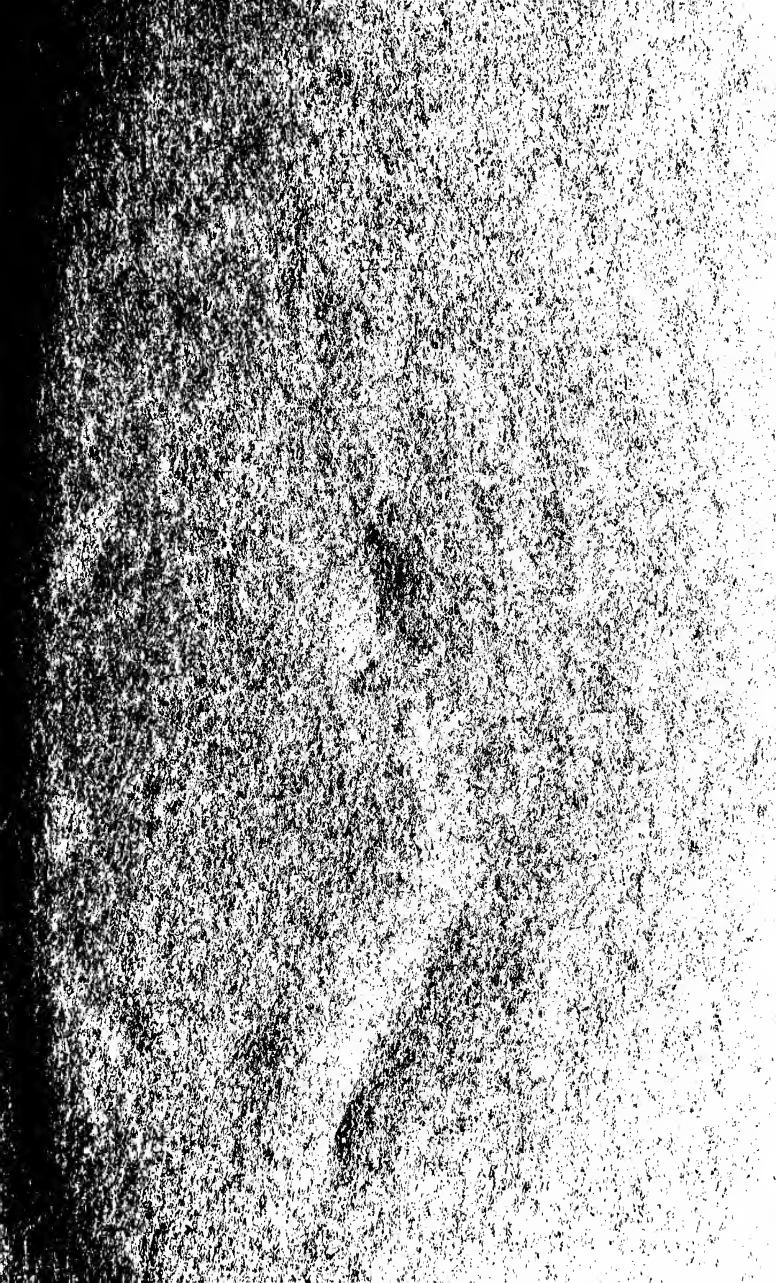
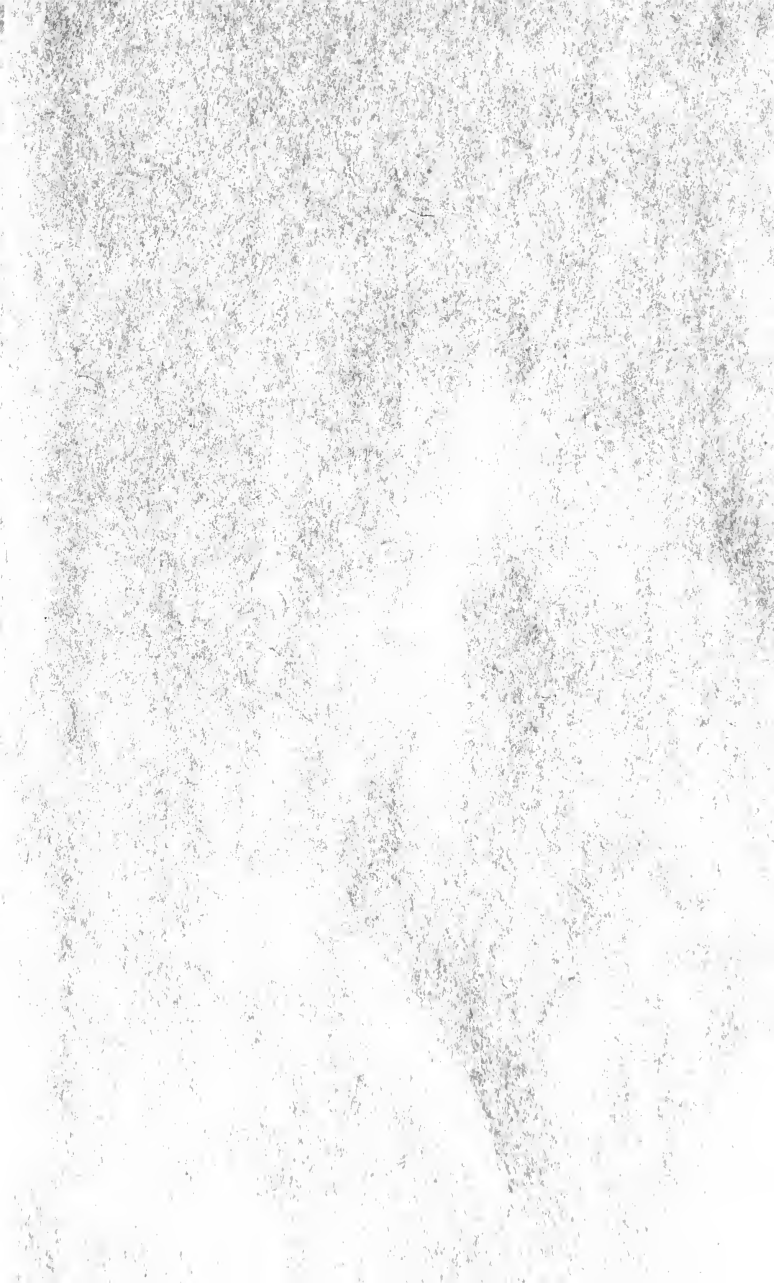




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To Tiva.

from her Mamma.

Christmas 1889.

May you be transported  
to the realms of the "White  
Camphor."





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## PUBLISHER'S ANNOUNCEMENT

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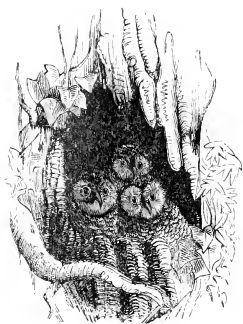


THE often expressed desire on this side of the Atlantic for a popular and illustrated edition of the admirable translation of "The Arabian Nights," by that distinguished Arabic scholar Edward William Lane, has induced the publication of the present volume.

For nearly two hundred years "The Arabian Nights' Entertainments" has been a standard in English literature, while its enduring popularity is attested by a translation into almost every modern language. To Antoine Galland, a Frenchman, dispatched by the illustrious Colbert to the East in 1679 to collect curious manuscripts, the world is indebted for its knowledge of these marvellous creations of Eastern marvel and splendor. Many editions have been issued, but it has been reserved for the facile pen of Mr. Lane to clothe these stories in new interest and beauty, and to give them a depth and feeling which could only be attained by the author's long life spent among Oriental Nations, and by making a study of their daily lives and modes of thought.

The editors have carefully followed the plan of Mr. Lane, except that they have incorporated many of his foot-notes in the text of the stories, as being clearer to the reader, and as adding much thereby to the interest of the narratives. The version from the Arabic has been so rendered by Mr. Lane that, while the engrossing interest of the stories has been vividly kept up, the passages that often offend taste and propriety in the older editions have been here gracefully modified, thus much better adapting the work to family and general reading.

Attention is called to the beautiful text illustrations engraved on wood from the original Lane designs, expressly for this edition.





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## INTRODUCTION.

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**I**N THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL. Praise be to God, the Beneficent King, the Creator of the Universe, who hath raised the heavens without pillars, and spread out the earth as a bed; and blessing and peace be on the lord of apostles, our lord and our master Mahomet and his Family; blessing and peace, enduring and constant, unto the day of judgment.

To proceed. — The lives of former generations are a lesson to posterity; that a man may review the remarkable events which have happened to others, and be admonished; and may consider the history of people of preceding ages, and of all that hath befallen them, and be restrained. Extolled be the perfection of Him who hath thus ordained the history of former generations to be a lesson to those which follow. Such are the Tales of a Thousand and One Nights, with their romantic stories and their fables.

It is related (but God alone is all-knowing as well as all-wise, and all-mighty, and all-bountiful), that there was, in ancient times, a King of the countries of India and China, possessing numerous troops, and guards, and servants, and domestic dependants: and he had two sons: one of whom was a man of mature age; and the other, a youth. Both of these princes were brave horsemen; but especially the elder, who inherited the kingdom of his father, and governed his subjects with such justice that the inhabitants of his country and whole empire loved him. He was called King Shahriar: his younger brother was named Shahzeman, and was King of Samarcand. The administration of their governments was conducted with rectitude, each of them ruling over his subjects with justice during a period of twenty years, with the utmost enjoyment and happiness. After this period the elder King felt a strong desire to see his brother, and ordered his Vizier to repair to him and bring him.

Having taken the advice of the Vizier on this subject, he immediately gave orders to prepare handsome presents, such as horses adorned with gold and costly jewels, and memlooks and beautiful virgins, and expensive stuffs. He then wrote a letter to his brother, expressive of his great desire to see him; and having sealed it, and given it to the Vizier, together with the presents above-mentioned, he ordered the minister to strain his nerves, and tuck up his skirts, and use all expedition in returning. The Vizier answered, without delay, I hear and obey; and forthwith prepared for the journey: he packed his baggage, removed the burdens, and made ready all his provisions within three days; and on the fourth day he took leave of the King Shahriar, and went forth towards the deserts and wastes. He proceeded night and day; and each of the kings under the authority of King Shahriar by whose residence he passed came forth to meet him, with costly presents and gifts of gold and silver, and entertained him three days; after which, on the fourth day, he

accompanied him one day's journey, and took leave of him. Thus he continued on his way until he drew near to the city of Samarcand, when he sent forward a messenger to inform King Shahzeman of his approach. The messenger entered the city, inquired the way to the palace, and introducing himself to the King kissed the ground before him, and acquainted him with the approach of his brother's Vizier; upon which Shahzeman ordered the chief officers of his court, and the great men of his kingdom, to go forth a day's journey to meet him; and they did so; and when they met him, they welcomed him, and walked by his stirrups until they returned to the city. The Vizier then presented himself before the King Shahzeman, greeted him with a prayer for the divine assistance in his favour, kissed the ground before him, and informed him of his brother's desire to see him: after which he handed to him the letter. The King took it, read it, and understood its contents; and answered by expressing his readiness to obey the commands of his brother. But, said he (addressing the Vizier), I will not go until I have entertained thee three days. Accordingly, he lodged him in a palace befitting his rank, accommodated his troops in tents, and appointed them all things requisite in the way of food and drink; and so they remained three days. On the fourth day he equipped himself for the journey, made ready his baggage, and collected together costly presents suitable to his brother's dignity.

These preparations being completed, he sent forth his tents, and camels, and mules, and servants, and guards; appointed his Vizier to be governor of the country during his absence; and set out towards his brother's dominions. At midnight, however, he remembered that he had left in his palace an article which he should



Shahzeman after having killed his adulterous Wife.

have brought with him; and having returned to the palace to fetch it, he there beheld his wife sleeping in his bed, and attended by a male negro slave, who had fallen asleep by her side. On beholding this scene, the world became black before his eyes; and he said within himself, If this is the case when I have not departed from the city, what will be the conduct of this vile woman while I am sojourning with my brother? He then drew his sword, and slew them both in the bed: after which he immediately returned, gave orders for departure, and journeyed to his brother's capital.

Shahriar, rejoicing at the tidings of his approach, went forth to meet him, saluted him, and welcomed him with the utmost delight. He then ordered that the city should be decorated on the occasion, and sat down to entertain his brother with cheerful conversation; but the mind of King Shahzeman was distracted by reflections upon the conduct of his wife; excessive grief took possession of him; and his countenance became sallow, and his frame emaciated. His brother observed his altered condition, and, imagining that it was occasioned by his absence from his dominions, abstained from troubling him or asking respecting the cause, until after the lapse of some days, when at length he said to him, O my brother, I perceive that thy body is emaciated, and thy countenance is become sallow. He answered, O brother, I have an internal sore: and he informed him not of the conduct of his wife which he had witnessed. Shahriar then said, I wish that thou wouldst go out with me on a hunting excursion: perhaps thy mind might be so diverted:—but he declined; and Shahriar went alone to the chase.

Now there were some windows in the King's palace commanding a view of his garden: and while his brother was looking out from one of these, a door of the palace was opened, and there came forth from it twenty females and twenty male black slaves, and the King's wife, who was distinguished by extraordinary beauty



and elegance, accompanied them to a fountain, where they all disrobed themselves and sat down together. The King's wife then called out, O Masoud! and immediately a black slave came to her, and embraced her; she doing the like. So also did the other slaves and the women; and all of them continued revelling together until the close of the day. When Shahzeman beheld this spectacle, he said within himself, By Allah! my affliction is lighter than this! His vexation and grief were alleviated, and he no longer abstained from sufficient food and drink.

When his brother returned from his excursion, and they had saluted each other, and King Shahriar observed his brother, Shahzeman, that his colour had returned, that his face had recovered the flush of health, and that he ate with appetite, after his late abstinence, he was surprised and said, O my brother, when I saw thee last, thy countenance was sallow, and now thy colour has returned to thee: acquaint me with thy state.—As to the change of my natural complexion, answered Shahzeman, I will inform thee of its cause; but excuse my explaining to thee the return of my colour.—First, said Shahriar, relate to me the cause of the change of thy proper complexion, and of thy weakness: let me hear it.—Know then, O my brother, he answered, that when thou sentest thy Vizier to me to invite me to thy presence, I prepared myself for the journey, and when I had gone forth from the city I remembered that I had left behind me the jewel that I have given thee; I therefore returned to my palace for it, and there I found my wife sleeping in my bed, and attended by a black male slave; and I killed them both, and came to thee; but my mind was occupied with reflections upon this affair, and this was the cause of the change of my complexion, and of my weakness: now, as to the return of my colour, excuse my informing thee of its cause. But when his brother heard these words, he said, I conjure thee by Allah that thou acquaint me with the cause of the return of thy colour: so he repeated to him all that he had seen. I would see this, said Shahriar, with my own eye.—Then, said Shahzeman, give out that thou art going again to the chase, and conceal thyself here with me, and thou shalt witness this conduct, and obtain ocular proof of it.

Shahriar, upon this, immediately announced that it was his intention to make another excursion. The troops went out of the city with the tents, and the King followed them; and after he had reposed awhile in the camp, he said to his servants, Let no one come in to me: and he disguised himself, and returned to his brother in the palace, and sat in one of the windows overlooking the garden; and when he had been there a short time, the women and their mistress entered the garden with the black slaves, and did as his brother had described, continuing so until the hour of the afternoon prayer.

When King Shahriar beheld this occurrence, reason fled from his head, and he said to his brother Shahzeman, Arise, and let us travel whither we please, and renounce the regal state, until we see whether such a calamity as this has befallen any other person like unto us; and if not, our death will be preferable to our life. His brother agreed to his proposal, and they went out from a private door of the palace, and journeyed continually, days and nights, until they arrived at a tree in the midst of a meadow, by a spring of water, on the shore of the sea. They drank of this spring, and sat down to rest; and when the day had a little advanced, the sea became troubled before them, and there arose from it a black pillar, ascending towards the sky, and approaching the meadow. Struck with fear at the sight, they climbed up into the tree, which was lofty; and thence they gazed to see what this might be: and behold it was a Genie, of gigantic stature, broad-fronted and bulky, bearing on his head a chest. He landed and came to the tree into which the two Kings had climbed, and, having seated himself beneath it, opened the chest and took out of it another box, which he also opened: and there came forth from it a young woman, fair and beautiful, like the shining sun. When the Genie cast his eyes upon her, he said, O lady of noble race, whom I carried off on thy wedding-night, I have a desire to sleep a little; and he placed his head upon her knee and

slept. The damsel then raised her head towards the tree, and saw there the two Kings; upon which she removed the head of the Genie from her knee, and having placed it on the ground, stood under the tree, and made signs to the two Kings as though she would say, Come down, and fear not this Afrite.<sup>1</sup> They answered her, We conjure thee by Allah that thou excuse us in this matter. But she said, I conjure you by the same that ye come down; and if you do not, I will rouse this Afrite, and he shall put you to a cruel death. So, being afraid, they came down to her; and after they had remained with her as long as she required, she took from her pocket a purse, and drew out from this a string, upon which were ninety-eight seal rings; and she said to them, Know ye what are these? They answered, We know not. The owners of these rings, said she, have all of them had the same conversation with me which ye have, unknown to this foolish Afrite; therefore, give me your two rings, ye brothers. So they gave her their two rings from their fingers; and she then said to them, This Afrite carried me off on my wedding-night, and put me in the box, and placed the box in the chest, and affixed to the chest seven locks, and deposited me, thus imprisoned, in the bottom of the roaring sea, beneath the dashing waves; not knowing that, when one of our sex desires to accomplish any object, nothing can prevent her. In accordance with this, says one of the poets:—

Never trust in women; nor rely upon their vows;  
 For their pleasure and displeasure depend upon their passions.  
 They offer a false affection; for perfidy lurks within their clothing.  
 By the tale of Joseph be admonished, and guard against their stratagems.  
 Dost thou not consider that Eblis ejected Adam by means of woman?

And another poet says:—

Abstain from censure; for it will strengthen the censured, and increase desire into violent passion.  
 If I suffer such passion, my case is but the same as that of many a man before me:  
 For greatly indeed to be wondered at is he who hath kept himself safe from woman's artifice.

When the two Kings heard these words from her lips, they were struck with the utmost astonishment, and said one to the other, If this is an Afrite, and a greater calamity hath happened unto him than that which hath befallen us, this is a circumstance that should console us; and immediately they departed, and returned to the city.

As soon as they had entered the palace, Shahriar caused his wife to be beheaded, and in like manner the women and black slaves; and thenceforth he made it his regular custom, every time that he took a virgin to his bed, to kill her at the expiration of the night. Thus he continued to do during a period of three years; and the people raised an outcry against him, and fled with their daughters, and there remained not a virgin in the city of a sufficient age for marriage. Such was the case when the King ordered the Vizier to bring him a virgin according to his custom; and the Vizier went forth and searched, and found none; and he went back to his house enraged and vexed, fearing what the King might do to him.

Now the Vizier had two daughters; the eldest of whom was named Sheherazade, and the younger Dinarzade. The former had read various books of histories, and the lives of preceding kings, and stories of past generations; it is asserted that she had collected together a thousand books of histories, relating to preceding generations and kings, and works of the poets; and she said to her father on this occasion, Why do I see thee thus changed, and oppressed with solicitude and sorrows? It has been said by one of the poets:—

Tell him who is oppressed with anxiety, that anxiety will not last:  
 As happiness passeth away, so passeth away anxiety.

<sup>1</sup> Afrite: a powerful evil Genie.

When the Vizier heard these words from his daughter, he related to her all that had happened to him with regard to the King: upon which she said, By Allah, O my father, give me in marriage to this King: either I shall die, and be a ransom for one of the daughters of the Mahometans, or I shall live, and be the cause of their deliverance from him.—I conjure thee, by Allah, exclaimed he, that thou expose not thyself to such a peril; but she said, it must be so. Then, said he, I fear for thee that the same will befall thee that happened in the case of the ass and the bull and the husbandman.—And what, she asked, was that, O my father?

Know, O my daughter, said the Vizier, that there was a certain merchant who possessed wealth and cattle, and had a wife and children; and God, whose name be exalted, had also endowed him with the knowledge of the languages of beasts and birds. The abode of this merchant was in the country; and he had, in his house, an ass and a bull. When the bull came to the place where the ass was tied, he found it swept and sprinkled; in his manger were sifted barley and sifted cut straw, and the ass was lying at his ease; his master being accustomed only to ride him occasionally, when business required, and soon to return: and it happened, one day, that the merchant overheard the bull saying to the ass, May thy food benefit thee! I am oppressed with fatigue, while thou art enjoying repose: thou eatest sifted barley, and men serve thee; and it is only occasionally that thy master rides thee, and returns; while I am continually employed in ploughing, and turning the mill. The ass answered, When thou goest out to the field, and they place the yoke upon thy neck, lie down, and do not rise again, even if they beat thee; or if thou rise, lie down a second time; and when they take thee back, and place the beans before thee, eat them not, as though thou wert sick: abstain from eating and drinking a day, or two days, or three; and so shalt thou find rest from trouble and labour. Accordingly, when the driver came to the bull with his fodder, he ate scarcely any of it: and on the morrow, when the driver came again to take him to plough, he found him apparently quite infirm: so the merchant said, Take the ass, and make him draw the plough in his stead all the day. The man did so; and when the ass returned at the close of the day, the bull thanked him for the favour



The Ass at Plough.

he had conferred upon him by relieving him of his trouble on that day; but the ass returned him no answer, for he repented most grievously. On the next day, the ploughman came again, and took the ass, and ploughed with him till evening; and the ass returned with his neck flayed by the yoke, and reduced to an extreme state of weakness, and the bull looked upon him, and thanked and praised him. The ass exclaimed, I was living at ease, and nought but my meddling hath injured me! Then said he to the bull, Know that I am one who would give thee good advice: I heard our master say, If the bull rise not from his place, take him to the butcher, that he may kill him, and make a nata<sup>1</sup> of his skin: I am therefore in fear for thee, and so I have given thee advice; and peace be on thee! When the bull heard these words of the ass, he thanked him, and said, To-morrow I will go with alacrity:—so he ate the whole of his fodder, and even licked the manger.—Their master, meanwhile, was listening to their conversation.

On the following morning, the merchant and his wife went to the bull's crib, and

<sup>1</sup> A large piece of leather with a running string all around the edge, which, being drawn, converts it into a bag for carrying provisions; when spread it serves for a table.

sat down there; and the driver came and took out the bull; and when the bull saw his master, he shook his tail, and showed his alacrity by sounds and actions, bounding about in such a manner that the merchant laughed until he fell backwards. His wife, in surprise, asked him, At what dost thou laugh? He answered, At a thing that I have heard and seen; but I cannot reveal it; for if I did I should die. She said, Thou must inform me of the cause of thy laughter, even if thou die.—I cannot reveal it, said he: the fear of death prevents me.—Thou laughedst only at me, she said; and she ceased not to urge and importune him until he was quite overcome and distracted. So he called together his children, and sent for the Cadi<sup>1</sup> and witnesses, that he might make his will, and reveal the secret to her, and die: for he loved her excessively, since she was the daughter of his paternal uncle, and the mother of his children, and he had lived with her to the age of a hundred and twenty years. Having assembled her family and his neighbours, he related to them his story, and told them that as soon as he revealed his secret he must die; upon which every one present said to her, We conjure thee by Allah that thou give up this affair, and let not thy husband, and the father of thy children, die. But she said, I will not desist until he tell me, though he die for it. So they ceased to solicit her; and the merchant left them, and went to the stable to perform the ablution, and then to return, and tell them the secret, and die.

Now he had a cock, with fifty hens under him, and he had also a dog; and he heard the dog call to the cock and reproach him, saying, Art thou happy when our master is going to die? The cock asked, How so?—and the dog related to him the story; upon which the cock exclaimed, By Allah! our master has little sense: I have *fifty* wives; and I please this and provoke that; while *he* has but *one* wife, and cannot manage this affair with her: why does he not take some twigs of the mulberry-tree, and enter her chamber, and beat her until she dies or repents? She would never, after that, ask him a question respecting anything.—When the merchant heard the words of the cock, as he addressed the dog, he recovered his



The Dog and the Cock.

reason, and made up his mind to beat her. Now, said the Vizier to his daughter Sheherazade, perhaps I may do to thee as the merchant did to his wife. She asked, And what did he? He answered, He entered her chamber, after he had cut off some twigs of the mulberry-tree, and hidden them there; and then said to her, Come into the chamber, that I may tell thee the secret while no one sees me, and then die: and when she had entered, he locked the chamber-door upon her, and beat her until she became almost senseless, and cried out, I repent:—and she kissed his hands and his feet, and repented, and went out with him; and all the company and her own family rejoiced; and they lived together in the happiest manner until death.

When the Vizier's daughter heard the words of her father, she said to him, It must be as I have requested. So he arrayed her, and went to the King Shahriar. Now she had given directions to her young sister, saying to her, When I have gone to the King, I will send to request thee to come; and when thou comest to me, and seest a convenient time, do thou say to me, O my sister, relate to me some strange story to beguile our waking hour:—and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance.

<sup>1</sup> The Cadi is a judge; but in small towns he often acts as a lawyer or notary.

Her father, the Vizier, then took her to the King, who, when he saw her, was rejoiced, and said, Hast thou brought me what I desired? He answered, Yes. When the King, therefore, introduced himself to her, she wept; and he said to her, What aileth thee? She answered, O King, I have a young sister, and I wish to take leave of her. So the King sent to her, and she came to her sister, and embraced her: and sat near the foot of the bed: and after she had waited for a proper opportunity, she said, By Allah! O my sister, relate to us a story to beguile the waking hour of our night. Most willingly, answered Sheherazade, if this virtuous king permit me. The King, hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one, Sheherazade commenced her recitations.



Shahriar unveiling Sheherazade

## CHAPTER I.

Commencing with the First Night, and ending with part of the Third.

## THE STORY OF THE MERCHANT AND THE GENII.

It has been related to me, O happy King, said Sheherazade, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and, the heat oppressing him, he sat under a tree, in a garden, and put his hand into his saddle-bag, and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone, and immediately there appeared before him an Afrite, of enormous height, who holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atest the date, and throwest aside the stone, it struck my son upon the chest, and, as fate had decreed against him, he instantly died.

The merchant on hearing these words, exclaimed, Verily to God we belong, and verily to him we must return! There is no strength nor power but in God, the High, the Great. If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. The Genie answered, Thy death is indispensable, as thou hast killed my son: and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Genie, I commit my affair unto God, for no one can avoid what He hath decreed: and he continued his lamentation, repeating the following verses:—

Time consists of two days; this, bright; and that, gloomy: and life of two moieties; this, safe; and that, fearful.

Say to him who hath taunted us on account of misfortunes, Doth fortune oppose any but the eminent?

Dost thou not observe that corpses float upon the sea, while the precious pearls remain in its furthest depths?

When the hands of time play with us, misfortune is imparted to us by its protracted kiss.

In the heaven are stars that cannot be numbered; but none is eclipsed save the sun and the moon.

How many green and dry trees are on the earth; but none is assailed with stones save that which beareth fruit!

Thou thoughtest well of the days when they went well with thee, and fearest not the evil that destiny was bringing.

—When he had finished reciting these verses, the Genie said to him, Spare thy words, for thy death is unavoidable.

Then said the merchant, Know, O Afrite, that I have debts to pay, and I have much property, and children, and a wife, and I have pledges also in my possession; let me, therefore, go back to my house, and give to every one his due, and then I will return to thee: I bind myself by a vow and covenant that I will return to thee, and thou shalt do what thou wilt; and God is witness of what I say. Upon this,

the Genie accepted his covenant, and liberated him: granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him: upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family until the end of the year: when he took his grave-clothes under his arm, bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself; his family raising cries of lamentation, and shrieking.

He proceeded until he arrived at the garden before mentioned; and it was the first day of the new year; and as he sat, weeping for the calamity which he expected soon to befall him, a sheikh,<sup>1</sup> advanced in years, approached him, leading a gazelle with a chain attached to its neck. This sheikh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Genii? The merchant therefore informed him of what had befallen him with the Afrite, and of the cause of his sitting there; at which the sheikh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful! if it were engraved upon the intellect, it would be a lesson to him who would be admonished! And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee with this Afrite. So he sat down, and conversed with him. And the merchant became almost senseless; fear entered him, terror, and violent grief, and excessive anxiety. And as the owner of the gazelle sat by his side, lo! a second sheikh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Genii: and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheikh, with a dapple mule; and he asked them the same question, which was answered in the same manner.

Immediately after the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert: and this dust subsided, and behold, the Genie, with a drawn sword in his hand; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son, the vital spirit of my heart. And the merchant wailed and wept; and the three sheikhs also manifested their sorrow by weeping and crying aloud, and wailing: but the first sheikh, who was the owner of the gazelle, recovering his self-possession, kissed the hand of the Afrite, and said to him, O thou Genie, and crown of the kings of the Genii, if I relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheikh: if thou relate to me the story, and I find it to be as thou hast said, I will give up to thee a third of my claim to his blood.

#### THE STORY OF THE FIRST SHEIKH AND THE GAZELLE.

THEN said the sheikh, Know, O Afrite, that this gazelle is the daughter of my paternal uncle, and she is of my flesh and my blood. I took her as my wife when she was young, and lived with her about thirty years; but I was not blessed with a child by her; so took to me a concubine slave, and by her I was blessed with a male child, like the rising full moon, with beautiful eyes, and delicately-shaped eyebrows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period I unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

<sup>1</sup> A title of respect given only to Mahometans: it signifies literally "an old man."

Now my cousin, this gazelle, had studied enchantment and divination from her early years; and, during my absence, she transformed the youth above mentioned



Transformation of the Concubine into a Cow

into a calf, and his mother into a cow; and committed them to the care of the herdsman: and when I returned, after a long time, from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice; when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my concubine, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife in my hand, and prepared myself to slaughter her; upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her; and he did so, but found in her neither fat nor flesh, nor anything but skin and bone; and I repented of slaughtering her, when repentance was of no avail. I therefore gave her to the herdsman, and said to him, bring me a fat calf: and he brought me my son, who was transformed into a calf. And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow, and let this—

Here Sheherazade perceived the light of morning, and discontinued the recitation with which she had been allowed thus far to proceed. Her sister said to her, How excellent is thy story! and how pretty! and how pleasant! and how sweet!—but she answered, What is this in comparison with that which I will relate to thee in the next night, if I live, and the King spare me! And the King said, By Allah, I will not kill her until I hear the remainder of her story. Thus they pleasantly passed the night until the morning, when the King went forth to his hall of judgment, and the Vizier went thither with the grave-clothes under his arm; and the King gave judgment, and invested and displaced, until the close of the day, without informing the Vizier of that which had happened; and the minister was greatly astonished. The court was then dissolved; and the King returned to the privacy of his palace.

[On the second and each succeeding night, Sheherazade continued so to interest King Shahriar by her stories as to induce him to defer putting her to death, in expectation that her fund of amusing tales would soon be exhausted; and as this is expressed in the original work in nearly the same words at the close of every night, such repetitions will in the present translation be omitted.]

When the sheikh, continued Sheherazade, observed the tears of the calf, his heart sympathised with him, and he said to the herdsman, Let this calf remain with the cattle.—Meanwhile the Genie wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Genii, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat: but I could not do it; so I ordered the herdsman to take it back; and he took him, and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news. I answered, Well: and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family;



and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my condition become so degraded in thy opinion, that thou bringest before me strange men?—Where, said I, are any strange men? and wherefore didst thou weep and laugh? She answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his mother; and this was the reason of my laughter: but as to the reason of my weeping, it was on account of his mother, because his father had slaughtered her. And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Genie, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and



The Herdsman introducing his Daughter to the Sheikh.

arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart. O maiden, said I, if thou wilt restore him, all the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise I shall not be secure from her artifice. On hearing, O Genie, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee. So, when she heard this, she took a cup, and filled it with water, and repeated a

spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed: but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted!—upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and to thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: and I married to him, O Genie, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result.—This is my story. The Genie said, This is a wonderful tale; and I give up to thee a third of my claim to his blood.

The second sheikh, the owner of the two hounds, then advanced, and said to the Genie, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Genie answered, Yes.

#### THE STORY OF THE SECOND SHEIKH AND THE TWO BLACK HOUNDS.

THEN said the sheikh, Know, O lord of the kings of the Genii, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold<sup>1</sup> and I opened a shop to sell and buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him in the bath, and clad him in a costly suit of my own clothing; after which we sat down together to eat; and I said to him, O my brother, I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him. My other brother then set forth on a journey; and after a year returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel, and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befall us, in which case each of us shall take a thousand pieces, with which to traffic. Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three thousand pieces of gold; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise; and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which

<sup>1</sup> These are dinars, in value about ten shillings each.

we arrived at a city, where we sold our merchandise; and for every piece of gold we gained ten.

And when we were about to set sail again, we found on the shore of the sea a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness? If so, I will requite thee for them. I answered, Yes, I have those qualities, though thou requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country; for I give myself to thee: act kindly towards me; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing; and let not my present condition at all deceive thee. When I heard these words, my heart was moved with tenderness towards her, in order to the accomplishment of a purpose of God, to whom be ascribed all might and glory; and I took her, and clothed her, and furnished for her a place in the ship in a handsome manner, and regarded her with kind and respectful attention.

We then set sail; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth; saying, Let us kill our brother, and all the property shall be ours:—and the devil made these actions to seem fair in their eyes; so they came while I was sleeping by the side of my wife, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she shook herself, and became transformed into a Fairy. She immediately bore me away, and placed me upon an island, and, for a while, disappeared. In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Fairy: I saw thee, and my heart loved thee for the sake of God; for I am a believer in God and his apostle, God favour and preserve him! I came to thee in the condition in which thou sawest me, and thou didst marry me; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them.—When I heard her tale, I was astonished, and thanked her for what she had done;—But, said I, as to the destruction of my brothers, it is not what I desire. I then related to her all that had happened between myself and them from first to last; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—besides, they are at all events my brothers. She still, however, said, They must be killed;—and I continued to propitiate her towards them; and at last she lifted me up, and soared through the air, and placed me on the roof of my house.

Having opened the doors, I dug up what I had hidden in the earth; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night when I entered my house, I found these two dogs tied up in it; and as soon as they saw me, they came to me and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister, and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and, being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him.—This is my story.—Verily, said the Genie, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence.

Upon this, the third sheikh, the owner of the mule, said to the Genie, As to me, break not my heart if I relate to thee nothing more than this:—

## THE STORY OF THE THIRD SHEIKH AND THE MULE.

THE mule that thou seest was my wife: she became enamoured of a black slave; and when I discovered her with him, she took a mug of water, and, having uttered a spell over it, sprinkled me and transformed me into a dog. In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest.—And now I hope that thou wilt remit to me also a third of the merchant's offence. Divinely was he gifted who said,

Sow good, even on an unworthy soil; for it will not be lost wherever it is sown.

When the sheikh had thus finished his story, the Genie shook with delight, and remitted the remaining third of his claim to the merchant's blood. The merchant then approached the sheikhs and thanked them, and they congratulated him on his safety, and each went his way.

But this, said Sheherazade, is not more wonderful than the story of the fisherman. The King asked her, And what is the story of the fisherman? And she related it as follows:—



The Genie listening to the Tales of the Sheikhs.

## CHAPTER II.

Commencing with part of the Third Night, and ending with part of the Ninth.

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 THE STORY OF THE FISHERMAN.

THERE was a certain fisherman, advanced in age, who had a wife and three children; and though he was in indigent circumstances, it was his custom to cast his net, every day, no more than four times. One day he went forth, at the hour of noon, to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes; but when he came to examine the net, he found in it the carcass of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune! And he repeated the following verse:—

O thou who occupiest thyself in the darkness of night, and in peril! Spare thy trouble; for the support of Providence is not obtained by toil!

He then disencumbered the net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and,—exclaiming, In the name of God!—cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud; on seeing which, he was troubled in his heart, and repeated the following words of the poet:—

O angry Fate, forbear! or, if thou wilt not forbear, relent!  
 Neither favour from fortune do I gain, nor profit from the work of my hands.  
 I came forth to seek my sustenance, but have found it to be exhausted.  
 How many of the ignorant are in splendour! and how many of the wise in obscurity!

So saying, he threw aside the jar, and wrung out and cleansed his net; and, begging the forgiveness of God for his impatience, returned to the sea the third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.

Upon this, he raised his head towards heaven, and said, O God, thou knowest that I cast not my net more than four times; and I have now cast it three times! Then—exclaiming, In the name of God!—he cast the net again into the sea, and waited till it was still; when he attempted to draw it up but could not, for it clung to the bottom. And he exclaimed, there is no strength nor power but in God!—and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore; when he opened it, and found in it a bottle of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the im-

pression of the seal of King Solomon. At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold.—He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market. So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected together, and was condensed, and then became agitated, and was converted into an Afrite, whose head was in the clouds, while his feet rested upon the ground: his head was like a dome: his hands were like winnowing forks; and his legs like masts: his mouth resembled a cavern; his teeth were like stones; his nostrils like trumpets; and his eyes like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this Afrite, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and he saw not his way. The Afrite, as soon as he perceived him, exclaimed, There is no deity but God: Solomon is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed?—O Marid,<sup>1</sup> said the fisherman, dost thou say, Solomon is the Prophet of God? Solomon hath been dead a thousand and eight hundred years; and we are now in the end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Marid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman!—Of what, said the fisherman, dost thou give me news? He answered, Of thy being instantly put to a most cruel death. The fisherman exclaimed, Thou deservest, for this news, O master of the Afrites, the withdrawal of protection from thee, O thou remote!<sup>2</sup> Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land. The Afrite answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed.—What is my offence, said the fisherman, that this should be my recompense from thee? The Afrite replied, Hear my story, O fisherman.—Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Genii: I rebelled against Solomon the son of David; I and Sacar<sup>3</sup> the Genie; and he sent to me his Vizier, Asaph the son of Barakhia, who came upon me forcibly, and took me to him in bonds, and placed me before him: and when Solomon saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name: he then gave orders to the Genii, who carried me away, and threw me into the midst of the sea. There I remained a hundred years; and I said in my heart, Whosoever shall liberate me, I will enrich him for ever:—but the hundred years passed over me, and no one liberated me; and I entered upon another hundred years; and I said, Whosoever shall liberate me, I will open to him: the treasures of the earth; but no one did so: and four hundred years more passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants; but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him; and only

<sup>1</sup> A Marid is an evil Genie, of the most powerful class.

<sup>2</sup> The word remote implies far from goodness: and is employed in relating a story, as a substitute for some opprobrious expression supposed to have been actually used.

<sup>3</sup> Sacar was a Genie of great power, who deprived Solomon of his kingdom by treachery

suffer him to choose in what manner he will die. And, lo! now thou hast liberated me, and I have given thee thy choice of the manner in which thou wilt die.

When the fisherman had heard the story of the Afrite, he exclaimed, O Allah! that I should not have liberated thee but in such a time as this! Then said he to the Afrite, Pardon me, and kill me not, and so may God pardon thee; and destroy me not, lest God give power over thee to one who will destroy thee. The Marid answered, I must positively kill thee; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death; but he again implored the Afrite, saying, Pardon me by way of gratitude for my liberating thee.—Why, answered the Afrite, I am not going to kill thee but for that very reason, because thou hast liberated me.—O sheikh of the Afrites, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness? But the proverb lieth not that saith,—

We did good to them, and they returned us the reverse; and such, by my life, is the conduct of the wicked.

Thus he who acteth kindly to the undeserving is recompensed in the same manner as the aider of Umm Amir.<sup>1</sup>

The Afrite, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Genie, and I am a man; and God hath given me sound reason; therefore, I will now plot his destruction with my heart and reason, like as he hath plotted with his cunning and perfidy. So he said to the Afrite, Hast thou determined to kill me? He answered yes. Then said he, by the Most Great Name engraved upon the seal of Solomon, I will ask thee one question; and wilt thou answer it to me truly? On hearing the mention of the Most Great Name, the Afrite was agitated, and trembled, and replied, Yes; ask, and be brief. The fisherman then said, How wast thou in this bottle? It will not contain thy hand or thy foot; how then can it contain thy whole body? Dost thou not believe that I was in it? said the Afrite. The fisherman answered, I will never believe thee until I see thee in it. Upon this, the Afrite shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in the mouth of the bottle, called out to the Afrite, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an Afrite, who to any person that liberates him will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the Afrite endeavoured to escape; but could not, finding himself restrained by the impression of the seal of Solomon, and thus imprisoned by the fisherman as the vilest and filthiest and least of Afrites. The fisherman then took the bottle to the brink of the sea. The Afrite exclaimed, Nay; nay!—to which the fisherman answered, Yea, without fail! yea, without fail! The Marid then, addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea, and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee? But thou didst reject my petition, and wouldst nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee.—Open to me, said the Afrite, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed; I and thou are like the Vizier of the Grecian King and the sage Douban. What, said the Afrite, was the case of the Vizier of the Grecian King and the sage Douban, and what is their story? The fisherman answered as follows:—

<sup>1</sup> An epithet of the hyæna.

## THE STORY OF THE GRECIAN KING AND THE SAGE DOUBAN.

KNOW, O Afrite, that there was, in former times, a monarch who was King of the Grecians, possessing great treasures and numerous forces, valiant, and having troops of every description; but he was afflicted with leprosy, which the physicians and sages had failed to remove; neither their potions, nor powders, nor ointments were of any benefit to him; and none of the physicians was able to cure him. At length there arrived at the city of this king a great sage, stricken in years, who was called the sage Douban: he was acquainted with ancient Greek, Persian, modern Greek, Arabic, and Syrian books, and with medicine and astrology, both with respect to their scientific principles, and the rules of their practical applications for good and evil; as well as the properties of plants, dried and fresh; the injurious and the useful: he was versed in the wisdom of the philosophers, and embraced a knowledge of all the medical and other sciences.

After this sage had arrived in the city, and remained in it a few days, he heard of the case of the King, of the leprosy with which God had afflicted him, and that

the physicians and men of science had failed to cure him. In consequence of this information, he passed the next night in deep study; and when the morning came, and diffused its light, and the sun saluted the Ornament of the Good,<sup>1</sup> he attired himself in the richest of his apparel, and presented himself before the King. Having kissed the ground before him, and offered up a prayer for the continuance of his power and happiness, and greeted him in the best manner he was able, he informed him who he was, and said, O King, I have heard of the disease which hath attacked thy person, and that many of the physicians are unacquainted with the means of removing it; and I will cure thee without giving thee to drink any potion or anointing thee with ointment. When the King heard his words, he wondered, and said to him, How wilt thou do this? By Allah, if thou cure me, I will enrich thee and thy children's children, and I will heap favours upon thee, and whatever thou shalt desire shall be thine, and thou shalt be my companion and my friend. He then bestowed



Douban in his Dress of Honour.

upon him a robe of honour, and other presents, and said to him Wilt, thou cure me of this disease without potion or ointment? He answered, Yes; I will cure thee without any discomfort to thy person. And the King was extremely astonished, and said, O sage, at what time, and on what day, shall that which thou hast proposed to me be done? Hasten it, O my Son. He answered, I hear and obey.

<sup>1</sup> A title of the Prophet Mahomet.





The Cure of the King. (Page 88.)

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He then went out from the presence of the King, and hired a house, in which he deposited his books, and medicines, and drugs. Having done this, he selected certain of his medicines and drugs, and made a goff-stick, with a hollow handle, into which he introduced them; after which he made a ball for it, skilfully adapted; and on the following day, after he had finished these, he went again to the King, and kissed the ground before him, and directed him to repair to the horse-course, and to play with the ball and goff-stick. The King, attended by his Emirs and Chamberlains and Viziers, went thither, and, as soon as he arrived there, the sage Douban presented himself before him, and handed to him the goff-stick, saying, Take this goff-stick, and grasp it thus, and ride along the horse-course, and strike the ball with it with all thy force, until the palm of thy hand and thy whole body becomes moist with perspiration, when the medicine will penetrate into thy hand, and pervade thy whole body; and when thou hast done this, and the medicine remains in thee, return to thy palace, and enter the bath, and wash thyself, and sleep: then shalt thou find thyself cured: and peace be on thee. So the King took the goff-stick from the sage, and grasped it in his hand, and mounted his horse; and the ball was thrown before him, and he urged his horse after it until he overtook it, when he struck it with all his force; and when he had continued this exercise as long as was necessary, and bathed and slept, he looked upon his skin, and not a vestige of the leprosy remained: it was clear as white silver. Upon this he rejoiced exceedingly; his heart was dilated, and he was full of happiness.

On the following morning he entered the council-chamber, and sat upon his throne; and the chamberlains and great officers of his court came before him. The sage Douban also presented himself, and when the King saw him, he rose to him in haste, and seated him by his side. Services of food were then spread before them, and the sage ate with the King, and remained as his guest all the day; and when the night approached, the King gave him two thousand pieces of gold, besides dresses of honour and other presents, and mounted him on his own horse, and so the sage returned to his house. And the King was astonished at his skill; saying, This man hath cured me by an external process, without anointing me with ointment: by Allah, this is consummate science; and it is incumbent on me to bestow favours and honours upon him, and to make him my companion and familiar friend as long as I live. He passed the night happy and joyful on account of his recovery, and when he arose, he went forth again, and sat upon his throne: the officers of his court standing before him, and the Emirs and Viziers sitting on his right hand and on his left; and he called for the sage Douban, who came, and kissed the ground before him; and the King rose, and seated him by his side, and ate with him, and greeted him with compliments: he bestowed upon him again a robe of honour and other presents, and, after conversing with him till the approach of night, gave orders that five other robes of honour should be given to him, and a thousand pieces of gold; and the sage departed, and returned to his house.

Again, when the next morning came, the King went as usual to his council-chamber, and the Emirs and Viziers and Chamberlains surrounded him. Now there was, among his Viziers, one of ill aspect, and of evil star; sordid, avaricious, and of an envious and malicious disposition; and when he saw that the King had made the sage Douban his friend, and bestowed upon him these favours, he envied him this distinction, and meditated evil against him; agreeably with the adage which saith, There is nobody void of envy;—and another, which saith, Tyranny lurketh in the soul: power manifesteth it, and weakness concealeth it. So he approached the King, and kissed the ground before him, and said, O King of the age, thou art he whose goodness extended to all men, and I have an important piece of advice to give thee: if I were to conceal it from thee, I should be a base-born wretch: therefore, if thou order me to impart it, I will do so. The King, disturbed by these words of the Vizier, said, What is thy advice? He answered, O glorious King, it hath been said by the ancients, He who looketh not to results, fortune will not

attend him:—now I have seen the King in a way that is not right; since he hath bestowed favours upon his enemy, and upon him who desireth the downfall of his dominion: he hath treated him with kindness, and honoured him with the highest honours, and admitted him to the closet intimacy: I therefore fear, for the King, the consequence of this conduct.—At this the King was troubled, and his countenance changed; and he said, Who is he whom thou regardest as mine enemy, and to whom I show kindness? He replied, O King, if thou hast been asleep, awake! I allude to the sage Douban. The King said, He is my intimate companion, and the dearest of men in my estimation; for he restored me by a thing that I merely held in my hand, and cured me of my disease which the physicians were unable to remove; and there is not now to be found one like to him in the whole world, from west to east. Wherefore, then, dost thou utter these words against him? I will, from this day, appoint him a regular salary and maintenance, and give him every month a thousand pieces of gold; and if I gave him a share of my kingdom it were but a small thing to do unto him. I do not think that thou hast said this from any other motive than that of envy. If I did what thou desirest, I should repent after it, as the man repented who killed his parrot.

#### THE STORY OF THE HUSBAND AND THE PARROT.

THERE was a certain merchant, of an excessively jealous disposition, having a wife endowed with perfect beauty, who had prevented him from leaving his home; but an event happened which obliged him to make a journey; and when he found his doing so to be indispensable, he went to the market in which birds were sold, and bought a parrot, which he placed in his house to act as a spy, that, on his return, she might inform him of what passed during his absence: for this parrot was cunning and intelligent, and remembered whatever she heard. So, when he had made his journey, and accomplished his business, he returned, and caused the parrot to be brought to him, and asked her respecting the conduct of his wife. She answered, Thy wife has a lover, who visited her every night during thy absence; and when the man heard this, he fell into a violent rage, and went to his wife and gave her a severe beating.

The woman imagined that one of the female slaves had informed him of what had passed between her and her paramour during his absence: she therefore called them together, and made them swear; and they all swore that they had not told their masters anything of the matter; but confessed that they had heard the parrot relate to him what had passed. Having thus established, on the testimony of the slaves, the fact of the parrot's having informed her husband of her intrigue, she ordered one of the slaves to grind with a hand-mill under the cage, another to sprinkle water from above, and a third to move a mirror from side to side, during the next night on which her husband was absent; and on the following morning, when the man returned from an entertainment at which he had been present, and inquired again of the parrot what had passed that night during his absence: the bird answered, O my master, I could neither see nor hear anything, on account of the excessive darkness, and thunder, and lightning, and rain. Now this happened during summer: so he said to her, What strange words are these? It is now summer, when nothing of what thou hast described ever happens. The parrot, however, swore by Allah the Great that what she had said was true: and that it had so happened: upon which the man, not understanding the case, nor knowing the plot, became violently enraged, and took out the bird from the cage, and threw her down upon the ground with such violence that he killed her.

But after some days, one of his female slaves informed him of the truth; yet he would not believe it, until he saw his wife's paramour going out from his house; when he drew his sword, and slew the traitor by a blow on the back of his neck:

so also did he to his treacherous wife; and thus both of them went, laden with the sin which they had committed, to the fire; and the merchant discovered that the parrot had informed him truly of what she had seen; and he mourned grievously for her loss.

When the Vizier heard these words of the Grecian King he said, O King of great dignity — what hath this crafty sage — this man from whom nought but mischief proceedeth — done unto me, that I should be his enemy, and speak evil of him, and plot with thee to destroy him? I have informed thee respecting him in compassion for thee, and in fear of his despoiling thee of thy happiness; and if my words be not true, destroy me as the Vizier of Sindbad was destroyed. The King asked, How was that? And the Vizier thus answered:—

#### THE STORY OF THE ENVIOUS VIZIER AND THE PRINCE AND THE GHOUL.

THE King above-mentioned had a son who was ardently fond of the chase; and had a Vizier whom he charged to be always with this son wherever he went. One day the son went forth to hunt, and his father's Vizier was with him; and as they rode together they saw a great wild beast; upon which the Vizier exclaimed, to the Prince, Away after this wild beast! The King's son pursued it until he was out of the sight of his attendants, and the beast also escaped from before his eyes in the desert; and while the Prince wandered in perplexity, not knowing whither to direct his course, he met in his way a damsel, who was weeping. He said to her, who art thou?—and she answered, I am a daughter of one of the kings of India; I was in the desert, and slumber overtook me, and I fell from my horse in a state of insensibility, and being thus separated from my attendants, I lost my way. The Prince, on hearing this, pitied her forlorn state, and placed her behind him on his horse; and as they proceeded, they passed by a ruin, and the damsel said to him, O my master, I would alight here for a little while. The Prince therefore lifted her from his horse at this ruin; but she delayed so long to return, that he wondered wherefore she had loitered so, and entering after her, without her knowledge, perceived that she was a Ghoul,<sup>1</sup> and heard her say, My children, I have brought you to-day a fat young man:—on which they exclaimed, Bring him to us, O mother! that we may fill our stomachs with his flesh. When the Prince heard these words, he felt assured of destruction; the muscles of his side quivered, and fear overcame him, and he retreated. The Ghoul then came forth, and seeing that he appeared alarmed and fearful, and that he was trembling, said to him, Wherefore dost thou fear! He answered, I have an enemy of whom I am in fear. The Ghoul then said, Thou assertest thyself to be the son of the King. He replied, Yes.—Then, said she, wherefore dost thou not give some money to thine enemy, and so conciliate him? He answered, He will not be appeased with money nor with anything but life; and therefore do I fear him: I am an injured man. She then said to him, If thou be an injured man, as thou affirmest, beg aid of God against thine oppressor, and he will avert from thee his mischievous design, and that of every other person whom thou fearest. Upon this, therefore, the Prince raised his head towards heaven, and said, O Thou who answerest the distressed when he prayeth to thee, and dispellest evil, assist me and cause mine enemy to depart from me; for Thou art able to do whatsoever Thou wilt!—and the Ghoul no sooner heard his prayer, than she departed from him. The Prince then returned to his father, and informed him of the conduct of the Vizier; upon which the King gave orders that the minister should be put to death.

<sup>1</sup> A sort of evil Genie that eats men: a cannibal.

## CONTINUATION OF THE STORY OF THE GRECIAN KING AND THE SAGE DOUBAN.

AND thou, O King, continued the Vizier of the Grecian King, if thou trust in this sage he will kill thee in the foulest manner. If thou continue to bestow favours upon him, and to make him thine intimate companion, he will plot thy destruction. Dost thou not see that he hath cured thee of the disease by external means, by a thing that thou heldest in thy hand? Therefore thou art not secure against his killing thee by a thing that thou shalt hold in the same manner. The King answered, Thou hast spoken truth: the case is as thou hast said, O faithful Vizier: it is probable that this sage came as a spy to accomplish my death; and if he cured me by a thing I held in my hand, he may destroy me by a thing that I may smell: what then, O Vizier, shall be done respecting him? The Vizier answered, Send to him immediately, and desire him to come hither; and when he is come, strike off his head, and so shalt thou avert from thee his evil design, and be secure from him. Betray him before he betray thee.—The King said, Thou hast spoken right.

Immediately, therefore, he sent for the sage, who came full of joy, not knowing what the Compassionate had decreed against him, and addressed the King with these words of the poet:—

If I fail any day to render thee due thanks, tell me for what I have composed my verse and prose.

Thou hadst loaded me with favours unsolicited, bestowed without delay on thy part, or excuse.

How then should I abstain from praising thee as thou deservest, and lauding thee both with my heart and voice?

Nay, I will thank thee for thy benefits conferred upon me: they are light upon my tongue, though weighty to my back.

Knowest thou, said the King, wherefore I have summoned thee? The sage answered, None knoweth what is secret but God, whose name be exalted! Then said the King, I have summoned thee that I may take away thy life. The sage, in the utmost astonishment at this announcement, said, O King, wherefore wouldst thou kill me, and what offence hath been committed by me? The King answered, It hath been told me that thou art a spy, and that thou hast come hither to kill me; but I will prevent thee by killing thee first:—and so saying, he called out to the executioner, Strike off the head of this traitor, and relieve me from his wickedness.—Spare me, said the sage, and so may God spare thee; and destroy me not, lest God destroy thee. And he repeated these words several times, like as I did, O Afrite: but thou wouldst not let me go, desiring to destroy me.

The Grecian King then said to the sage Douban, I shall not be secure unless I kill thee; for thou curedst me by a thing that I held in my hand, and I have no security against thy killing me by a thing that I may smell, or by some other means.—O King, said the sage, is this my recompense from thee? Dost thou return evil for good?—The King answered, Thou must be slain without delay. When the sage, therefore, was convinced that the King intended to put him to death, and that his fate was inevitable, he lamented the benefit that he had done to the undeserving. The executioner then advanced and bandaged his eyes, and having drawn his sword, said, Give permission. Upon this the sage wept, and said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee! Wouldst thou return me the recompense of the crocodile?—What, said the King, is the story of the crocodile?—The sage answered, I cannot relate it while in this condition; but I conjure thee by Allah to spare me, and so may He spare thee. And he wept bitterly. Then one of the chief officers of the King arose and said, O King, give up to me the blood of this sage; for we have not seen him commit any offence against thee; nor have we seen him do aught but cure thee of thy disease, which wearied

the other physicians and sages. The King answered, Ye know not the reason wherefore I would kill the sage: it is this, that if I suffered him to live, I should myself inevitably perish; for he who cured me of the disease under which I suffered by a thing that I held in my hand, may kill me by a thing that I may smell: and I fear that he would do so, and would receive an appointment on account of it; seeing that it is probable he is a spy who hath come hither to kill me; I must therefore kill him, and then shall I feel myself safe.—The sage then said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee.

But he now felt certain, O Afrite, that the King would put him to death, and that there was no escape for him; so he said, O King, if my death is indispensable, grant me some respite, that I may return to my house, and acquit myself of my



Douban and the Executioner.

duties, and give directions to my family and neighbours to bury me, and dispose of my medical books; and among my books is one of most especial value, which I offer as a present to thee, that thou mayst treasure it in thy library. And what, said the King, is this book? He answered, it contains things not to be enumerated; and the smallest of the secret virtues that it possesses is this; that when thou hast cut off my head, if thou open this book, and count three leaves, and then read three lines on the page to the left, the head will speak to thee, and answer whatever thou shalt ask. At this the King was excessively astonished, and shook with delight, and said to him, O Sage, when I have cut off thy head will it speak? He answered, Yes, O King; and this is a wonderful thing.

The King then sent him in the custody of guards: and the sage descended to his house, and settled all his affairs on that day; and on the following day he went up to the court: and the Emirs and Viziers, and Chamberlains and Deputies, and all the great officers of state, went thither also; and the court resembled a flower-garden. And when the sage had entered, he presented himself before the King, bearing an old book, and a small pot containing a powder: and he sat down and said, Bring me a tray. So they brought him one; and he poured out the powder into it, and spread it. He then said, O King, take this book, and do nothing with it until thou hast cut off my head; and when thou hast done so, place it upon this tray, and order some one to press it down upon the powder; and when this is done, the blood will be stanch'd: then open the book. As soon as the sage had said this, the King gave orders to strike off his head; and it was done. The King then opened the book, and found that its leaves were stuck together; so he put his finger to his mouth, and moistened it with his spittle, and opened the first leaf, and the second, and the third; but the leaves were not opened without difficulty. He opened six leaves, and looked at them; but found upon them no writing. So he said, O Sage, there is nothing written in it. The head of the sage answered, Turn over more leaves. The King did so; and in a little while, the poison penetrated into his system; for the book was poisoned; and the King fell back, and cried out, The poison hath penetrated into me!—and upon this, the head of the sage Douban repeated these verses:—

They made use of their power, and used it tyrannically; and soon it became as though it had never existed.

Had they acted equitably, they had experienced equity; but they oppressed; wherefore fortune oppressed them with calamities and trials.

Then did the case itself announce to them, This is the reward of your conduct, and fortune is blameless.

And when the head of the sage Douban had uttered these words, the King immediately fell down dead.

## CONTINUATION OF THE STORY OF THE FISHERMAN.

Now, O Afrite, continued the fisherman, know that if the Grecian King had spared the sage Douban, God had spared him, but he refused, and desired his destruction; therefore God destroyed him; and thou, O Afrite, if thou hadst spared me, God had spared thee, and I had spared thee; but thou desiredst my death—therefore will I put thee to death imprisoned in this bottle; and will throw thee here into the sea. The Marid upon this, cried out, and said, I conjure thee by Allah, O fisherman, that thou do it not: spare me in generosity, and be not angry with me for what I did; but if I have done evil, do thou good, according to the proverb,—O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—do not therefore as Imama did to Ateca.—And what, said the fisherman, was their case? The Afrite answered, This is not a time for telling stories, when I am in this prison: but when thou liberatest me, I will relate to thee their case. The fisherman said, Thou must be thrown into the sea, and there shall be no way of escape for thee from it; for I endeavoured to propitiate thee, and humbled myself before thee, yet thou wouldst nothing but my destruction, though I had committed no offence to deserve it, and had done no evil to thee whatever, but only good, delivering thee from thy confinement; and when thou didst thus unto me, I perceived that thou wast radically corrupt: and I would have thee know, that my motive for throwing thee into this sea is, that I may acquaint with thy story every one that shall take thee out, and caution him against thee, that he may cast thee in again; thus shalt thou remain in this sea to the end of time, and experience varieties of torment. The Afrite then said, Liberate me, for this is an opportunity for thee to display humanity; and I vow to thee that I will never do thee harm; but, on the contrary, will do thee a service that shall enrich thee for ever.

Upon this the fisherman accepted his covenant that he would not hurt him; but that he would do him good; and when he had bound him by oaths and vows, and made him swear by the Most Great Name of God, he opened to him; and the smoke ascended until it had all come forth, and then collected together, and became, as before, an Afrite of hideous form. The Afrite then kicked the bottle into the sea. When the fisherman saw him do this, he made sure of destruction, and said, This is no sign of good:—but afterwards he fortified his heart, and said, O Afrite, God, whose name be exalted, hath said, Perform the covenant, for the covenant shall be inquired into:—and thou hast covenanted with me, and sworn that thou wilt not act treacherously towards me; therefore, if thou so act, God will recompense thee; for He is jealous; He respiteth, but suffereth not to escape; and remember that I said to thee as said the sage Douban to the Grecian King, Spare me, and so may God spare thee.

The Afrite laughed, and, walking on before him, said, O fisherman, follow me. The fisherman did so, not believing in his escape, until they had quitted the neighbourhood of the city, and ascended a mountain, and descended into a wide desert tract, in the midst of which was a lake of water. Here the Afrite stopped, and ordered the fisherman to cast his net and take some fish; and the fisherman looking into the lake, saw in it fish of different colours, white, and red, and blue, and yellow; at which he was astonished; and he cast his net, and drew it in, and found in it four fish, each fish of a different colour from the others, at the sight of which he rejoiced. The Afrite then said to him, Take them to the Sultan, and present them to him, and he will give thee what will enrich thee; and for the sake of God accept my excuse, for, at present, I know no other way of rewarding thee; for having been in the sea a thousand and eight hundred years, and not seen the surface of the earth until now: but take not the fish from the lake more than once each day; and now I commend thee to the care of God.—Having thus said, he struck the earth with his feet, and it clove asunder, and swallowed him.



The fisherman then went back to the city, wondering at all that had befallen him with the Afrite, and carried the fish to his house; and he took an earthen bowl, and, having filled it with water, put the fish into it; and they struggled in the water: and when he had done this, he placed the bowl upon his head, and repaired to the King's palace, as the Afrite had commanded him, and, going up unto the King, presented to him the fish; and the King was excessively astonished at them, for he had never seen any like them in the course of his life; and he said, Give these



The Fisherman showing the Fish to the Sultan.

fish to the slave cook-maid. This maid had been sent as a present to him by the King of the Greeks, three days before; and he had not yet tried her skill. The Vizier, therefore, ordered her to fry the fish, and said to her, O maid, the King saith unto thee, I have not reserved my tear but for the time of my difficulty:—to-day, then, gratify us by a specimen of thy excellent cookery, for a person hath brought these fish as a present to the Sultan. After having thus charged her, the Vizier returned, and the King ordered him to give the fisherman four hundred pieces of gold: so the Vizier gave them to him; and he took them in his lap, and returned to his home and his wife, joyful and happy, and bought what was needful for his family.

Such were the events that befell the fisherman; now we must relate what happened to the maid.—She took the fish, and cleaned them, and arranged them in the frying-pan, and left them until one side was cooked, when she turned them upon the other side; and, lo! the wall of the kitchen clove asunder, and there came forth from it a damsel of tall stature, smoothed-cheeked, of perfect form, with eyes adorned with kohl,<sup>1</sup> beautiful in countenance, and with heavy swelling hips; wearing a coif interwoven with blue silk: with rings in her ears, and bracelets on her wrists, and rings set with precious jewels on her fingers; and in her hand was a rod of Indian cane: and she dipped the end of the rod in the frying-pan, and said, O fish, are ye remaining faithful to your covenant? At the sight of this the cook-maid fainted. The damsel then repeated the same words a second and third time; after which the fish raised their heads from the frying-pan, and answered, Yes, yes. They then repeated the following verse:—

If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

And upon this the damsel overturned the frying-pan, and departed, by the way she

<sup>1</sup> A black powder applied to the edges of the eyelids as an ornament.

had entered, and the wall of the kitchen closed up again. The cook-maid then arose, and beheld the four fish burnt like charcoal; and she exclaimed, In his first encounter his staff broke!—and as she sat reproaching herself, she beheld the Vizier standing at her head; and he said to her, Bring the fish to the Sultan:—and she wept, and informed him of what had happened.

The Vizier was astonished at her words, and exclaimed, This is indeed a wonderful event;—and he sent for the fisherman, and when he was brought, he said to him, O fisherman, thou must bring to us four fish like those which thou broughtest before. The fisherman accordingly went forth to the lake, and threw his net, and when he had drawn it in he found in it four fish as before; and he took them to the Vizier, who went with them to the maid, and said to her. Rise, and fry them in my presence, that I may witness this occurrence. The maid, therefore, prepared the fish, and put them in the frying-pan, and they remained but a little while when the wall clove asunder, and the damsel appeared, clad as before, and holding the rod; and she dipped the end of the rod in the frying-pan, and said, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before; and the damsel overturned the frying-pan with the rod, and returned by the way she had entered, and the wall closed up again.

The Vizier then said, This is an event which cannot be concealed from the King:—so he went to him, and informed him of what had happened in his presence; and the King said, I must see this with my own eyes. He sent, therefore, to the fisherman, and commanded him to bring four fish like the former; granting him a delay of three days. And the fisherman repaired to the lake, and brought the fish thence to the King, who ordered again that four hundred pieces of gold should be given to him; and then, turning to the Vizier, said to him, Cook the fish thyself here before me. The Vizier answered, I hear and obey. He brought the frying-pan, and, after he had cleaned the fish, threw them into it; and as soon as he had turned them, the wall clove asunder, and there came forth from it a negro, in size like a bull, or like one of the tribe of Ad,<sup>1</sup> having in his hand a branch of a green tree: and he said, with a clear but terrifying voice. O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before, Yes, yes;

If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

The black then approached the frying-pan, and overturned it with the branch, and the fish became like charcoal, and he went away as he had come.

When he had thus disappeared from before their eyes, the King said, This is an event respecting which it is impossible to keep silence, and there must undoubtedly be some strange circumstance connected with these fish. He then ordered that the fisherman should be brought before him, and when he had come he said to him, Whence came these fish? The fisherman answered, From a lake between four mountains behind this mountain which is without thy city. The King said to him, How many days' journey distant? He answered, O our lord the Sultan, a journey of half-an-hour. And the Sultan was astonished, and ordered his troops to go out immediately with him and the fisherman, who began to curse the Afrite. They proceeded until they had ascended the mountain, and descended into a wide desert tract which they had never before seen in their whole lives; and the Sultan and all the troops wondered at the sight of this desert, which was between four mountains, and at the fish, which were of four colours, red and white, and yellow and blue. The King paused in astonishment, and said to the troops, and to the other attendants who were with him, Hath any of you before seen this lake in this place? They all answered, No. Then said the King, By Allah, I will not enter my city, nor will I sit upon my throne, until I know the true history of this lake, and of its fish. And

<sup>1</sup> A race of ancient Arabs, destroyed for their infidelity.

upon this he ordered his people to encamp around these mountains; and they did so. He then called for the Vizier, who was a well-informed, sensible, prudent, and learned man; and when he had presented himself before him, he said to him, I desire to do a thing with which I will acquaint thee; and it is this:—I have resolved to depart alone this night, to seek for information respecting this lake and its fish: therefore sit thou at the door of my pavilion, and say to the Emirs and Viziers and Chamberlains, The Sultan is sick, and hath commanded me not to allow any person to go in unto him:—and acquaint no one with my intention.

The Vizier was unable to oppose his design; so the King disguised himself, and slung on his sword, and withdrew himself from the midst of his troops. He journeyed the whole of the night, until the morning, and proceeded until the heat became oppressive to him: he then paused to rest; after which he again proceeded the remainder of the day and the second night until the morning, when there appeared before him, in the distance, something black, at the sight of which he rejoiced, and said, Perhaps I shall there find some person who will inform me of the history of the lake and its fish. And when he approached this black object, he found it to be a palace built of black stones, and overlaid with iron; and one of the leaves of its door was open and the other shut. The King was glad, and he stood at the door, and knocked gently, but heard no answer; he knocked a second and a third time, but again heard no answer: then he knocked a fourth time, and with violence; but no one answered. So he said, It is doubtless empty:—and he took courage, and entered from the door into the passage, and cried out, saying, O inhabitants of the palace, I am a stranger and a traveller! have ye any provision? And he repeated these words a second and a third time, but heard no answer. And upon this he fortified his heart, and emboldened himself, and proceeded from the passage into the midst of the palace; but he found no one there, and only saw that it was furnished, and that there was, in the centre of it, a fountain with four lions of red gold, which poured forth the water from their mouths, like pearls and jewels: around this were birds; and over the top of the palace was extended a net which prevented their flying out. At the sight of these objects he was astonished, and he was grieved that he saw no person there whom he could ask for information respecting the lake, and the fish, and the mountains, and the palace. He then sat down between the doors, reflecting upon these things; and as he thus sat, he heard a voice of lamentation from a sorrowful heart, chanting these verses:—

O fortune, thou pitiest me not, nor releasest me! See, my heart is straightened between affliction and peril!

Will not you [O my wife] have compassion on the mighty whom love hath abased, and the wealthy who is reduced to indigence?

We were jealous even of the zephyr which passed over you; but when the divine decree is issued, the eye becometh blind!

What resource hath the archer, when in the hour of conflict, he desireth to discharge the arrow, but findeth his bow-string broken?

And when troubles are multiplied upon the noble-minded, where shall he find refuge from fate and from destiny?

When the Sultan heard this lamentation, he sprang upon his feet, and, seeking the direction whence it proceeded, found a curtain suspended before the door of a chamber; and he raised it, and beheld behind it a young man sitting on a sofa raised to the height of a cubit from the floor. He was a handsome youth, well shaped, and of eloquent speech, with shining forehead, and rosy cheek, marked with a mole resembling ambergris. The King was rejoiced at seeing him, and saluted him; and the young man (who remained sitting, and was clad with a vest of silk, embroidered with gold, but who exhibited traces of grief) returned his salutation, and said to him, O my master, excuse my not rising. — O youth! said the King, inform me respecting the lake, and its fish of various colours, and respecting this palace, and the

reason of thy being alone in it, and of thy lamentation. When the young man heard these words, tears trickled down his cheeks, and he wept bitterly. And the King was astonished, and said to him, What causeth thee to weep, O youth? He answered, How can I refrain from weeping when this is my state?—and so saying, he stretched forth his hand, and lifted up the skirts of his clothing; and, lo! half of him, from his waist to the soles of his feet was stone; and from his waist to the hair of his head he was like other men. He then said, Know, O King, that the story of the fish is extraordinary; if it were engraved upon the intellect, it would be a lesson to him who would be admonished:—and he related as follows:—

### THE STORY OF THE YOUNG KING OF THE BLACK ISLANDS.

My father was King of the city which was here situated: his name was Mahmoud, and he was lord of the Black Islands, and of the four mountains. After a reign of seventy years, he died, and I succeeded to his throne; whereupon I took as my wife the daughter of my uncle; and she loved me excessively, so that when I absented myself from her, she would neither eat nor drink till she saw me again. She remained under my protection five years. After this, she went one day to the bath; and I had commanded the cook to prepare the supper, and entered this palace, and slept in my usual place. I had ordered two maids to fan me; and one of them sat at my head and the other at my feet; but I was restless because my wife was not with me; and I could not sleep. My eyes were closed, but my spirit was awake; and I heard the maid at my head say to her at my feet, O Masouda, verily our lord is unfortunate in his youth; and what a pity it is that it should be passed with our depraved, wicked mistress!—Perdition to unfaithful wives! replied the other; but (added she) such a person as our lord, so endowed by Nature, is not suited to this profligate woman, who passes every night absent from his bed.—Verily, rejoined



The Young King on his Bed attended by two Maids.

she at my head, our lord is careless in not making any inquiry respecting her.—Wo to thee! said the other: hath our lord any knowledge of her conduct, or doth she leave him to his choice? Nay, on the contrary, she contriveth, to defraud him by means of the cup of wine which he drinketh every night before he sleepeth, putting *blhang*<sup>1</sup> into it; in consequence of which he sleepeth so soundly that he

<sup>1</sup> An intoxicating or stupifying drug.

knoweth not what happeneth, nor whither she goeth, nor what she doth; for, after she hath given him the wine to drink, she dresseth herself, and goeth out from him, and is absent until daybreak, when she returneth to him, and burneth a perfume under his nose, upon which he awaketh from his sleep.

When I heard this conversation of the maids, the light became darkness before my face, and I was hardly conscious of the approach of night, when my cousin returned from the bath. The table was prepared, and we ate, and sat awhile drinking our wine as usual. I then called for the wine which I was accustomed to drink before I lay down to sleep, and she handed to me the cup; but I turned away, and, pretending to drink it as I was wont to do, poured it into my bosom, and immediately lay down: upon which she said, Sleep on; I wish that thou wouldst never wake again! By Allah, I abhor thee, and abhor thy person, and my soul is weary of thy company!—She then arose, and attired herself in the most magnificent of her apparel, and having perfumed herself, and slung on a sword, opened the door of the palace, and went out. I got up immediately, and followed her until she had quitted the palace, and passed through the streets of the city, and arrived at the city-gates, when she pronounced some words that I understood not: whereupon the locks fell off, and the gates opened, and she went out, I still following her, without her knowledge. Thence she proceeded to a space among the mounds, and arrived at a strong edifice, in which was a kubbeh<sup>1</sup> constructed of mud, with a door, which she entered. I then climbed upon the roof, and looking down upon her through an aperture, saw that she was visiting a black slave, whose large lips, one of which overlapped the other, gathered up the sand from the pebbly floor, while he lay, in a filthy and wet condition, upon a few stalks of sugar-cane.

She kissed the ground before this slave; and he raised his head towards her, and said, Wo to thee! Wherefore hast thou remained until this hour? The other blacks have been here drinking wine, and each of them has gone away with his mistress; and I refused to drink on thy account. She answered, O my master, and beloved of my heart, knowest thou not that I am married to my cousin, and that I abhor every man who resembles him, and hate myself while I am in his company? If I did not fear to displease thee, I would reduce the city to ruin, so that the owl and the raven should cry in it, and would transport its stones beyond Mount Kaf.—Thou liest, thou infamous woman, replied the slave; and I swear by the generosity of the blacks (and if I speak not truth, may our valour be as the valour of the whites), that if thou loiter as thou hast now done till this hour, I will no longer give thee my company, nor approach thy person, thou faithless one! Dost thou inconvenience me for the sake of thine own pleasure, thou filthy wretch, and vilest of the whites?—When I heard (continued the King) their words, and witnessed what passed between them, the world became dark before my face, and I knew not where I was. — My cousin still stood weeping, and abasing herself before him, and said, O my beloved, and treasure of my heart, there remaineth to me none but thee for whom I care, and if thou cast me off, alas for me! O my beloved! O light of mine eye!—Thus she continued to weep, and to humble herself before him, until he became pacified towards her; upon which she rejoiced, and arose, and, having disrobed herself, said to him, O my master, hast thou here anything that thy maid may eat? He answered, Uncover the dough-pan; it contains some cooked rats' bones; eat of them, and pick them; and take this earthen pot; thou wilt find in it some boozah<sup>2</sup> to drink. So she arose, and ate and drank, and washed her hands; after which she lay down by the side of the slave, upon the stalks of sugar-cane, and covered herself with his tattered clothes and rags.

When I saw her do this, I became unconscious of my existence, and descending from the roof of the kubbeh, entered, and took the sword from the side of my cousin,

<sup>1</sup> A chamber with an arched roof.

<sup>2</sup> A sort of beer, prepared from barley or millet.

with the intention of killing them both. I struck the slave upon his neck, and thought that he was killed; but the blow, which I gave with the view of severing his head, only cut the gullet and skin and flesh; and when I thought that I had killed him, he uttered a loud snore, upon which my cousin started up, and, as soon as I had gone, took the sword and returned it to its scabbard, and came back to the city and to the palace, and lay down again in my bed, in which she remained until the morning.

On the following day, I observed that my cousin had cut off her hair and put on the apparel of mourning; and she said to me, O my cousin, blame me not for what I do; for I have received news that my mother is dead, and that my father hath been slain in a holy war, and that one of my two brothers hath died of a poisonous sting, and the other by the fall of a house; it is natural, therefore, that I should weep and mourn. On hearing these words, I abstained from upbraiding her, and said, Do what seemeth fit to thee; for I will not oppose thee. Accordingly, she continued mourning and weeping and wailing a whole year; after which she said to me, I have a desire to build for myself, in thy palace, a tomb, with a cupola, that I may repair thither alone to mourn, and I will call it the House of Lamentations. I replied, Do what thou seest fit. So she built for herself a house for mourning, with an arched chamber in the middle of it, like the tomb of a saint; after which she removed thither the slave, and there she lodged him. He was in a state of excessive weakness, and unable to render her any service, though he drank wine; and from the day on which I had wounded him he had never spoken; yet he remained alive, because the appointed term of his life had not expired. My cousin every day visited him in this tomb early and late, to weep and mourn over him, and took to him wine to drink, and boiled meats; and thus she continued to do, morning and evening, until the expiration of the second year, while I patiently suffered her, till, one day, I entered her apartment unawares, and found her weeping, and slapping her face, and repeating these verses:—

I have lost my existence among mankind since your absence; for my heart loveth none but you.

Take my body, then, in mercy, to the place where you are laid; and there bury me by your side:

And if, at my grave, you utter my name, the moaning of my bones shall answer to your call.

As soon as she had finished the recitation of these verses, I said to her, holding my drawn sword in my hand, This is the language of those faithless women who renounce the ties of affinity; and regard not lawful fellowship!—and I was about to strike her with the sword, and had lifted up my arm to do so, when she arose—for she knew that it was I who had wounded the slave—and, standing before me, pronounced some words which I understood not, and said, May God, by means of my enchantment, make thee to be half of stone, and half of the substance of man!—whereupon I became as thou seest, unable to move, neither dead nor alive; and when I had been reduced to this state, she enchanted the city and its markets and fields. The inhabitants of our city were of four classes; Mahometans, and Christians, and Jews, and Magians; and she transformed them into fish: the white are the Mahometans; the red, the Magians; the blue, the Christians; and the yellow the Jews. She transformed, also, the four islands into four mountains, and placed them around the lake; and from that time she has continued every day to torture me, inflicting upon me a hundred lashes with a leather whip, until the blood flows from my wounds; after which she puts on my upper half a vest of hair-cloth, beneath these garments.—Having said thus the young man wept, and ejaculated the following verses:—

Give me patience, O Allah, to bear what thou decreest! I will be patient, if so I may obtain thine approval.

I am straitened, indeed, by the calamity that hath befallen me: but the Family of the favoured Prophet shall intercede for me:

Upon this, the King, looking towards the young man, said to him, O youth, thou hast increased my anxiety, and where (he added) is this woman? The young man answered, She is in the tomb, where the slave is lying, in the arched chamber; and every day, before she visits him, she strips me of my clothing, and inflicts upon me a hundred lashes with the whip, while I weep and cry out, unable to move so as to repulse her. After thus torturing me, she repairs early to the slave, with the wine and boiled meat!—By Allah, O youth, said the King, I will do thee an act of kindness for which I shall be remembered, and a favour which historians shall record in a biography after me.

He then sat and conversed with him until the approach of night, upon which he arose, and waited till the first dawn of day, when he took off his clothes, and slung on his sword, and went to the place where the slave lay. After remarking the candles and lamps, and perfumes and ointments, he approached the slave, and with a blow of his sword slew him; he then carried him on his back, and threw him into a well which he found in the palace, and, returning to the kubbeh, clad himself with the slave's clothes, and lay down with the drawn sword by his side. Soon after, the vile enchantress went to her cousin, and having pulled off his clothes, took the whip, and beat him, while he cried, Ah! it is enough for me to be in this state! Have pity on me then!—Didst thou show pity to me, she exclaimed, and didst thou spare my lover?—She then put on him the hair-cloth vest and his outer garments, and repaired to the slave with a cup of wine, and a bowl of boiled meat. Entering the tomb, she wept and wailed, exclaiming, O my master, answer me!—O my master speak to me!—and poured forth her lamentation in the words of this verse:—

How long shall this aversion and harshness continue? Sufficient is the evil which my passion hath brought upon me!

Then weeping as before, she exclaimed again, O my master, answer me, and speak to me! Upon this the King, speaking in a low voice, and adapting his tongue to the pronunciation of the blacks, ejaculated, Ah! Ah! there is no strength nor power but in God! On hearing these words, she screamed with joy, and fell down in a swoon: and when she recovered, she exclaimed, Possibly my master is restored to health! The King, again lowering his voice as if from weakness, replied, Thou profligate wretch, thou deservest not that I should address thee.—Wherefore? said she? He answered, Because all the day long thou tormentest thy husband, while he calleth out, and imploreth the aid of God, so that thou hast prevented my sleeping from the commencement of darkness until morning: thy husband hath not ceased to humble himself, and to imprecate vengeance upon thee, till he hath distracted me; and had it not been for this, I had recovered my strength: this it is which hath prevented my answering thee.—Then, with thy permission, she replied, I will liberate him from his present sufferings.—Liberate him, said the King, and give us ease.

She replied, I hear and obey:—and immediately arose, and went out from the tomb to the palace, and, taking a cup, filled it with water, and pronounced certain words over it, upon which it began to boil like a cauldron. She then sprinkled some of it upon her cousin, saying, By virtue of what I have uttered, he changed from thy present state to that in which thou wast at first!—and instantly he shook, and stood upon his feet, rejoicing in his liberation, and exclaimed, I testify that there is no deity but God, and that Mahomet is God's Apostle; God favour and preserve him! She then said to him, Depart and return not hither, or I will kill thee:—and she cried out in his face: so he departed from before her, and she returned to the tomb, and said, O my master, come forth to me that I may behold thee. He replied with a weak voice, What hast thou done? Thou hast relieved me from the branch but hast not relieved me from the root.—O my beloved, she said, and what is the root? He answered, The people of this city, and of the four Islands; every

night, at the middle hour, the fish raise their heads, and imprecate vengeance upon me and upon thee; and this is the cause that prevents the return of vigour to my body; therefore liberate them, and come and take my hand, and raise me, for vigour hath already in part returned to me.

On hearing these words of the King, whom she imagined to be the slave, she said to him with joy, O my master, on my head and my eye! In the name of Allah!—

and she sprang up, full of happiness, and hastened to the lake, where, taking a little of its water, she pronounced over it some unintelligible words; whereupon the fish became agitated, and raised their heads, and immediately became converted into men as before. Thus was the enchantment removed from the inhabitants of the city, and the city became re-peopled, and the market-streets re-erected, and every one returned to his occupation: the mountains also became changed into islands as they were at the first. The enchantress then returned immediately to the King, whom she still imagined to be the slave, and said to him, O my beloved, stretch forth thy honoured hand, that I may kiss it.—Approach me, said the King in a low voice. So she drew near to him; and he, having his keen-edged



The Sultan killing the Enchantress.

sword ready in his hand, thrust it into her bosom, and the point protruded from her back; he then struck her again, and clove her in twain, and went forth.

He found the young man who had been enchanted waiting his return, and congratulated him on his safety; and the young prince kissed his hand, and thanked him. The King then said to him, Wilt thou remain in thy city, or come with me to my capital?—O King of the age, said the young man, dost thou know the distance that is between thee and thy city? The King answered, Two days and a half. —O King, replied the young man, if thou hast been asleep, awake: between thee and thy city is a distance of a year's journey to him who travelleth with diligence; and thou camest in two days and a half only because the city was enchanted; but, O King, I will never quit thee for the twinkling of an eye. The King rejoiced at his words, and said, Praise be to God, who hath in his beneficence given thee to me: thou art my son; for during my whole life I have never been blest with a son; —and they embraced each other, and rejoiced exceedingly. They then went together into the palace, where the King who had been enchanted informed the officers of his court that he was about to perform the holy pilgrimage; so they prepared for him everything that he required; and he departed with the Sultan; his heart burning with reflections upon his city, because he had been deprived of the sight of it for the space of a year.

He set forth, accompanied by fifty memlooks, and provided with presents, and they continued their journey night and day for a whole year, after which they drew near to the city of the Sultan; and the Vizier and the troops, who had lost all hope of his return, came forth to meet him. The troops, approaching him, kissed the ground before him, and congratulated him on his safe return; and he entered the city and sat upon the throne. He then acquainted the Vizier with all that had happened to the young King; on hearing which, the Vizier congratulated the latter, also, on his safety; and when all things were restored to order, the Sultan bestowed





The Young King of the Black Islands. (Page 46.)



presents upon a number of his subjects, and said to the Vizier, Bring to me the fisherman, who presented to me the fish. So he sent to this fisherman, who had been the cause of the restoration of the inhabitants of the enchanted city, and brought him; and the King invested him with a dress of honour, and inquired of him respecting his circumstances, and whether he had any children. The fisherman informed him that he had a son and two daughters; and the King, on hearing this, took as his wife one of the daughters; and the young prince married the other. The King also conferred upon the son the office of treasurer. He then sent the Vizier to the city of the young prince, the capital of the Black Islands, and invested him with its sovereignty, despatching with him the fifty memlooks who had accompanied him thence, with numerous robes of honour to all the Emirs; and the Vizier kissed his hands, and set forth on his journey; while the Sultan and the young prince remained. And as to the fisherman, he became the wealthiest of the people of his age; and his daughters continued to be the wives of the Kings until they died.

But this (added Sheherazade) is not more wonderful than what happened to the porter.

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### CHAPTER III.

Commencing with part of the Ninth Night, and ending with part of the Eighteenth.

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#### THE STORY OF THE PORTER AND THE LADIES OF BAGDAD, AND OF THE THREE ROYAL MENDICANTS, &c.

THERE was a man of the city of Bagdad, who was unmarried, and he was a porter; and one day, as he sat in the market, reclining against his crate, there accosted him a female wrapped in an izar<sup>1</sup> of the manufacture of Mosul,<sup>2</sup> composed of gold-embroidered silk, with a border of gold lace at each end, who raised her face-veil, and displayed beneath it a pair of black eyes, with lids bordered by long lashes, exhibiting a tender expression, and features of perfect beauty; and she said, with a sweet voice, Bring thy crate, and follow me.

The porter had scarcely heard her words when he took up his crate, and he followed her until she stopped at the door of a house, and knocked; whereupon there came down to her a Christian, and she gave him a piece of gold, and received for it a quantity of olives, and two large vessels of wine, which she placed in the crate, saying to the porter, Take it up, and follow me. The porter exclaimed, This is, indeed, a fortunate day!—and he took up the crate, and followed her. She next stopped at the shop of a fruiterer, and bought of him Syrian apples, and Othmanee quinces, and peaches of Oman, and jasmine of Aleppo, and water-lilies of Damascus, and cucumbers of the Nile, and Egyptian limes, and Sultanee citrons, and sweet-scented myrtle, and sprigs of the henna-tree, and chamomile, and anemones, and violets, and pomegranate-flowers, and eglantine: all these she put into the porter's crate, and said to him, Take it up. So he took it up, and followed her until she stopped at the shop of a butcher, to whom she said, Cut off ten pounds of meat;—

<sup>1</sup> A veil three yards in length, worn so as to conceal the person.

<sup>2</sup> Mosul was long celebrated for its manufacture of fine cottons, from whence our word "Muslin."

and he cut it off for her, and she wrapped it in a leaf of a banana-tree, and put it in the crate, and said again, Take it up, O porter:—and he did so, and followed her. She next stopped at the shop of a seller of dry fruits, and took some of every kind of these, and desired the porter to take up his burden. Having obeyed, he followed her until she stopped at the shop of a confectioner, where she bought a dish, and filled it with sweets of every kind that he had, which she put into the crate; whereupon the porter ventured to say, If thou hadst informed me beforehand, I had brought with me a mule to carry all these things. The lady smiled at his remark, and next stopped at the shop of a perfumer, of whom she bought ten kinds of scented waters; rose-water, and orange-flower-water, and willow-flower-water, &c.; together with some sugar, and a sprinkling-bottle of rose-water infused with musk, and some frankincense, and aloes-wood, and ambergris, and musk, and wax-candles; and, placing all these in the crate, she said, Take up thy crate and follow me. He, therefore, took it up, and followed her until she came to a handsome house, before which was a spacious court. It was a lofty structure, with a door of two leaves, composed of ebony, overlaid with plates of red gold.

The young lady stopped at this door, and knocked gently; whereupon both its leaves were opened, and the porter, looking to see who opened it, found it to be a damsel of tall stature, high-bosomed, fair, and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eyebrows like the new moon of Ramadan,<sup>1</sup> cheeks resembling anemones, and a mouth like the seal of Solomon; her countenance was like the full moon in its splendour, and the forms of her bosom resembled two pomegranates of equal size. When the porter beheld her, she captivated his reason: the crate nearly fell from his head, and he exclaimed, Never in my life have I seen a more fortunate day than this! The lady-portress, standing within the door, said to the cateress and the porter, Ye are welcome:—and they entered, and proceeded to a spacious saloon, decorated with various colours, and beautifully constructed, with carved woodwork, and fountains, and benches of different kinds, and closets with curtains hanging before them; there was also in it, at the upper end, a sofa of alabaster inlaid with large pearls and jewels, with a musquito-curtain of red satin suspended over it, and within this was a young lady with eyes possessing the enchantment of Babylon,<sup>2</sup> and a figure like the letter Alif,<sup>3</sup> with a face that put to shame the shining sun: she was like one of the brilliant planets, or rather, one of the most high-born of the maidens of Arabia. This third lady, rising from the sofa, advanced with a slow and elegant gait to the middle of the saloon, where her sisters were standing, and said to them, Why stand ye still? Lift down the burden from the head of this poor porter:—whereupon the cateress placed herself before him, and the portress behind him, and, the third lady assisting them, they lifted it down from his head. They then took out the contents of the crate, and, having put everything in its place, gave to the porter two pieces of gold, saying to him, Depart, O porter.

The porter, however, stood looking at the ladies, and admiring their beauty and their agreeable dispositions; for he had never seen any more handsome; and when he observed that they had not a man among them, and gazed upon the wine, and fruits, and sweet-scented flowers, which were there, he was full of astonishment, and hesitated to go out; upon which one of the ladies said to him, Why dost thou not go? dost thou deem thy hire too little? Then turning to one of her sisters, she said to her, Give him another piece of gold.—By Allah, O my mistress, exclaimed the porter, my hire is but two half-drachms,<sup>4</sup> and I thought not what ye have given too little; but my heart and mind were occupied with reflections upon you and your state, ye being alone, with no man among you, not one to amuse you with his company; for ye know that the minaret standeth not firmly but on four walls: now ye

<sup>1</sup> The month of abstinence.

<sup>2</sup> The form of Alif is long and slender.

<sup>3</sup> The Chaldeans were famous for magic.

<sup>4</sup> A drachm is worth about sixpence.

have not a fourth, and the pleasure of women is not complete without men: ye are three only, and have need of a fourth, who should be a man, a person of sense discreet, acute, and a concealer of secrets. We are maidens, they replied; and fear to impart our secret to him who will not keep it; for we have read, in a certain history, this verse:—

Guard thy secret from another: intrust it not: for he who intrusteth a secret hath lost it.

By your existence, said the porter, I am a man of sense and trustworthy: I have read various books, and perused histories: I make known what is fair, and conceal what is foul, and act in accordance with the saying of the poet:—

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed. A secret is with me as in a house with a lock whose key is lost, and whose door is sealed.

When the ladies heard the verses which he quoted, and the words with which he addressed them, they said to him, Thou knowest that we have expended here a considerable sum of money: hast thou then wherewith to requite us? We will not suffer thee to remain with us unless thou contribute a sum of money; for thou desirest to sit with us, and to be our cup-companion, and to gaze upon our beautiful faces.—If friendship is without money, said the mistress of the house, it is not equivalent to the weight of a grain:—and the portress added, If thou hast nothing, depart with nothing:—but the cateress said, O sister, let us suffer him; for, verily, he hath not been deficient in his services for us this day: another had not been so patient with us; whatever, therefore, falls to his share of the expense, I will defray for him.—At this the porter rejoiced, and exclaimed, By Allah, I obtained my first and only pay this day from none but thee:—and the other ladies said to him, Sit down: thou art welcome.

The cateress then arose, and having tightened her girdle, arranged the bottles, and strained the wine, and prepared the table by the pool of the fountain. She made ready all that they required, brought the wine, and sat down with her sisters; the porter also sitting with them, thinking he was in a dream. And when they had seated themselves, the cateress took a jar of wine, and filled the first cup, and drank



The Porter and Ladies Carousing.

it; she then filled another, and handed it to one of her sisters; and in like manner she did to her other sister; after which she filled again, and handed the cup to the porter, who, having taken it from her hand, repeated this verse:—

I will drink the wine, and enjoy health; for, verily, this beverage is a remedy for disease.

The wine continued to circulate among them, and the porter, taking his part in the revels, dancing and singing with them, and enjoying the fragrant odours, began to hug and kiss them, while one slapped him, and another pulled him, and the third beat him with sweet-scented flowers, till, at length, the wine made sport with their reason: and they threw off all restraint, indulging their merriment with as much freedom as if no man had been present.

Thus they continued until the approach of night, when they said to the porter, Depart and show us the breadth of thy shoulders;—but he replied, Verily the departure of my soul from my body were more easy to me than my departure from your company; therefore suffer us to join the night to the day, and then each of us shall return to his own, or her own, affairs. The cateress, also, again interceded for him, saying, By my life I conjure you that ye suffer him to pass the night with us, that we may laugh at his drolleries, for he is a witty rogue. So they said to him, Thou shalt pass the night with us on this condition, that thou submit to our authority, and ask not an explanation of anything that thou shalt see. He replied, Good.—Rise then, said they, and read what is inscribed upon the door. Accordingly, he went to the door, and found the following inscription upon it in letters of gold: Speak not of that which doth not concern thee, lest thou hear that which will not please thee: and he said, Bear witness to my promise that I will not speak of that which doth not concern me.

The cateress then rose, and prepared for them a repast; and, after they had eaten a little, they lighted the candles and burned some aloes-wood. This done, they sat down again to the table; and while they were eating and drinking, they heard a knocking at the door; whereupon, without causing any interruption to their meal, one of them went to the door, and, on her return, said, Our pleasure this night is now complete, for I have found, at the door, three foreigners with shaven chins, and each of them is blind of the left eye: it is an extraordinary coincidence. They are strangers newly arrived, and each of them has a ridiculous appearance: if they come in, therefore, we shall be amused with laughing at them.—The lady ceased not with these words, but continued to persuade her sisters until they consented, and said, Let them enter; but make it a condition with them that they speak not of that which doth not concern them, lest they hear that which will not please them. Upon this she rejoiced: and, having gone again to the door, brought in the three men blind of one eye and with shaven chins, and they had thin and twisted moustaches. Being mendicants they saluted and drew back; but the ladies rose to them, and seated them; and when these three men looked at the porter, they saw that he was intoxicated; and, observing him narrowly, they thought that he was one of their own class, and said, He is a mendicant like ourselves, and will amuse us by his conversation:—but the porter, hearing what they said, arose, and rolled his eyes, and exclaimed to them, Sit quiet, and abstain from impertinent remarks. Have ye not read the inscription upon the door?—The ladies, laughing, said to each other, Between the mendicants and the porter we shall find matter for amusement. They then placed before the former some food, and they ate, and then sat to drink. The portress handed to them the wine, and, as the cup was circulating among them, the porter said to them, Brothers, have ye any tale or strange anecdote wherewith to amuse us? The mendicants, heated by the wine, asked for musical instruments; and the portress brought them a tambourine of the manufacture of Mosul, with a lute of Irak, and a Persian harp; whereupon they all arose; and one took the tambourine; another the lute; and the third, the harp: and they played upon these instruments, the ladies accompanying them with loud songs; and while they were thus diverting themselves, a person knocked at the door. The portress, therefore, went to see who was there; and the cause of the knocking was this.

The Caliph Haroun Alrashid had gone forth this night to see and hear what news he could collect, accompanied by Giafar his Vizier, and Mesrouh his executioner. It was his custom to disguise himself in the attire of a merchant; and this night as he



The Lady Whipping the Dog. (Page 55.)

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went through the city, he happened to pass, with his attendants, by the house of these ladies, and hearing the sounds of the musical instruments, he said to Giafar, I have a desire to enter this house, and to see who is giving this concert.—They are a party who have become intoxicated, replied Giafar, and I fear that we may experience some ill usage from them;—but the Caliph said, We must enter, and I would that thou devise some stratagem by which we may obtain admission to the inmates. Giafar therefore answered, I hear and obey:—and he advanced, and knocked at the door; and when the portress came and opened the door, he said to her, My mistress, we are merchants from Tiberias, and have been in Bagdad ten days; we have brought with us merchandise, and taken lodgings in a Khan; and a merchant invited us to an entertainment this night: accordingly we went to his house, and he placed food before us, and we ate, and sat awhile drinking together, after which he gave us leave to depart: and going out in the dark, and being strangers, we missed our way to the Khan: we trust, therefore, in your generosity, that you will admit us to pass the night in your house; by doing which you will obtain a reward in heaven.—The portress, looking at them, and observing that they were in the garb of merchants, and that they bore an appearance of respectability, returned, and consulted her two companions; and they said to her, Admit them: so she returned, and opened to them the door. They said to her, Shall we enter with thy permission? She answered, Come in. The Caliph, therefore, entered, with Giafar and Mesrou: and when the ladies saw them, they rose to them, and served them, saying, Welcome are our guests; but we have a condition to impose upon you, that ye speak not of that which doth not concern you, lest you hear that which will not please you. They answered, Good:—and when they had sat down to drink, the Caliph looked at the three mendicants, and was surprised at observing that each of them was blind of the left eye; and he gazed upon the ladies, and was perplexed and amazed at their fairness and beauty. And when the others proceeded to drink and converse, the ladies brought wine to the Caliph; but he said, I am a pilgrim;—and drew back from them. Whereupon the portress spread before him an embroidered cloth, and placed upon it a China bottle, into which she poured some willow-flower water, adding to it a lump of ice, and sweetening it with sugar, while the Caliph thanked her, and said within himself, To-morrow I must reward her for this kind action.

The party continued their carousal, and when the wine took effect upon them, the mistress of the house arose, and waited upon them, and afterwards taking the hand of the cateress, said, Arise, O my sister, that we may fulfil our debt. She replied, Good. The portress then rose, and, after she had cleared the middle of the saloon, placed the mendicants at the further end, beyond the doors; after which the ladies called to the porter, saying, How slight is thy friendship! thou art not a stranger, but one of the family. So the porter arose, and girded himself, and said, What would ye?—to which one of the ladies answered, Stand where thou art:—and presently the cateress said to him, Assist me:—and he saw two black bitches, with chains attached to their necks, and drew them to the middle of the saloon; whereupon the mistress of the house arose from her place, and tucked up her sleeve above her wrist, and, taking a whip, said to the porter, Bring to me one of them. Accordingly he dragged one forward by the chain. The bitch whined, and shook her head at the lady; but the latter fell to beating her upon the head, notwithstanding the howling, until her arms were tired, when she threw the whip from her hand, and pressed the bitch to her bosom, and wiped away her tears, and kissed her head; after which she said to the porter, Take her back, and bring the other;—and he brought her, and she did to her as she had done to the first. At the sight of this, the mind of the Caliph was troubled, and his heart was contracted, and he winked to Giafar that he should ask her the reason: but he replied by a sign, Speak not.

The mistress of the house then looked towards the portress, and said to her, Arise to perform what thou hast to do. She replied, Good:—and the mistress of the house

<sup>1</sup> A sort of inn.

seated herself upon a sofa of alabaster, overlaid with gold and silver, and said to the portress and the cateress, Now perform your parts. The portress then seated herself upon a sofa by her, and the cateress, having entered a closet, brought out from it a bag of satin with green fringes, and, placing herself before the lady of the house, shook it, and took out from it a lute; and she tuned its strings, and sang to it these verses:—

Restore to my eyelids the sleep which hath been ravished; and inform me of my reason,  
whither it hath fled.

I discovered, when I took up my abode with love, that slumber had become an enemy to my  
eyes.

They said, we saw thee to be one of the upright; what, then, hath seduced thee? I answered,  
Seek the cause from his glance.

Verily I excuse him for the shedding of my blood, admitting that I urged him to the deed  
by vexation.

He cast his sun-like image upon the mirror of my mind, and its reflection kindled a flame in  
my vitals.

When the portress had heard this song, she exclaimed, Allah approve thee;—and she rent her clothes, and fell upon the floor in a swoon; and when her bosom was thus uncovered, the Caliph saw upon her the marks of beating, as if from sticks and whips; at which he was greatly surprised. The cateress immediately arose, sprinkled water upon her face, and brought her another dress, which she put on. The Caliph then said to Giafar, Seest thou not this woman, and the marks of beating upon her? I cannot keep silence respecting this affair, nor be at rest until I know the truth of the history of this damsel, and that of these two bitches. But Giafar replied, O our lord, they have made a covenant with us that we shall not speak excepting of that which concerneth us, lest we hear that which will not please us.—The cateress then took the lute again, and, placing it against her bosom, touched the chords with the ends of her fingers, and thus sang to it:—

If of love we complain, what shall we say? Or consuming through desire, how can we  
escape?

Or if we send a messenger to interpret for us, he cannot convey the lover's complaint.

Or if we would be patient, short were our existence after the loss of those we love.

Nought remaineth to us but grief and mourning, and tears streaming down our cheeks.

O you who are absent from my sight, but constantly dwelling within my heart!

Have you kept your faith to an impassioned lover, who, while time endureth, will never  
change?

Or, in absence, have you forgotten that lover who, on your account, is wasting away?

When the day of judgment shall bring us together, I will beg of our Lord a protractive trial.

On hearing these verses of the cateress, the portress again rent her clothes, and cried out, and fell upon the floor in a swoon; and the cateress, as before, put on her another dress, after she had sprinkled some water upon her face.

The mendicants, when they witnessed this scene, said, Would that we had never entered this house, but rather had passed the night upon the mounds;<sup>1</sup> for our night hath been rendered foul by an event that breaketh the back! The Caliph, looking towards them, then said, Wherefore is it so with you? They answered, Our hearts are troubled by this occurrence.—Are ye not, he asked, of this house?—No, they answered; nor did we imagine that this house belonged to any but the man who is sitting with you:—upon which the porter said, Verily, I have never seen this place before this night; and I would that I had passed the night upon the mounds rather than here. They then observed one to another, We are seven men, and they are but three women; we will, therefore, ask them of their history; and if they answer us not willingly they shall do it in spite of themselves:—and they all agreed to this,

<sup>1</sup> Eastern cities are often surrounded by mounds of ruins and rubbish.

excepting Giafar, who said, This is not a right determination; leave them to themselves, for we are their guests, and they made a covenant with us which we should fulfil; there remaineth but little of the night, and each of us shall soon go his way. Then winking to the Caliph, he said, There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story. But the Caliph refused to do so, and said, I have not patience to wait so long for their history.— Words followed words, and at last, they said, Who shall put the question to them? and one answered, The porter.

The ladies then said to them, O people, of what are ye talking?—whereupon the porter approached the mistress of the house, and said to her, O my mistress, I ask thee, and conjure thee by Allah, to tell us the story of the two bitches, and for what reason you beat them, and then wept, and kissed them, and that thou acquaint us with the cause of thy sister's having been beaten with sticks! this is our question, and peace be on you.—Is this true that he saith of you? inquired the lady of the other men; and they all answered, Yes,—excepting Giafar, who was silent. When the lady heard their answer, she said, Verily, O our guests, ye have wronged us excessively; for we made a covenant with you beforehand, that he who should

speak of that which concerned him not should hear that which would not please him. Is it not enough that we have admitted you into our house, and fed you with our provisions? But it is not so much your fault, as the fault of her who introduced you to us.—She then tucked up her sleeve above her wrist, and struck the door three times, saying, Come ye quickly!—and immediately the door of a closet opened, and there came forth from it seven black slaves, each having in his hand a drawn sword. The lady said to them, Tie behind them the hands of these men of many words, and bind each of them to another:—and they did so, and said, O virtuous lady, dost thou permit us to strike off their heads? She answered, Give them a short respite, until I shall have inquired of them their histories, before ye behead them.—By Allah, O my mistress, exclaimed the porter, kill me not for the offence of others: for they have all transgressed and committed an offence, excepting me. Verily our night had been pleasant if we had been preserved from these mendicants, whose presence is enough to convert a well-peopled city into a heap of ruins!—He then repeated this couplet:—

How good is it to pardon one able to resist! and how much more so, one who is helpless;  
For the sake of the friendship that subsisted between us destroy not one for the crime of another.

On hearing these words of the porter, the lady laughed after her anger. Then approaching the men, she said, Acquaint me with your histories, for there remaineth of your lives no more than an hour. Were ye not persons of honourable and high condition, or governors, I would hasten your recompense.—The Caliph said to Giafar, Wo to thee, O Giafar! make known to her who we are; otherwise she will



The Porter seized.

kill us — It were what we deserve, replied he. — Jesting, said the Caliph, is not befitting in a time for seriousness: each has its proper occasion. — The lady then approached the mendicants, and said to them, Are ye brothers? They answered, No, indeed; we are only poor foreigners. She said then to one of them, Wast thou born blind of one eye?—No, verily, he answered; but a wonderful event happened to me when my eye was destroyed, and the story of it, if engraved on the understanding, would serve as a lesson to him who would be admonished. She asked the second and the third also; and they answered her as the first; adding, Each of us is from a different country, and our history is wonderful and extraordinary. The lady then looked towards them and said, Each of you shall relate his story, and the cause of his coming to our abode, and then stroke his head and go his way.

The first who advanced was the porter, who said, O my mistress, I am a porter; and this cateress loaded me and brought me hither, and what hath happened to me here in your company ye know. This is my story; and peace be on you. — Stroke thy head, then, said she, and go. — But he replied, By Allah, I will not go until I shall have heard the story of my companions.—The first mendicant then advanced, and related as follows:—

#### THE STORY OF THE FIRST ROYAL MENDICANT.

KNOW, O my mistress, that the cause of my having shaved my beard, and of the loss of my eye, was this:—My father was a King, and he had a brother who was also a King, and who resided in another capital. It happened that my mother gave birth to me on the same day on which the son of my uncle was born; and years and days passed away until we attained to manhood. Now, it was my custom, some years, to visit my uncle, and to remain with him several months; and on one of these occasions my cousin paid me great honour; he slaughtered sheep for me, and strained the wine for me, and we sat down to drink; and when the wine had affected us, he said to me, O son of my uncle, I have need of thine assistance in an affair of interest to me, and I beg that thou wilt not oppose me in that which I desire to do. I replied, I am altogether at thy service;—and he made me swear to him by great oaths, and, rising immediately, absented himself for a little while, and then returned, followed by a woman decked with ornaments, and perfumed, and wearing a dress of extraordinary value. He looked towards me, while the woman stood behind him, and said, Take this woman, and go before me to the burial-ground which is in such a place:—and he described it to me, and I knew it. He then added, Enter the burial-ground, and there wait for me.

I could not oppose him, nor refuse to comply with his request, on account of the oaths which I had sworn to him; so I took the woman, and went with her to the burial-ground; and when we had sat there a short time, my cousin came, bearing a basin of water, and a bag containing some plaster; and a small adze. Going to a tomb in the midst of the burial-ground, he took the adze, and disunited the stones, which he placed on one side; he then dug up the earth with the adze, and uncovered a flat stone, of the size of a small door, under which there appeared a vaulted staircase. Having done this, he made a sign to the woman, and said to her, Do according to thy choice:—whereupon she descended the stairs. He then looked towards me, and said, O son of my uncle, complete thy kindness, when I have descended into this place, by replacing the trap-door and the earth above it as they were before: then, this plaster which is in the bag, and this water which is in the basin, do thou knead together and plaster the stones of the tomb as they were, so that no man may know it, and say, This hath been lately opened, but its interior is old;—for during the space of a whole year I have been preparing this, and no one knew it but God: this is what I would have thee do. He then said to me, May

God never deprive thy friends of thy presence, O son of my uncle! — and, having uttered these words, he descended the stairs.

When he had disappeared from before my eyes, I replaced the trap-door, and busied myself with doing as he had ordered me, until the tomb was restored to the state in which it was at first; after which I returned to the palace of my uncle, who was then absent on a hunting excursion. I slept that night, and when the morning came, I reflected upon what had occurred between me and my cousin, and repented of what I had done for him, when repentance was of no avail. I then went out to the burial-ground, and searched for the tomb; but could not discover it. I ceased not in my search until the approach of night; and, not finding the way to it, returned again to the palace; and I neither ate nor drank: my heart was troubled respecting my cousin, since I knew not what had become of him; and I fell into excessive grief. I passed the night sorrowful until the morning, and went again to the burial-ground, reflecting upon the action of my cousin, and repenting of my compliance with his request; and I searched among all the tombs; but discovered not that for which I looked. Thus I persevered in my search seven days without success.

My trouble continued and increased until I was almost mad; and I found no relief but in departing, and returning to my father; but on my arrival at his capital, a party at the city-gate sprang upon me and bound me. I was struck with the utmost astonishment, considering that I was the son of the Sultan of the city, and that these were the servants of my father and myself: excessive fear of them overcame me, and I said within myself, What hath happened to my father? I asked of those who had bound me the cause of this conduct; but they returned me no answer, till after a while, when one of them, who had been my servant, said to me, Fortune hath betrayed thy father; the troops have been false to him, and the Vizier hath killed him; and we were lying in wait to take thee. — They took me, and I was as one dead, by reason of this news which I had heard respecting my father; and I stood before the Vizier who had killed my father.

Now, there was an old enmity subsisting between me and him; and the cause of it was this:—I was fond of shooting with the cross-bow; and it happened one day, that as I was standing on the roof of my palace, a bird alighted on the roof of the palace of the Vizier, who was standing there at the time, and I aimed at the bird; but the arrow missed it, and struck the eye of the Vizier, and knocked it out, in accordance with the appointment of fate and destiny, as the poet hath said:—

We trod the steps appointed for us: and the man whose steps are appointed must tread them.  
He whose death is decreed to take place in one land will not die in any land but that.

When I had thus put out the eye of the Vizier, he could say nothing, because my father was King of the city. This was the cause of the enmity between him and me: and when I stood before him, with my hands bound behind me, he gave the order to strike off my head. I said to him, Wouldst thou kill me for no offence? — What offence, he exclaimed, could be greater than this? — and he pointed to the place of the eye which was put out. I did that, said I, unintentionally. He replied, If thou didst it unintentionally, I will do the same to thee purposely: — and immediately he said, Bring him forward to me: — and, when they had done so, he thrust his finger into my left eye, and pulled it out. Thus I became deprived of one eye, as ye see me. He then bound me firmly, and placed me in a chest, and said to the executioner, Take this fellow, and draw thy sword, and convey him without the city; then put him to death, and let the wild beasts devour him.

Accordingly, he went forth with me from the city, and, having taken me out from the chest, bound hand and foot, was about to bandage my eye, and kill me; whereupon I wept, and exclaimed, —

How many brothers have I taken as armour! and such they were; but to guard my enemies.  
I thought they would be as piercing arrows: and such they were; but to enter my heart!

The executioner, who had served my father in the same capacity, and to whom I had shown kindnesses, said, on hearing these verses, O my master, what can I do, being a slave under my command? — but presently he added, Depart with thy life, and return not to this country, lest thou perish, and cause me to perish with thee. The poet saith,—

Flee with thy life if thou fearest oppression, and leave the house to tell its builder's fate.  
Thou wilt find, for the land that thou quittest, another: but no soul wilt thou find to replace thine own.

As soon as he had thus said, I kissed his hands, and believed not in my safety until I had fled from his presence. The loss of my eye appeared light to me when I considered my escape from death; and I journeyed to my uncle's capital, and, presenting myself before him, informed him of what had befallen my father, and of the manner in which I had lost my eye: upon which he wept bitterly, and said, Thou hast added to my trouble and my grief: for thy cousin hath been lost for some days, and I know not what hath happened to him, nor can any one give me information respecting him. Then he wept again, until he became insensible; and when he recovered, he said, O my son, the loss of thine eye is better than the loss of thy life.

Upon this I could no longer keep silence respecting his son, my cousin; so I informed him of all that had happened to him; and on hearing this news he rejoiced exceedingly, and said, Show me the tomb.—By Allah, O my uncle, I replied, I know not where it is; for I went afterwards several times to search for it, and could not recognise its place. We, however, went together to the burial-ground, and, looking to the right and left, I discovered it; and both I and my uncle rejoiced. I then entered the tomb with him, and when we had removed the earth, and lifted up the trap-door, we descended fifty steps, and, arriving at the bottom of the stairs, there issued forth upon us a smoke which blinded our eyes; whereupon my uncle pronounced those words which relieve from fear him who uttereth them—There is no strength nor power but in God, the High, the Great!—After this, we proceeded, and found ourselves in a saloon, filled with flour and grain, and various eatables; and we saw there a curtain suspended over a couch, upon which my uncle looked, and found there his son and the woman who had descended with him, lying side by side, and converted into black charcoal, as if they had been thrown into a pit of fire. And when he beheld this spectacle, he spat in his son's face, and exclaimed, This is what thou deservedst, O thou wretch! This is the punishment of the present world, and there remaineth the punishment of the other world, which will be more severe and lasting!—and he struck him with his shoes. Astonished at this action, and grieved for my cousin, seeing him and the damsel thus converted into charcoal, I said, By Allah, O my uncle, moderate the trouble of thy heart, for my mind is perplexed by that which hath happened to thy son, and by thinking how it hath come to pass that he and the damsel are converted into black charcoal. Dost thou not deem it enough for him to be in this state, that thou beatest him with thy shoes?

O son of my brother, he replied, this my son was, from his early years, inflamed with love for his foster-sister; and I used to forbid him from entertaining this passion for her, and to say within myself, They are now children, but when they grow older a base act will be committed by them:—and, indeed, I heard that such had been the case, but I believed it not. I, however, reprimanded him severely, and said to him, Beware of so foul an action, which none before thee hath committed, nor will any commit after thee:—otherwise we shall suffer disgrace and disparagement among the Kings until we die, and our history will spread abroad with the caravans: have a care for thyself that such an action proceed not from thee, for I should be incensed against thee, and kill thee. I then separated him from her, and her from him: but the vile woman loved him excessively; the Devil got possession of them both; and when my son saw that I had separated him, he secretly made this

place beneath the earth, and, having conveyed hither the provisions which thou seest, took advantage of my inadvertence when I had gone out to hunt, and came hither: but the Truth<sup>1</sup> (whose perfection be extolled and whose name be exalted!) was jealously vigilant over them, and consumed them by fire; and the punishment of the world to come will be more severe and lasting.—He then wept, and I wept with him; and he said to me, Thou art my son in his stead.—I remained awhile reflecting upon the world and its vicissitudes, upon the murder of my father by the Vizier, and his usurping his throne, and the loss of my eye, and the strange events which had happened to my cousin, and I wept again.

We then ascended, and having replaced the trap-door and the earth above it, and restored the tomb to its former state, returned to our abode; but scarcely had we seated ourselves when we heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs. Our minds were perplexed, not knowing what had happened, and the King, asking the news, was answered, The Vizier of thy brother hath slain him and his soldiers and guards, and come with his army to assault the city unawares, and the inhabitants, being unable to withstand, have submitted to him:—whereupon I said within myself, If I fall into his hand, he will slay me.—Griefs overwhelmed me, and I thought of the calamities which had befallen my father and my mother, and knew not what to do; for if I appeared, the people of the city would know me, and the troops of my father would hasten to kill and destroy me. I knew no way of escape but to shave off my beard: so I shaved it, and, having changed my clothes, departed from the city, and came hither, to this abode of peace, in the hope that some person would introduce me to the Prince of the Faithful, the Caliph of the Lord of all creatures, that I might relate to him my story, and all that had befallen me. I arrived in this city this night; and as I stood perplexed, not knowing whither to direct my steps, I saw this mendicant, and saluted him, and said I am a stranger, He replied, And I too am a stranger:—and while we were thus addressing each other, our companion, this third person, came up to us, and saluting us, said I am a stranger. We replied, And we, also, are strangers. So we walked on together, and darkness overtook us, and destiny directed us unto your abode.—This was the cause of the shaving of my beard, and of the loss of my eye.

The lady then said to him, Stroke thy head, and depart:—but he replied, I will not depart until I have heard the stories of the others. And they wondered at his tale; and the Caliph said to Giafar, Verily I have never known the like of that which hath happened to this mendicant.

The second mendicant then advanced, and, having kissed the ground, said:—

#### THE STORY OF THE SECOND ROYAL MENDICANT.

O MY mistress, I was not born with only one eye; but my story is wonderful, and if written, would serve as a lesson to him who would be admonished. I am a King, and son of a King: I read the Koran according to the seven traditions, and perused various works under the tuition of different learned professors of their subjects: I studied the science of the stars, and the writings of the poets, and made myself a proficient in all the sciences; so that I surpassed the people of my age. My handwriting was extolled among all the scribes, my fame spread among all countries, and my history among all Kings; and the King of India, hearing of me, requested my father to allow me to visit him, sending him various gifts and curious presents, such as were suitable to Kings. My father, therefore, prepared for me six ships, and we proceeded by sea for the space of a whole month, after which we came to land, and, having disembarked some horses which we had with us in the ship, we loaded ten camels with presents, and commenced our journey; but soon there appeared a cloud of dust, which rose and spread until it filled the air before us, and,

<sup>1</sup> One of the names of God.

after a while, cleared a little, and discovered to us in the midst of it, sixty horsemen like fierce lions, whom we perceived to be Arab highwaymen; and when they saw us, that we were a small company with ten loads of presents for the King of India, they galloped towards us, pointing their spears at us. We made signs to them with our fingers, and said, We are ambassadors to the honoured King of India; therefore do us no injury:—but they replied, We are not in his territories, nor under his government. They slew certain of the young men, and the rest fled. I also fled, after I had received a severe wound; the Arabs being employed, without further regard to us, in taking possession of the treasure and presents which we had with us.

I proceeded without knowing whither to direct my course, reduced from a mighty to an abject state, and journeyed till I arrived at the summit of a mountain, where I took shelter in a cavern until the next morning. I then resumed my journey, and arrived at a flourishing city: the winter, with its cold, had passed away, and the spring had come, with its flowers; and I rejoiced at my arrival there, being wearied with my journey, anxious and pallid. My condition being thus changed, I knew



The Second Prince as a Woodcutter.

not whither to bend my steps, and turning to a tailor sitting in his shop, I saluted him, and he returned my salutation, and welcomed me, and wished me joy, asking me the reason of my having come thither. I acquainted him, therefore, with what had befallen me from first to last, and he was grieved for me and said, O young man,



reveal not thy case, for I fear what the King of this city might do to thee, since he is the greatest of thy father's enemies, and hath a debt of blood against him. He then placed some food and drink before me, and we ate together, and I conversed with him till night, when he lodged me in a place by his shop, and brought me a bed and coverlet; and, after I had remained with him three days, he said to me, Dost thou not know any trade by which to make gain? I answered, I am acquainted with the law, a student of sciences, a writer, and an arithmetician.—Thy occupation, he said, is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money. Verily, I replied, I know nothing but what I have told thee. Gird thyself, then, said he, and take an axe and a rope, and cut fire-wood in the desert, and so obtain thy subsistence until God dispel thy affliction: but acquaint no one with thy history, else they will kill thee. He then bought for me an axe and a rope, and sent me with a party of woodcutters, giving them a charge respecting me. Accordingly, I went forth with them, and cut some wood, and brought back a load upon my head, and sold it for half a piece of gold, part of which I expended in food, laying by the remainder.

Thus I continued for the space of a year, after which I went one day into the desert, according to my custom, to cut fire-wood, and finding there a tract with abundance of wood, I entered it, and came to a tree, around which I dug; and as I was removing the earth from its roots, the axe struck against a ring of brass; and I cleared away the earth from it, and found that it was affixed to a trap-door of wood, which I immediately removed. Beneath it appeared a staircase, which I descended; and at the bottom of this I entered a door and beheld a palace, strongly constructed, where I found a lady, like a pearl of great price, whose aspect banished from the heart all anxiety and grief and affliction. At the sight of her I prostrated myself in adoration of her Creator for the fairness and beauty which He had displayed in her person; and she, looking towards me, said, Art thou a man or a genie? I answered her, I am a man.—And who, she asked, hath brought thee to this place, in which I have lived five-and-twenty years without ever seeing a human being?—Her words sounded sweetly to me, and I answered her, O my mistress, God hath brought me to thy abode, and I hope will put an end to my anxiety and grief: and I related to her my story from beginning to end. She was grieved at my case, and wept, and said, I also will acquaint thee with my story. Know that I am the daughter of the King of the further parts of India, the lord of the Ebony Island. My father had married me to the son of my uncle; but on the night of my bridal festivities, an Afrite named Jarjaris, the son of Rejmoos, the son of Eblis, carried me off, and, soaring with me through the air, alighted in this place, to which he conveyed all things necessary for me, such as ornaments, and garments, and linen, and furniture, and food, and drink; and once in every ten days he cometh to me, and spendeth a night here; and he hath appointed with me, that, in case of my wanting anything by night or day, I should touch with my hand these two lines which are inscribed upon the arched door, and as soon as I remove my hand I see him before me. Four days have now passed since he was last with me, and there remain therefore six days before he will come again; wilt thou then remain with me five days, and depart one day before his visit?—I answered, Yes;—rejoicing at the proposal; and she arose, and taking me by the hand, conducted me through the arched door to a small and elegant bath, where I took off my clothes, while she seated herself upon a mattress. After this, she seated me by her side, and brought me some sherbet of sugar infused with musk, and handed it to me to drink: she then placed some food before me, and after we had eaten and conversed together, she said to me, Sleep, and rest thyself, for thou art fatigued.

I slept, O my mistress, and forgot all that had befallen me; and when I awoke, I found her rubbing my feet; upon which I called to her, and we sat down again, and conversed awhile; and she said to me, By Allah, I was straitened in my heart, living here alone, without any person to talk with me, five-and-twenty years. Praise

be to God who hath sent thee to me.—I thanked her for her kind expressions; and love of her took possession of my heart, and my anxiety and grief fled away. We then sat down to drink together; and I remained by her side all the night, delighted with her company, for I had never seen her like in my whole life; and in the morning, when we were both full of joy, I said to her, Shall I take thee up from this subterranean place, and release thee from the Genie? But she laughed, and replied, Be content, and hold thy peace; for, of every ten days one day shall be for the Afrite, and nine for thee. I persisted, however, being overcome with passion; and said, I will this instant demolish this arch upon which the inscription is engraved, and let the Afrite come, that I may slay him: for I am predestined to kill Afrites. She entreated me to refrain; but, paying no attention to her words, I kicked the door with violence; upon which she exclaimed, The Afrite hath arrived! Did I not caution thee against this? Verily thou hast brought a calamity upon me; but save thyself, and ascend by the way that thou camest.

In the excess of my fear I forgot my sandals and my axe, and when I had ascended two steps, turning round to look for them, I saw that the ground had opened, and there arose from it an Afrite of hideous aspect, who said, Wherefore is this disturbance with which thou hast alarmed me, and what misfortune hath befallen thee? She answered, No misfortune hath happened to me, excepting that my heart was contracted, and I desired to drink some wine to dilate it, and, rising to perform my purpose, I fell against the door.—Thou liest, vile woman, he exclaimed;—and, looking about the palace to the right and left, he saw the sandals and axe; and said to her, These are the property of none but a man. Who hath visited thee? I have not seen them, she answered, until this instant; probably they belong to thee. This language, said he, is absurd, and will have no effect upon me, thou shameless woman! and, so saying, he stripped her of her clothing, and tied her down, with her arms and legs extended, to four stakes, and began to beat her, urging her to confess what had happened.

For myself, being unable to endure her cries, I ascended the stairs overpowered by fear, and arriving at the top, replaced the trap-door as it was at first, and covered it over with earth. I repented bitterly of what I had done, and reflecting upon the lady and her beauty, and how this wretch was torturing her after she had lived with him five-and-twenty years, and that he tortured her only on my account; and reflecting also upon my father and his kingdom, and how I had been reduced to the condition of a woodcutter, I repeated this verse:—

When fortune bringeth thee affliction, console thyself by remembering that one day thou must see prosperity, and another day difficulty.

Returning to my companion, the tailor, I found him awaiting my return as if he were placed in a pan upon burning coals. I passed last night, said he, with anxious heart on thy account, fearing for thee from some wild beast or other calamity. Praised be to God for thy safe return.—I thanked him for his tender concern for me, and entered my apartment; and as I sat meditating upon that which had befallen me, and blaming myself for having kicked the kubbeh, my friend the tailor, came in to me, and said, In the shop is a foreigner, who asks for thee, and he has thy axe and sandals; he came with them to the woodcutters, and said to them, I went out at the time of the call of the Muëddin, to morning-prayer, and stumbled upon these, and know not to whom they belong: can ye guide me to their owner?—The woodcutters, therefore, directed him to thee: he is sitting in my shop: so go out to him and thank him, and take thy axe and thy sandals.—On hearing these words, my countenance turned pale, and my whole state became changed; and while I was in this condition the floor of my chamber clove asunder, and there arose from it the stranger, and lo, he was the Afrite: he had tortured the lady with the utmost cruelty; but she would confess nothing: so he took the axe and the sandals, and said to her, If I am Jarjaris, of the descendants of Eblis, I will bring the owner of this axe and these sandals.

Accordingly he came, with the pretence before mentioned, to the woodcutters, and, having entered my chamber, without granting me any delay, seized me, and soared with me through the air; he then descended, and dived into the earth, and brought me up into the palace where I was before.

Here I beheld the lady stripped of her clothing, and with blood flowing from her sides; and tears trickled from my eyes. The Afrite then took hold of her, and said, Vile woman, this is thy lover:—whereupon she looked at me, and replied, I know him not, nor have I ever seen him until this instant. The Afrite said to her, With all this torture wilt thou not confess? She answered, Never in my life have I seen him before, and it is not lawful in the sight of God that I should speak falsely against him.—Then, said he, if thou know him not, take this sword and strike off his head. She took the sword, and came to me, and stood over my head; but I made a sign to her with my eyebrow, while tears ran down my cheeks. She replied in a similar manner, Thou art he who hath done all this to me:—I made a sign to her, however, that this was a time for pardon, conveying my meaning in the manner thus described by the poet:—

Our signal in love is the glance of our eyes; and every intelligent person understands the sign. Our eyebrows carry on an intercourse between us; we are silent; but love speaketh.

And when she understood me, she threw the sword from her hand, O my mistress, and the Afrite handed it to me, saying, Strike off her head, and I will liberate thee, and do thee no harm. I replied, Good:—and quickly approaching her, raised my hand; but she made a sign as though she would say, I did no injury to thee; whereupon my eyes poured with tears, and, throwing down the sword, I said, O mighty Afrite, and valiant hero, if a woman, deficient in sense and religion, seeth it not lawful to strike off my head, how is it lawful for me to do so to her, and especially when I have never seen her before in my life! I will never do it, though I should drink the cup of death and destruction.—There is affection between you, said the Afrite, and, taking the sword, he struck off one of the hands of the lady; then, the other; after this, her right foot; and then, her left foot: thus with four blows, he cut off her four extremities, while I looked on, expecting my own death. She then made a sign to me with her eye; and the Afrite, observing her, exclaimed, Now thou hast been guilty of incontinence with thine eye;—and, with a blow of his sword, struck off her head; after which, he turned towards me, and said, O man, it is allowed us by our law, if a wife be guilty of incontinence, to put her to death. This woman I carried off on her wedding night, when she was twelve years of age, and she was acquainted with no man but me; and I used to pass one night with her in the course of every ten days in the garb of a foreigner; and when I discovered of a certainty that she had been unfaithful to me, I killed her; but as for thee, I am not convinced that thou hast wronged me with respect to her; yet I must not leave thee unpunished; choose, therefore, what injury I shall do to thee.

Upon this, O my mistress, I rejoiced exceedingly, and, eager to obtain his pardon, I said to him, What shall I choose from thy hands?—Choose, he answered, into what form I shall change thee; either the form of a dog, or that of an ass, or that of an ape. I replied, in my desire of forgiveness, Verily, if thou wilt pardon me, God will pardon thee in recompense of thy showing mercy to a Mahometan who hath done thee no injury:—and I humbled myself in the most abject manner, and said to him, Pardon me as the envied man did the envier.—And how was that? said he. I answered as follows:—

#### THE STORY OF THE ENVIER AND THE ENVIED.

Know, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the

envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well ; and there he built for himself an oratory, and occupied himself in the worship of God. Numerous fakirs assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity ; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him : and when the envied man saw him, he saluted him, and paid him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then, said the envier, Order the fakirs to retire to their cells, for the information that I am about to give thee I would have no one overhear. So he ordered them to enter their cells ; and the envier said to him, Arise and let us walk together, and converse : and they walked on until they



The Envid Sheikh and the Genii in the Well.

came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of anybody, and went his way, imagining that he had killed him.

But this well was inhabited by Genii, who received him unhurt, and seated him upon a large stone ; and when they had done this, one of them said to the others, Do ye know this man ? They answered, We know him not.—This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr<sup>1</sup> and his readings ; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultan of this city, who hath purposed to visit him to-morrow, on account of

<sup>1</sup> Devotional repetitions of the name of God.

the affliction which hath befallen his daughter.—And what, said they, hath happened to his daughter? He answered, Madness; for Genie Maimoun, the son of Dimdim, hath become inflamed with love for her; and her cure is the easiest of things. They asked him, What is it?—and he answered, The black cat that is with him in the oratory hath at the end of her tail a white spot, of the size of a piece of silver; and from this white spot should be taken seven hairs, and with these the damsel should be fumigated, and the Marid would depart from over her head, and not return to her; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the fakirs saw the Sheikh rising out of the well; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs, and placed them in a portfolio by him; and at sunrise the King came to him, and when the Sheikh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheikh.—Then, said the Sheikh, send some person to bring her hither; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheikh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them; whereupon the Marid cried out from over her head, and left her; and the damsel immediately recovered her reason, and, veiling her face, said to her father, What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear;—and rejoiced greatly. He kissed the hand of the envied Sheikh, and said to the great men of his court who were with him, What shall be the recompense of this Sheikh for that which he hath done? They answered, His recompense should be that thou marry him to her.—Ye have spoken truly, said the King,—and he gave her in marriage to him, and thus the Sheikh became a connection of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before him he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing.—Consider, then, O Afrite, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.

#### CONTINUATION OF THE STORY OF THE SECOND ROYAL MENDICANT.

THE Afrite, when he had heard this story, replied, Lengthen not thy words to me: as to my killing thee, fear it not: and as to my pardoning thee, covet it not; but as to my enchanting thee, there is no escape from it;—and, so saying, he clove the earth asunder, and soared with me through the sky to such a height that I beheld the world beneath me as though it were a bowl of water: then alighting upon a mountain, he took up a little dust, and, having muttered and pronounced certain words over it, sprinkled me with it, saying, Quit this form, and take the form of an ape!—whereupon I became like an ape of a hundred years of age.

When I saw myself changed into this ugly form I wept for myself, but determined to be patient under the tyranny of fortune, knowing it to be constant to no one. I descended from the summit of the mountain, and, after having journeyed for the space of a month, arrived at the sea-shore; and when I had stood there a short time, I saw a vessel in the midst of the sea, with a favourable wind approaching the land; I therefore hid myself behind a rock on the beach, and when the ship came close up, I sprang into the midst of it. But as soon as the persons on board saw me, one of them cried, Turn out this unlucky brute from the ship:—another said, Let us kill him:—and a third exclaimed, I will kill him with this sword. I, however, caught

hold of the end of the sword, and tears flowed from my eyes ; at the sight of which the captain took compassion on me, and said to the passengers, O merchant, this ape hath sought my aid, and I give it him ; he is under my protection ; let no one, therefore, oppose or trouble him. He then treated me with kindness, and whatever he said to me I understood, and all that he required to be done I performed as his servant.

We continued our voyage for fifty days with a fair wind, and cast anchor under a large city containing a population which no one but God, whose name be exalted, could reckon ; and, when we had moored our vessel, there came to us some mamlouks<sup>1</sup> from the King of the city ; who came on board the ship, and complimented the merchants on their safe arrival, saying, Our King greeteth you, rejoicing in your safety, and hath sent to you this roll of paper, desiring that each of you shall write a line upon it ; for the King had a Vizier who was an eminent calligraphist, and he is dead, and the King hath sworn that he will not appoint any person to his office who cannot write equally well. Though in the form of an ape, I arose and snatched the paper from their hands : upon which fearing that I would tear it and throw it into the sea, they cried out against me, and would have killed me ; but I made signs to them that I would write, and the captain said to them, Suffer him to write, and if he scribble we will turn him away ; but if he write well I will adopt him as my son ; for I have never seen a more intelligent ape. So I took the pen, and demanded the ink, and wrote in an epistolary hand this couplet :—

Fame hath recorded the virtues of the noble ; but no one hath been able to reckon thine.  
May God not deprive mankind of such a father ; for thou art the parent of every excellence.

Then in a more formal large hand, I wrote the following verses :—

There is no writer that shall not perish ; but what his hand hath written shall endure.  
Write, therefore, nothing but what will please thee when thou shalt see it on the day of resurrection.

Two other specimens I wrote, in two different and smaller hands, and returned the paper to the mamlouks, who took it back to the King ; and when he saw what was written upon it, the hand of no one pleased him excepting mine ; and he said to his attendants, Go to the author of this hand-writing, put upon him this dress, and mount him upon a mule, and conduct him, with a band of music before him, to my presence. On hearing this order they smiled ; and the King was angry with them, and said, How is it that I give you an order, and ye laugh at me ? They answered, O King, we laugh not at thy words, but because he who wrote this is an ape, and not a son of Adam : he is with the captain of the ship newly arrived.

The King was astonished at their words ; he shook with delight, and said, I would purchase this ape. He then sent some messengers to the ship, with the mule and the dress of honour, saying to them, Ye must clothe him with this dress, and mount him upon the mule, and bring him hither. So they came to the ship, and, taking me from the captain, clad me with the dress ; and the people were astonished, and flocked to amuse themselves with the sight of me. And when they brought me to the King, and I beheld him, I kissed the ground before him three times, and he ordered me to sit down ; so I sat down upon my knees, and the persons present were surprised at my polite manners, and especially the King, who presently ordered his people to retire. They therefore did so ; none remaining but the King, and a eunuch, and a young mamlouk, and myself. The King then commanded that a repast should be brought ; and they placed before him a service of viands such as gratified the appetite and delighted the eye ; and the King made a sign to me that I should eat ; whereupon I arose, and, having kissed the ground before him seven times, sat down

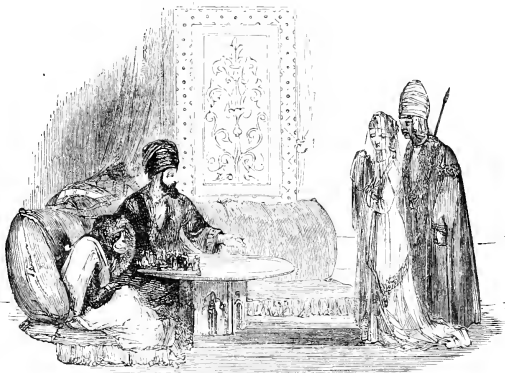
<sup>1</sup> Privileged servants.

to eat with him ; and when the table was removed, I washed my hands, and, taking the ink-case, and pen and paper, I wrote these two verses :—

Great is my appetite for thee, O Kunafeh !<sup>1</sup> I cannot be happy nor endure without thee.  
Be thou every day and night my food ; and may drops of honey not be wanting to moisten thee.

Having done this, I arose, and seated myself at a distance ; and the King, looking at what I had written, read it with astonishment, and exclaimed, Can an ape possess such fluency and such skill in caligraphy ? This is, indeed, a wonder of wonders !—Afterwards, a chess-table was brought to the King, and he said to me, Wilt thou play ? By a motion of my head I answered, Yes :—and I advanced, and arranged the pieces. I played with him twice, and beat him ; and the King was perplexed, and said : Were this a man, he would surpass all the people of his age.

He then said to his eunuch, Go to thy mistress, and say to her, Answer the summons of the King :—that she may come and gratify her curiosity by the sight of this wonderful ape. The eunuch therefore went, and returned with his mistress, the King's daughter, who as soon as she saw me, veiled her face, and said, O my father, how is it that thou art pleased to send for me, and suffer strange men to see me ?—O my daughter, answered the King, there is no one here but the young mamlouk,



The Second Prince transformed into an Ape.

and the eunuch who brought thee up, and this ape, with myself, thy father ; from whom, then, dost thou veil thy face ?—This ape, said she, is the son of a King, and the name of his father is Eymar : he is enchanted, and it was the Afrite Jarjaris, a descendant of Eblis, who transformed him. after having slain his own wife, the daughter of King Aknamus. This whom thou supposedst to be an ape, is a learned and wise man.—The King was amazed at his daughter's words, and, looking towards me, said, Is it true that she saith of thee ?—I answered, by a motion of my head, Yes :—and wept. The King then said to his daughter, By what means didst thou discover that he was enchanted ?—O my father, she answered, I had with me in my younger years an old woman who was a cunning enchantress, and she taught me the art of enchantment : I have committed its rules to memory, and know it thoroughly, being acquainted with a hundred and seventy modes of performing it, by the least

<sup>1</sup> A sort of vermicelli.

of which I could transport the stones of thy city beyond Mount Caucasus, and make its site to be an abyss of the sea, and convert its inhabitants into fish in the midst of it.—I conjure thee, then, by the name of Allah, said her father, to restore this young man, that I may make him my Vizier. Is it possible that thou possessedst this excellence, and I knew it not? Restore him, that I may make him my Vizier, for he is a polite and intelligent youth.

She replied, With pleasure; and, taking a knife upon which were engraved some Hebrew names, marked with it a circle in the midst of the palace. Within this she wrote certain names and talismans, and then she pronounced invocations, and uttered unintelligible words; and soon the palace around us became immersed in gloom to such a degree, that we thought the whole world was overspread, and lo, the Afrite appeared before us in a most hideous shape, with hands like winnowing-forks, and legs like masts, and eyes like burning torches; so that we were terrified at him. The King's daughter exclaimed, No welcome to thee!—to which the Afrite, assuming the form of a lion, replied, Thou traitress, how is it that thou hast broken thine oath? Did we not swear that we would not oppose one another?—Thou wretch, said she, when didst thou receive an oath?—The Afrite, still in the form of a lion, then exclaimed, Take what awaiteth thee!—and, opening his mouth, rushed upon the lady; but she instantly plucked a hair from her head, and muttered with her lips, whereupon the hair became converted into a piercing sword, with which she struck the lion, and he was cleft in twain by the blow; but his head became changed into a scorpion. The lady immediately transformed herself into an enormous serpent, and crept after the execrable wretch in the shape of a scorpion, and a sharp contest ensued between them; after which, the scorpion became an eagle, and the serpent changing to a vulture, pursued the eagle for a length of time. The latter then transformed himself into a black cat, and the King's daughter became a wolf, and they fought together long and fiercely, till the cat, seeing himself overcome, changed himself into a large red pomegranate, which fell into a pool; but the wolf pursuing it, it ascended into the air, and then fell upon the pavement of the palace, and broke in pieces, its grains became scattered, each apart from the others, and all spread about the whole space of ground enclosed by the palace. The wolf, upon this, transformed itself into a cock, in order to pick up the grains, and not leave one of them; but according to the decree of fate, one grain remained hidden by the side of the pool of the fountain. The cock began to cry and flapped its wings, and made a sign to us with its beak; but we understood not what it would say. It then uttered at us such a cry, that we thought the palace had fallen down upon us; and it ran about the whole of the ground, until it saw the grain that had lain hid by the side of the pool, when it pounced upon it to pick it up; but it fell into the midst of the water, and became transformed into a fish, and sank into the water; upon which the cock became a fish of a larger size, and plunged in after the other. For awhile it was absent from our sight; but at length we heard a loud cry, and trembled at the sound; after which, the Afrite arose as a flame of fire, casting fire from his mouth, and fire and smoke from his eyes and nostrils: the King's daughter also became as a vast body of fire; and we would have plunged into the water from fear of our being burnt and destroyed; but suddenly the Afrite cried out from within the fire, and came towards us upon the raised floor, blowing fire at our faces. The lady, however, overtook him, and blew fire in like manner in his face; and some sparks struck us both from her and from him: her sparks did us no harm; but one from him struck me in my eye, and destroyed it, I being still in the form of an ape; and a spark from him reached the face of the King, and burned the lower half, with his beard and mouth, and struck out his lower teeth; another spark also fell upon the breast of the eunuch; who was burnt, and died immediately. We expected destruction, and gave up all hope of preserving our lives; but while we were in this state, a voice exclaimed, God is most great! God is most great! He hath conquered and aided, and abandoned the denier of the faith of Mahomet, the chief of mankind!



The person from whom this voice proceeded was the King's daughter : she had burnt the Afrite ; and when we looked towards him, we perceived that he had become a heap of ashes.

The lady then came to us, and said, Bring me a cup of water :—and when it was brought to her, she pronounced over it some words which we understood not, and, sprinkling me with it, said, Be restored, by virtue of the name of the Truth, and by virtue of the most great name of God, to thy original form !—whereupon I became a man as I was at first, excepting that my eye was destroyed. After this, she cried out, The fire ! the fire ! O my father, I shall no longer live, for I am predestined to be killed. Had he been a human being I had killed him at the first of the encounter. I experienced no difficulty till the scattering of the grains of the pomegranate, when I picked them up excepting the one in which was the life of the Genie ; had I picked up that, he had instantly died ; but I saw it not, as fate and destiny had appointed ; and suddenly he came upon me, and a fierce contest ensued between us under the earth, and in the air, and in the water ; and every time that he tried against me a new mode, I employed against him one more potent, until he tried against me the mode of fire ; and rarely does one escape against whom the mode of fire is employed. Destiny, however, aided me, so that I burned him first ; but I exhorted him previously to embrace the Mahometan faith. Now I die ; and may God supply my place to you.—Having thus said, she ceased not to pray for relief from the fire ; and lo, a spark ascended to her breast, and thence to her face ; and when it reached her face, she wept, and exclaimed, I testify that there is no Deity but God, and I testify that Mahomet is God's Apostle ?—We then looked towards her, and saw that she had become a heap of ashes by the side of the ashes of the Afrite.

We were plunged into grief on her account, and I wished that I had been in her place rather than have seen that sweet-faced creature who had done me this kindness reduced to a heap of ashes ; but the decree of God cannot be averted. The King, on beholding his daughter in this state, plucked out what remained of his beard, and slapped his face, and rent his clothes ; and I also did the same, while we both wept for her. Then came the chamberlains and other great officers of the court, who, finding the King in a state of insensibility, with two heaps of ashes before him, were astonished, and remained encompassing him until he recovered from his fit, when he informed them of what had befallen his daughter with the Afrite ; and great was their affliction. The women shrieked, with the female slaves, and continued their mourning seven days. After this, the King gave orders to build, over the ashes of his daughter, a great tomb with a dome, and illuminated it with candles and lamps : but the ashes of the Afrite they scattered in the wind, exposing them to the curse of God. The King then fell sick, and was near unto death : his illness lasted a month ; but after this he recovered his health, and summoning me to his presence, said to me, O young man, we passed our days in the enjoyment of the utmost happiness, secure from the vicissitudes of fortune, until thou camest to us, when troubles overcame us. Would that we had never seen thee, nor thy ugly form, on account of which we have been reduced to this state of privation ; for in the first place I have lost my daughter, who was worth a hundred men ; and secondly, I have suffered this burning, and lost my teeth ; my eunuch also is dead : but it was not in thy power to prevent these afflictions : the decree of God hath been fulfilled on us and on thee ; and praise be to God that my daughter restored thee, though she destroyed herself. Now, however, depart, O my son, from my city. It is enough that hath happened on thy account ; but as it was decreed against us and thee, depart in peace.

So I departed, O my mistress, from his presence ; but before I quitted the city, I entered a public bath, and shaved my beard. I traversed various regions, and passed through great cities and bent my course to the Abode of Peace, Bagdad, in the hope of obtaining an interview with the Prince of the Faithful, that I might relate to him all that had befallen me.

The third mendicant then advanced, and thus related his story :—

## THE STORY OF THE THIRD ROYAL MENDICANT.

O ILLUSTRIOUS lady, my story is not like those of my two companions, but more wonderful: the course of fate and destiny brought upon them events against which they could not guard; but as to myself, the shaving of my beard and the loss of my eye were occasioned by my provoking fate and misfortune; and the cause was this:—

I was a King, and the son of a King; and when my father died, I succeeded to his throne, and governed my subjects with justice and beneficence. I took pleasure in sea-voyages; and my capital was on the shore of an extensive sea, interspersed with fortified and garrisoned islands, which I desired, for my amusement, to visit: I therefore embarked with a fleet of ten ships, and took with me provisions sufficient for a whole month. I proceeded twenty days, after which there arose against us a contrary wind: but at daybreak it ceased, and the sea became calm, and we arrived at an island where we landed, and cooked some provisions and ate; after which we remained there two days. We then continued our voyage: and when twenty days more had passed, we found ourselves in strange waters, unknown to the captain, and desired the watch to look out from the mast-head: so he went aloft, and when he had come down he said to the captain, I saw, on my right hand, fish floating upon the surface of the water; and looking towards the midst of the sea, I perceived something looming in the distance, sometimes black, and sometimes white.

When the captain heard this report of the watch, he threw his turban on the deck, and plucked his beard, and said to those who were with him, Receive warning of our destruction, which will befall all of us: not one will escape? So saying, he began to weep; and all of us in like manner bewailed our lot. I desired him to inform us of that which the watch had seen. O my lord, he replied, know that we have wandered from our course since the commencement of the contrary wind that was followed in the morning by a calm, in consequence of which we remained stationary two days; from that period we have deviated from our course for twenty-one days, and we have no wind to carry us back from the fate which awaits us, after this day; to-morrow we shall arrive at a mountain of black stone, called loadstone: the current is now bearing us violently towards it, and the ships will fall in pieces, and every nail in them will fly to the mountain, and adhere to it; for God hath given to the loadstone a secret property by virtue of which everything of iron is attracted towards it. On that mountain is such a quantity of iron as no one knoweth but God, whose name be exalted; for from times of old great numbers of ships have been destroyed by the influence of that mountain. There is, upon the summit of the mountain, a cupola of brass supported by ten columns, and upon the top of this cupola is a horseman upon a horse of brass, having in his hand a brazen spear, and upon his breast suspended a tablet of lead, upon which are engraved mysterious names and talismans; and as long, O King, as this horseman remains upon the horse, so long will every ship that approaches be destroyed, with every person on board, and all the iron contained in it will cleave to the mountain: no one will be safe until the horseman shall have fallen from the horse.—The captain then wept bitterly; and we felt assured that our destruction was inevitable, and every one of us bade adieu to his friend.

On the following morning we drew near to the mountain: the current carried us towards it with violence, and when the ships were almost close to it, they fell asunder, and all the nails, and everything else that was of iron, flew from them towards the loadstone. It was near the close of day when the ships fell in pieces. Some of us were drowned, and some escaped; but the greater number were drowned; and of those who saved their lives none knew what became of the others, so stupified were they by the waves and the boisterous wind. As for myself, O my mistress, God, whose name be exalted, spared me on account of the trouble and torment and affliction that He had predestined to befall me. I placed myself upon a plank, and the wind

and waves cast it upon the mountain; and when I had landed, I found a practicable way to the summit, resembling steps cut in the rock; so I exclaimed, In the name of God!—and offered up a prayer, and attempted the ascent, holding fast by the notches; and presently God stilled the wind, and assisted me in my endeavours, so that I arrived in safety at the summit. Rejoicing greatly in my escape, I immediately entered the cupola, and performed the prayers of two rekahs<sup>1</sup> in gratitude to God for my preservation, after which I slept beneath the cupola, and heard a voice saying to me, O son of Cassib, when thou awakest from thy sleep, dig beneath thy feet, and thou wilt find a bow of brass and three arrows of lead, whereon are engraved talismans: then take the bow and arrows, and shoot at the horseman that is upon the top of the cupola, and relieve mankind from this great affliction: for when thou hast shot at the horseman he will fall into the sea; the bow will also fall, and do thou bury it in its place; and as soon as thou hast done this, the sea will swell and rise until it attains the summit of the mountain; and there will appear upon it a boat bearing a man different from him whom thou shalt have cast down, and he will come to thee having an oar in his hand: then do thou embark with him; but utter not the name of God: and he will convey thee in ten days to a safe sea, where, on thy arrival thou wilt find one who will take thee to thy city. All this shall be done if thou utter not the name of God.

Awaking from my sleep, I sprang up and did as the voice had directed. I shot at the horseman and he fell into the sea; and the bow having fallen from my hand, I buried it; the sea then became troubled, and rose to the summit of the mountain, and when I had stood waiting there a little while, I beheld a boat in the midst of the sea approaching me. I praised God, whose name he exalted, and when the boat came to me I found in it a man of brass, with a tablet of lead upon his breast, engraved with names and talismans. Without uttering a word, I embarked in the boat, and the man rowed me ten successive days, after which I beheld the islands of security, whereupon, in the excess of my joy, I exclaimed, In the name of God! There is no deity but God! God is most great!—and as soon as I had done this, he cast me out of the boat, and sank in the sea.

Being able to swim, I swam until night, when my arms and shoulders were tired, and, in this perilous situation, I repeated the profession of the faith, and gave myself up as lost; but the sea rose with the violence of the wind, and a wave like a vast castle threw me upon the land, in order to the accomplishment of the purpose of God. I ascended the shore, and after I had wrung out my clothes, and spread them upon the ground to dry, I slept, and in the morning I put on my clothes again, and, looking about to see which way I should go, I found a tract covered with trees, to which I advanced, and when I had walked round it, I found that I was upon a small island in the midst of the sea; upon which I said within myself, Every time that I escape from one calamity I fall into another that is worse:—but while I was reflecting upon my unfortunate case, and wishing for death, I beheld a vessel bearing a number of men. I arose immediately and climbed into a tree; and lo, the vessel came to the shore, and there landed from it ten black slaves bearing axes. They proceeded to the middle of the island, and, digging up the earth, uncovered and lifted up a trap-door, after which they returned to the vessel, and brought from it bread and flour, and clarified butter and honey, and sheep and everything that the wants of an inhabitant would require, continuing to pass backwards and forwards between the vessel and the trap-door, bringing loads from the former, and entering the latter, until they had removed all the stores from the ship. They then came out of the vessel with various clothes of the most beautiful description, and in the midst of them was an old sheikh, enfeebled and wasted by extreme age, leading by the hand a young man cast in the mould of graceful symmetry, and invested with such perfect beauty as deserved to be a subject for proverbs. He was like a fresh and slender twig, en-

<sup>1</sup> Repetitions of set forms of words, chiefly from the Koran.

chanting and captivating every heart by his elegant form. The party proceeded to the trap-door, and, entering it, became concealed from my eyes.

They remained beneath about two hours or more; after which the sheikh and the slaves came out: but the youth came not with them: and they replaced the earth, and embarked and set sail. Soon after, I descended from the tree, and went to the excavation. I removed the earth, and, entering the aperture, saw a flight of wooden steps, which I descended; and, at the bottom, I beheld a handsome dwelling-place, furnished with a variety of silken carpets; and there was the youth, sitting upon a high mattress, with sweet-smelling flowers; and fruits placed before him. On seeing me his countenance became pale: but I saluted him, and said, Let thy mind be composed, O my master: thou hast nothing to fear, O delight of my eye; for I am a man, and the son of a King, like thyself: fate hath impelled me to thee, that I may cheer thee in thy solitude. The youth, when he heard me thus address him, and was convinced that I was one of his own species, rejoiced exceedingly at my arrival, his colour returned, and, desiring me to approach him, he said, O my brother, my story is wonderful: my father is a jeweller; he had slaves who made voyages by his orders, for the purposes of commerce, and he had dealings with Kings; but he had never been blessed with a son: and he dreamt that he was soon to have a son, but one whose life would be short; and he awoke sorrowful. Shortly after, in accordance with the decrees of God, my mother conceived me, and when her time was complete, she gave birth to me; and my father was greatly rejoiced; the astrologers, however, came to him, and said, Thy son will live fifteen years; his fate is intimated by the fact that there is, in the sea, a mountain called the Mountain of Loadstone, whereon is a horseman on a horse of brass, on the former of which is a tablet of lead suspended to his neck, and when the horseman shall be thrown down from his horse, thy son will be slain; the person who is to slay him is he who will throw down the horseman, and his name is King Ajib, the son of King Cassib. My father was greatly afflicted at this announcement; and when he had reared me until I had nearly attained the age of fifteen years, the astrologers came again, and informed him that the horseman had fallen into the sea, and that it had been thrown down by King Ajib, the son of King Cassib: on hearing which, he prepared for me this dwelling, and here left me to remain until the completion of the term, of which there now remain ten days. All this he did from fear lest King Ajib should kill me.

When I heard this I was filled with wonder, and said within myself, I am King Ajib, the son of King Cassib, and it was I who threw down the horseman; but, by Allah, I will neither kill him nor do him any injury. Then said I to the youth, Far from thee be both destruction and harm, if it be the will of God, whose name be exalted: thou hast nothing to fear; I will remain with thee to serve thee, and will go forth with thee to thy father, and beg of him to send me back to my country, for the which he will obtain a reward. The youth rejoiced at my words, and I sat and conversed with him until night, when I spread his bed for him, and covered him, and slept near to his side. And in the morning I brought him water, and he washed his face, and said to me, May God requite thee for me with every blessing! If I escape from King Ajib, I will make my father reward thee with abundant favours.—Never, I replied, may the day arrive that would bring thee misfortune. I then placed before him some refreshments, and after we had eaten together, we passed the day conversing with the utmost cheerfulness.

I continued to serve him for nine days; and on the tenth day the youth rejoiced at finding himself in safety, and said to me, O my brother, I wish that thou wouldst in thy kindness warm for me some water, that I may wash myself and change my clothes; for I have smelt the odour of escape from death, in consequence of thy assistance.—With pleasure, I replied;—and warmed the water; after which he entered a place concealed from my view, and, having washed himself and changed his clothes, laid himself upon the mattress to rest after his bath. He then said to me,



Consulting the Astrologers. (Page 74.)



Cut up for me, O my brother, a water-melon, and mix its juice with some sugar:—so I arose, and, taking a melon, brought it upon a plate, and said to him, Knowest thou, O my master, where is the knife?—See, here it is, he answered, upon the shelf over my head. I sprang up hastily, and took it from its sheath, and as I was drawing back, my foot slipped, as God had decreed, and I fell upon the youth, grasping in my hand the knife, which entered his body, and he died instantly. When I perceived that he was dead, and that I had killed him, I uttered a loud shriek, and beat my face, and rent my clothes, saying, This is indeed a calamity! O what a calamity! O my Lord, I implore thy pardon, and declare to thee my innocence of his death! Would that I had died before him! How long shall I devour trouble after trouble!

With these reflections I ascended the steps, and, having replaced the trap-door, returned to my first station, and looked over the sea, where I saw the vessel that had come before, approaching, and cleaving the waves in its rapid course. Upon this I said within myself, Now will the men come forth from the vessel, and find the youth slain, and they will slay me also:—so I climbed into a tree, and, concealing myself among its leaves, sat there till the vessel arrived and cast anchor, when the slaves landed with the old sheikh, the father of the youth, and went to the place, and removed the earth. They were surprised at finding it moist, and, when they had descended the steps, discovered the youth lying on his back, exhibiting a face beaming with beauty, though dead, and clad in white and clean clothing, with the knife remaining in his body. They all wept at the sight, and the father fell down in a swoon, which lasted so long that the slaves thought he was dead. At length, however, he recovered, and came out with the slaves, who had wrapped the body of the youth in his clothes. They then took back all that was in the subterranean dwelling to the vessel, and departed.

I remained, O my mistress, by day hiding myself in a tree, and at night walking about the open part of the island. Thus I continued for the space of two months; and I perceived that, on the western side of the island, the water of the sea every day retired, until, after three months, the land that had been beneath it became dry. Rejoicing at this, and feeling confident now in my escape, I traversed this dry tract, and arrived at an expanse of sand; whereupon I emboldened myself, and crossed it. I then saw in the distance an appearance of fire, and advancing towards it, found it to be a palace, overlaid with plates of copper, which, reflecting the rays of the sun, seemed from a distance to be fire; and when I drew near to it, reflecting upon this sight, there approached me an old sheikh, accompanied by ten young men who were all blind of one eye, at which I was extremely surprised. As soon as they saw me, they saluted me, and asked me my story, which I related to them from first to last: and they were filled with wonder. They then conducted me into the palace, where I saw ten benches, upon each of which was a mattress covered with a blue stuff; and each of the young men seated himself upon one of these benches, while the sheikh took his place upon a smaller one; after which they said to me, Sit down, O young man, and ask no question respecting our condition, nor respecting our being blind of one eye. Then the sheikh arose, and brought to each of them some food, and the same to me also; and next he brought to each of us some wine: and after we had eaten, we sat drinking together until the time for sleep, when the young men said to the sheikh, Bring to us our accustomed supply:—upon which the sheikh arose, and entered a closet, from which he brought upon his head ten covered trays, Placing these upon the floor, he lighted ten candles, and stuck one of them upon each tray; and, having done this, he removed the covers, and there appeared beneath them ashes mixed with pounded charcoal. The young men then tucked up their sleeves above the elbow, and blackened their faces, and slapped their cheeks, exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! Thus they did until the morning, when the sheikh brought them some hot water, and they washed their faces, and put on other clothes.

On witnessing this conduct, my reason was confounded, my heart was so troubled

that I forgot my own misfortunes, and I asked them the cause of their strange behaviour; upon which they looked towards me, and said, O young man, ask not respecting that which doth not concern thee; but be silent; for in silence is security from error.—I remained with them a whole month, during which every night they did the same; and at length I said to them, I conjure you by Allah to remove this disquiet from my mind, and to inform me of the cause of your acting in this manner, and of your exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so!—if ye inform me not, I will leave you, and go my way; for the proverb saith, When the eye seeth not, the heart doth not grieve.—On hearing these words they replied, We have not concealed this affair from thee but in our concern for thy welfare, lest thou shouldst become like us, and the same affliction that hath befallen us happen also to thee. I said, however, Ye must positively inform me of this matter. We give thee good advice, said they, and do thou receive it, and ask us not respecting our ease; otherwise thou wilt become blind of one eye, like us:—but I still persisted in my request; whereupon they said, O young man, if this befall thee, know that thou wilt be banished from our company. They then all arose, and, taking a ram, slaughtered and skinned it, and said to me, Take this knife with thee, and introduce thyself into the skin of the ram, and we will sew thee up in it, and go away; whereupon a bird called the roc will come to thee, and taking thee by its talons, will fly away with thee, and set thee down upon a mountain: then cut open the skin with this knife, and get out, and the bird will fly away. Thou must arise, as soon as it hath gone, and journey for half a day, and thou wilt see before thee a lofty palace, encased with red gold, set with various precious stones, such as emeralds and rubies, &c.; and if thou enter it thy case will be as ours; for our entrance into that palace was the cause of our being blind of one eye; and if one of us would relate to thee all that hath befallen him, his story would be too long for thee to hear.

They then sewed me up in the skin, and entered their palace; and soon after, there came an enormous white bird, which seized me, and flew away with me, and set me down upon the mountain; whereupon I cut open the skin, and got out; and the bird as soon as it saw me, flew away. I rose up quickly, and proceeded towards the palace, which I found to be as they had described it to me; and when I had entered it, I beheld, at the upper end of a saloon, forty young damsels, beautiful as so many moons, and magnificently attired, who, as soon as they saw me, exclaimed, Welcome! Welcome! O our master and our lord! We have been for a month expecting thee. Praise be to God, who hath blessed us with one who is worthy of us, and one of whom we are worthy!—After having thus greeted me, they seated me upon a mattress, and said, Thou art from this day our master and prince, and we are thy handmaids, and entirely under thy authority. They then brought to me some refreshments, and, when I had eaten and drunk, they sat and conversed with me, full of joy and happiness. So lovely were these ladies, that even a devotee, if he saw them would gladly consent to be their servant, and to comply with all that they would desire. At the approach of night they all assembled around me, and placed before me a table of fresh and dried fruits, with other delicacies that the tongue cannot describe, and wine; and one began to sing, while another played upon the lute. The wine-cups circulated among us, and joy overcame me to such a degree as to obliterate from my mind every earthly care, and make me exclaim, This is indeed a delightful life! In this state of happiness I continued till midnight, when the ladies repeated their professions of readiness to comply with whatever I should desire, and bade me exercise my privileges as their lord; so, availing myself of the right that the law allows to a master over his slaves, I passed a night of such enjoyment as I had never before experienced. On the morrow I entered the bath; and, after I had washed myself, they brought me a suit of the richest clothing, and we again sat down to a repast.

In this manner I lived with them a whole year; but on the first day of the new



year, they seated themselves around me, and began to weep, and bade me adieu, clinging to my skirts.—What calamity hath befallen you? said I. Ye have broken my heart. They answered, Would that we had never known thee; for we have associated with many men, but have seen none like thee! May God, therefore, not deprive us of thy company.—And they wept afresh. I said to them, I wish that you would acquaint me with the cause of this weeping.—Thou, they replied, art the cause; yet now, if thou wilt attend to what we tell thee, we shall never be parted; but if thou act contrary to it, we are separated from this time; and our hearts whisper to us that thou wilt not regard our warning.—Inform me, said I, and I will attend to your directions:—and they replied, If then thou wouldst inquire respecting our history, know that we are the daughters of Kings: for many years it hath been our custom to assemble here, and every year we absent ourselves during a period of forty days; then returning, we indulge ourselves for a year in feasting and drinking. This is our usual practice; and now we fear that thou wilt disregard our directions when we are absent from thee. We deliver to thee the keys of the palace, which are a hundred in number, belonging to a hundred closets. Open each of these, and amuse thyself, and eat and drink, and refresh thyself, excepting the closet that hath a door of red gold; for if thou open this, the consequence will be a separation between us and thee. We conjure thee, therefore, to observe our direction, and to be patient during this period.—Upon hearing this, I swore to them that I would never open the closet to which they alluded; and they departed, urging me to be faithful to my promise.

I remained alone in the palace, and at the approach of evening I opened the first closet, and, entering it, found a mansion like paradise, with a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered by copious streams. My heart was soothed by the sight, and I wandered among the trees, scenting the fragrance of the flowers, and listening to the warbling of the birds as they sang the praises of the One, the Almighty. After admiring the mingled colours of the apple resembling the hue upon the cheek of a beloved mistress, and the sallow countenance of the perplexed and timid lover, the sweet-smelling quince diffusing an odour like musk and ambergris, and the plum shining as the ruby, I retired from this place, and having locked the door, opened that of the next closet, within which I beheld a spacious tract planted with numerous palm-trees, and watered by a river flowing among rose-trees, and jasmine, and marjoram, and eglantine, and narcissus, and gilliflower, the odours of which, diffused in every direction by the wind, inspired me with the utmost delight. I locked again the door of the second closet, and opened that of the third. Within this I found a large saloon, paved with marbles of various colours, and with costly minerals and precious gems, and containing cages constructed of sandal and aloes-wood with singing birds within them, and others upon the branches of trees which were planted there. My heart was charmed, my trouble was dissipated, and I slept there until the morning. I then opened the door of the fourth closet, and within this door I found a great building in which were forty closets with open doors; and, entering these, I beheld pearls, and rubies, and chrysolites, and emeralds, and other precious jewels such as the tongue cannot describe. I was astonished at the sight, and said, Such things as these, I imagine, are not found in the treasury of any King. I am now the king of my age, and all these treasures, through the goodness of God, are mine, together with forty damsels under my authority who have no man to share them with me.

Thus I continued to amuse myself, passing from one place to another, until thirty-nine days had elapsed, and I had opened the doors of all the closets excepting that which they had forbidden me to open. My heart was then disturbed by curiosity respecting this hundredth closet, and the Devil, in order to plunge me into misery, induced me to open it. I had not patience to abstain, though there remained of the appointed period only one day: so I approached the closet, and opened the door; and when I had entered, I perceived a fragrant odour, such as I had never before

smelt which intoxicated me so that I fell down insensible, and remained some time in this state; but at length recovering, I fortified my heart, and proceeded. I found the floor overspread with saffron, and the place illuminated by golden lamps and by candles, which diffused the odours of musk and ambergris, and two large perfuming vessels filled with aloes-wood and ambergris, and a perfume compounded with honey, spread fragrance through the whole place. I saw also a black horse, of the hue of the darkest night, before which was a manger of white crystal filled with cleansed sesame, and another similar to it, containing rose-water infused with musk: he was saddled and bridled, and his saddle was of red gold. Wondering at the sight of him, I said within myself, This must be an animal of extraordinary qualities;—and, seduced by the Devil, I led him out, and mounted him; but he moved not from his place: I kicked him with my heel; but still he moved not: so I took a stick and struck him with it; and as soon as he felt the blow he uttered a sound like thunder, and, expanding a pair of wings, soared with me to an immense height through the air, and then alighted upon the roof of another palace, where he threw me from his back, and by a violent blow with his tail upon my face, as I sat upon the roof, struck out my eye, and left me.

In this state I descended from the roof, and below I found the one-eyed young men before mentioned, who, as soon as they beheld me, exclaimed, No welcome to thee!—Receive me, said I, into your company;—but they replied, By Allah, thou shalt not remain with us:—so I departed from them, with mournful heart and weeping eye, and, God having decreed me a safe journey hither, I arrived at Bagdad, after I had shaved my beard, and become a mendicant.

#### CONTINUATION OF THE STORY OF THE LADIES OF BAGDAD.

THE mistress of the house then looked towards the Caliph and Giafar and Mesrour, and said to them, Acquaint me with your histories:—upon which Giafar advanced towards her, and related to her the same story that he had told to the portress before they entered: and when she had heard it, she liberated them all. They accordingly departed, and when they had gone out into the street, the Caliph inquired of the mendicants whither they were going. They answered, That they knew not whither to go: whereupon he desired them to accompany his party; and then said to Giafar, Take them home with thee, and bring them before me to-morrow, and we will see the result. Giafar, therefore, did as he was commanded, and the Caliph returned to his palace; but he was unable to sleep during the remainder of the night.

On the following morning he sat upon his throne, and when his courtiers had presented themselves before him, and departed, excepting Giafar, he said to him, Bring before me the three ladies and the two bitches and the mendicants. So Giafar arose, and brought them, and, placing the ladies behind the curtains, said to them, We have forgiven you on account of your previous kindness to us, and because ye knew us not; and now I acquaint you that ye are in the presence of the fifth of the sons of Abbas, Haroun Alraschid, therefore relate to him nothing but the truth. And when the ladies heard the words which Giafar addressed to them on the part of the Caliph, the eldest of them advanced, and thus related her story:—

#### THE STORY OF THE FIRST OF THE THREE LADIES OF BAGDAD.

O PRINCE of the Faithful, my story is wonderful; for these two bitches are my sisters, born to my father, but of another mother; and I am the youngest of the three. After the death of our father, who left us five thousand pieces of gold, these my two sisters married; and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and received from his wife a

thousand pieces of gold, and they all set forth on a journey together, leaving me here; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not; and, as soon as I recognised them, I exclaimed, How is it that ye are in this condition?—O our sister, they answered, thy inquiry now is of no use; the pen hath written what God hath decreed.—I sent them, therefore, to the bath, and having clad them in



The First Lady recognising her Sisters

new apparel, said to them, O my sisters, Ye are my elders, and I am young; so ye shall be to me in the places of my father and mother. The inheritance which I shared with you God hath blessed; partake then of its increase, for my affairs are prosperous; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year they remained with me, and enriched themselves by the money that I had given them; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.—O my sisters, I replied, ye have seen no happiness in marriage: a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words; but married against my consent: yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all that they possessed, and setting forth on a journey, left them destitute: so again they returned to me, and, in a state of nudity, implored my forgiveness, saying, Be not angry with us; for though thou art younger than we thou hast more mature sense; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters; for I have no one dearer to me than yourselves:—and I received them, and treated them with every kindness, and we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage: accordingly I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me?—to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail; but first I divided my property into two equal portions; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged; in which case, when we return we shall

find that which will be of service to us.—We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain what was the name of this city; and he answered, I know it not, I have never seen it till this day, nor have I ever before in the course of my life navigated this sea: but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there: if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto his creatures, and pray to be preserved from his anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his chamberlains and viceroys and viziers, and clad in apparel of astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a throne, adorned with pearls and jewels, every one of the pearls shining like a star: his dress was embroidered with gold, and around him stood fifty memlooks, attired in silks of various descriptions, and having in their hands drawn swords. Stupified at this spectacle, I proceeded and entered the saloon of the Harem, upon the walls of which were hung silken curtains; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a sofa of alabaster, ornamented with pearls and jewels; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the sofa above-mentioned were of various kinds of silk, the richness of which would surprise every beholder: and I looked at them with wonder. In this apartment I likewise observed some lighted candles, and reflected that there must then have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of night, when I would have departed, but could not find the door; so I returned to the place in which were the lighted candles, and there I laid myself upon the sofa, and, covering myself with a quilt, repeated some words of the Koran, and endeavoured to compose myself to sleep; but I could not. I continued restless; and at midnight I heard a recitation of the Koran, performed by a melodious and soft voice: upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory; lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou art reading in the Book of God, that thou answer the

question which I am about to ask thee:—whereupon he smiled, and replied, Do thou first acquaint me with the cause of thine entrance into this place, and then I will answer thy question; so I told him my story, and inquired of him the history of this city. Wait a little, said he;—and he closed the Koran, and, having put it in a bag of satin, seated me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city; and, replying, I hear and obey, he thus addressed me.

Know that this city belonged to my father and his family and subjects; and he is the King whom thou hast seen converted into stone; and the Queen whom thou hast seen is my mother. They were all Magi, worshipping fire in the place of the Almighty King; and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was, in our family, an old woman, far advanced in age, who was a Mahometan, believing in God and his Apostle in her heart, though she conformed with my family in outward observances: and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and showed her great favour, firmly believing that she held the same faith as himself; therefore, when I had passed my infancy, he committed me to her care, saying, Take him, and rear him, and instruct him in the ordinances of our faith, and educate him, and serve him in the best manner. The old woman accordingly received me, but took care to instruct me in the Mahometan faith, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer; after which she made me commit to memory the whole of the Koran. She then charged me to keep my faith a secret from my father, lest he should kill me; and I did so; and a few days after, the old woman died. The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth; and while they were in this state they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King!—The people were struck with consternation, and, flocking to my father, the King of the city, said to him, What is this alarming voice which hath astounded us by its terrible sound?—but he answered them, Let not the voice terrify you, nor let it turn you from your faith:—and their hearts inclined to his words; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time, It was then heard a second time; and again, in the next year, they heard it a third time; but still they persisted in their evil ways, until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me; and from the day on which this catastrophe happened I have continued occupied as thou seest, in prayer, and fasting, and reading the Koran: but I have become weary of this solitary state, having no one to cheer me with his company.

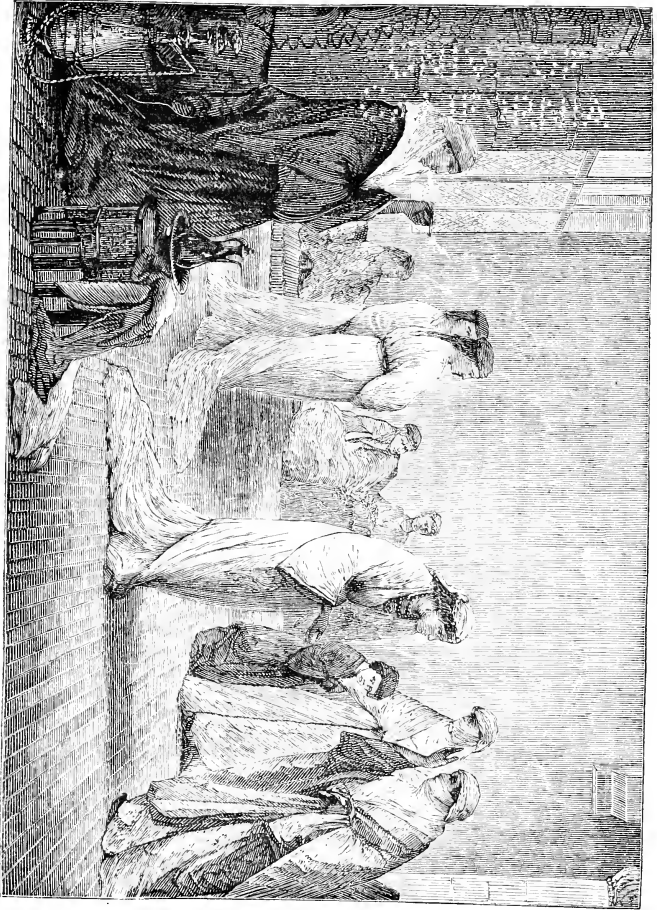
On hearing these words, I said to him, Wilt thou go with me to the city of Bagdad, and visit its learned men and lawyers, and increase thy knowledge? If so I will be thy handmaid, though I am the mistress of my family, and have authority over a household of men. I have here a ship laden with merchandize, and destiny hath driven us to this city, in order that we might become acquainted with these events: our meeting was predestined.—In this manner I continued to persuade him until he gave his consent. I slept that night at his feet, unconscious of my state through excessive joy; and in the morning we arose, and entering the treasures, took away a quantity of the lighter and most valuable of the articles that they contained, and

descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man; and, in their conversation with me, said, O our sister, what dost thou purpose to do with this handsome youth? I answered, I desire to take him as my husband:—and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey:—and I then looked towards my sisters, and said to them, This young man is all that I desire, and all the wealth that is here is yours.—Excellent, they replied, is thy determination:—yet still they designed evil against me.—We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of Balsora, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our bed, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs: while I was registered among those whose life was yet to be preserved: and, accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.

During the remainder of the night I walked along this island, and in the morning I saw a neck of land bearing the marks of a man's feet, and uniting with the main land. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of wings, and soared aloft into the sky, leaving me in wonder at the sight. At the time of this occurrence I had become so fatigued, that I now laid myself down and slept; but I awoke after a little while, and found a damsel seated at my feet, and gently rubbing them with her hands; upon which I immediately sat up, feeling ashamed that she should perform this service for me, and said to her, Who art thou, and what dost thou want?—How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, by killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Fairy, and the serpent was a Genie at enmity with me: and none but thou delivered me from him: therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sunk it; but as to thy sisters, I transformed them by enchantment into two black bitches; for I knew all that they had done to thee: the young man, however, is drowned.—Having thus said, she took me up, and placed me with the two black bitches on the roof of my house; and I found all the treasures that the ship had contained collected in the midst of my house; nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Solomon, that, if thou do not inflict three hundred lashes upon each of these bitches every day, I will come and transform thee in the like manner:—so I replied I hear and obey: and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

“Most welcome art thou, O my sister!” (Page 87.)







The Caliph heard this story with astonishment, and then said to the second lady, And what occasioned the stripes of which thou bearest the marks? She answered as follows:

#### THE STORY OF THE SECOND OF THE THREE LADIES OF BAGDAD.

O PRINCE of the Faithful, my father, at his death, left considerable property; and soon after that event I married to one of the wealthiest men of the age, who, when I had lived with him a year, died, and I inherited from him eighty thousand pieces of gold, the portion that fell to me according to the law; with part of which I made for myself ten suits of clothing, each of the value of a thousand pieces of gold. And as I was sitting one day, there entered my apartment an old woman disgustingly ugly, who saluted me, and said, I have an orphan daughter whose marriage I am to celebrate this night, and I would have thee obtain a reward and recompense in heaven by thy being present at her nuptial fête; for she is broken-hearted, having none to befriend her but God, whose name be exalted. She then wept, and kissed my feet; and, being moved with pity and compassion, I assented, upon which she desired me to prepare myself, telling me that she would come at the hour of nightfall and take me; and so saying, she kissed my hand, and departed.

I arose immediately, and attired myself, and when I had completed my preparations, the old woman returned, saying, O my mistress, the ladies of the city have arrived, and I have informed them of thy coming, and they are waiting with joy to receive thee:—so I put on my outer garments, and, taking my female slaves with me, proceeded until we arrived at a street in which a soft wind was delightfully playing, where we saw a gateway over-arched with a marble vault, admirably constructed, forming the entrance to a palace which rose from the earth to the clouds. On our arrival here, the old woman knocked at the door, and, when it was opened, we entered a carpeted passage, illuminated by lamps and candles, and decorated with jewels and precious metals. Through this passage we passed into a saloon of unequalled magnificence, furnished with mattresses covered with silk, lighted by hanging lamps and by candles, and having, at its upper end, a couch of alabaster decorated with pearls and jewels, and canopied by curtains of satin, from which there came forth a lady beautiful as the moon, who exclaimed to me, Most welcome art thou, O my sister: thou delightest me by thy company, and refreshest my heart. She then sat down again, and said to me, O my sister, I have a brother who hath seen thee at a fête; he is a young man, more handsome than myself, and, his heart being violently inflamed with thy love, he hath bribed this old woman to go to thee, and to employ this artifice in order to obtain for me an interview with thee. He desireth to marry thee according to the ordinance of God and his Apostle, and in that which is lawful there is no disgrace.—When I heard these words, and saw myself thus confined in the house so that I could not escape, I replied I hear and obey:—and the lady, rejoicing at my consent, clapped her hands, and opened a door, upon which there came out from it a young man so surpassingly handsome, that my heart immediately inclined to him. No sooner had he sat down than the Cadi and four witnesses entered, and saluted us, and proceeded to perform the ceremony of the marriage-contract between me and the young man, which having done they departed; and when they had retired, the young man looked towards me, and said, May our night be blessed. He then informed me that he desired to impose a covenant upon me, and, bringing a copy of the Koran, said, Swear that thou wilt not indulge a preference, nor at all incline, to any man but me:—and when I had sworn to this effect, he rejoiced exceedingly, and embraced me; and the love of him took entire possession of my heart.

We lived together in the utmost happiness for the space of a month, after which I begged that he would allow me to go to the bazaar, in order to purchase some stuffs

for dress, and having obtained his permission, went thither in company with the old woman, and seated myself at the shop of a young merchant with whom she was acquainted, and whose father, as she informed me, had died, and left him great wealth. She desired him to show me his most costly stuffs; and while he was occupied in doing so, she began to utter various flattering expressions in praise of him; but I said to her, We have no concern with the praises that thou bestowest upon him; we desire only to make our purchase, and to return home. Meanwhile he produced to us what we wanted, and we handed him the money; he refused, however, to take it, saying, It is an offering of hospitality to you for your visit this day: whereupon I said to the old woman, If he will not take the money, return to him his stuff. But he would not receive it again, and exclaimed, By Allah, I will take nothing from you; all this is a present from me for a single kiss, which I shall value more than the entire contents of my shop. What will a kiss profit thee? asked the old woman. Then turning to me, she said, O my daughter, thou hast heard what the youth hath said: no harm will befall thee if he give thee a kiss and thou shalt take what thou wantest. Dost thou not know, said I, that I have taken an oath? She answered, Let him kiss thee then without thy speaking, and so it will be of no consequence to thee, and thou shalt take back thy money. Thus she continued to palliate the matter until I put my head (as it were) into the bag, and consented: so I covered my eyes, and held the edge of my veil in such a manner as to prevent the passengers from seeing me, whereupon he put his mouth to my cheek beneath the veil, but instead of merely kissing me, he lacerated my cheek by a violent bite. I fell into a swoon from the pain, and the old woman laid me on her lap till I recovered, when I found the shop closed, and the old woman uttering expressions of grief, and saying, What God hath averted would have been a greater calamity; let us return home, and do thou feign to be ill, and I will come to thee and apply a remedy that shall cure the wound, and thou wilt quickly be restored.

After remaining there some time longer, I arose, and, in a state of great uneasiness and fear, returned to the house, and professed myself unwell: upon which my husband came in to me, and said, What hath befallen thee, O my mistress, during this excursion? I answered, I am not well.—And what is this wound, said he, that is upon thy cheek, and in the soft part? I answered, When I asked thy permission, and went out to day to purchase some stuff for dress, a camel loaded with fire-wood drove against me in a crowd, and tore my veil and wounded my cheek, as thou seest, for the streets of this city are narrow.—To-morrow, then, he exclaimed, I will go to the governor, and make a complaint to him, and he shall hang every seller of fire-wood in the city.—By Allah, said I, burden not thyself by an injury to any one; for the truth is, that I was riding upon an ass, which took fright with me, and I fell upon the ground, and a stick lacerated my cheek.—If it be so, then, he replied, I will go to-morrow to Giafar the Barmecide and relate the matter to him, and he shall kill every ass-driver in this city.—Wilt thou, said I, kill all those men on my account, when this which befell me was decreed by God?—Undoubtedly, he answered; and, so saying, he seized me violently, and then sprang up, and uttered a loud cry, upon which the door opened, and there came forth from it seven black slaves, who dragged me from my bed, and threw me down in the middle of the apartment; whereupon he ordered one of them to hold me by my shoulders and to sit upon my head; and another to sit upon my knees and to hold my feet. A third then came, with a sword in his hand, and said, O my lord, shall I strike her with the sword, and cleave her in twain, that each of these may take a half and throw it into the Tigris for the fish to devour? For such is the punishment of her who is unfaithful to her oath and to the laws of love.—My husband answered, Strike her, O Saad:—and the slave with the drawn sword in his hand said, Repeat the profession of the faith, and reflect what thou wouldst have to be done, that thou mayst give thy testamentary directions, for this is the end of thy life.—Good slave, I replied, release me for a while that I may

do so:—and I raised my head, and weeping as I spoke, addressed my husband with these verses;—

You render me lovelorn, and remain at ease. You make my wounded eyelid to be restless, and you sleep.

Your abode is between my heart and my eyes: and my heart will not relinquish you, nor my tears conceal my passion.

You made a covenant with me that you would remain faithful; but when you had got possession of my heart you deceived me.

Will you not pity my loue for you and my moaning? Have you yourself been secure from misfortunes?

I conjure you, by Allah, if I die, that you write upon my tombstone, This was a slave of love. That, perchance, some mourner who hath felt the same flame may pass by the lover's grave and pity her.

But on hearing these verses, and witnessing my weeping, he became more incensed and replied in the words of this couplet:

I reject not the beloved of my heart from weariness; her own guilty conduct is the cause of her punishment.

She desired that another should share with me her love; but the faith of my heart inclineth not to partnership.

I continued to weep, and to endeavour to excite his compassion, saying within myself, I will humble me before him, and address him with soft words, that he may at least refrain from killing me, though he take all that I possess:—but he cried out to the slave, Cleave her in twain; for she is no longer of any value to us.—So the slave approached me, and I now felt assured of my death, and committed myself to God; but suddenly the old woman came and threw herself at my husband's feet,



Old Woman interceding for the Second Lady.

and, kissing them, exclaimed, O my son, by the care with which I nursed thee, I conjure thee to pardon this damsel, for she hath committed no offence that deserveth

such a punishment: thou art young, and I fear the effect of the imprecations that she may utter against thee:—and after she had thus addressed him, she wept, and continued to importune him. until, at length, he said, I pardon her, but must cause her to bear upon her person such marks of her offence as shall last for the remainder of her life. So saying, he commanded the slaves to strip off my vest, and taking a stick cut from a quince-tree, he beat me upon my back and my sides until I became insensible from the violence of the blows, and despaired of my life. He then ordered the slaves to take me away as soon as it was night, accompanied by the old woman, and to throw me into my house in which I formerly resided. They accordingly executed their lord's commands, and when they had deposited me in my house, I applied myself to the healing of my wounds; but, after I had cured myself, my sides still bore the appearance of having been beaten with sticks. I continued to apply remedies for four months before I was restored, and then repaired to view the house in which this event had happened; but I found it reduced to ruin, and the whole street pulled down; the site of the house I found occupied by mounds of rubbish, and I knew not the cause.

Under these circumstances, I went to reside with this my sister, who is of the same father as myself, and I found with her these two bitches. Having saluted her, I informed her of all that had befallen me; to which she replied, Who is secure from the afflictions of fortune? Praise be to God, who terminated the affair with safety to thy life!—She then related to me her own story, and that of her sisters, and I remained with her, and neither of us ever mentioned the subject of marriage. Afterwards we were joined by this our other sister, the cateress, who every day goes out to purchase for us whatever we happen to want.

#### CONCLUSION OF THE STORY OF THE LADIES OF BAGDAD.

THE Caliph was astonished at this story, and ordered it to be recorded in a book, as an authentic history, and deposited the book in his library. He then said to the first lady, Knowest thou where the Fairy who enchanted thy sister is to be found? She answered, O Prince of the Faithful, she gave me a lock of her hair, and said, When thou desirest my presence, burn a few of these hairs, and I will be with thee quickly, though I should be beyond Mount Caucasus.—Bring then the hair, said the Caliph. The lady, therefore, produced it; and the Caliph taking it, burned a portion of it, and, when the odour had diffused itself, the palace shook, and they heard a sound of thunder, and lo, the Fairy appeared before them. She was a Mahometan, and therefore greeted the Caliph by saying, Peace be on thee, O Caliph of God!—to which he replied, On you be peace, and the mercy of God, and his blessings!—She then said, Know that this lady hath conferred on me a benefit for which I am unable to requite her; for she rescued me from death, by killing my enemy; and I having seen what her sisters had done to her, determined to take vengeance upon them; therefore I transformed them by enchantment into two bitches; and, indeed, I had wished rather to kill them, fearing lest they should trouble her; but now, if thou desire their restoration, O Prince of the Faithful, I will restore them, as a favour to thee and to her; for I am one of the true believers.—Do so, said the Caliph; and then we will enter upon the consideration of the affair of the lady who hath been beaten, and examine her case, and, if her veracity be established, I will take vengeance for her upon him who hath oppressed her. The Fairy replied, O Prince of the Faithful, I will guide thee to the discovery of him who acted thus to this lady, and oppressed her, and took her property: he is thy nearest relation. She then took a cup of water, and having pronounced a spell over it, sprinkled the faces of the two bitches, saying, Be restored to your original human forms!—whereupon they became again two young ladies.—Extolled be the perfection of their Creator! Having done this, the Fairy said, O Prince of the Faithful, he who beat

the lady is thy son Amin, who had heard of her beauty and loveliness:—and she proceeded to relate what had happened. The Caliph was astonished, and exclaimed, Praise be to God for the restoration of these two bitches which hath been effected through my means!—and immediately he summoned before him his son Amin, and inquired of him the history of the lady; and he related to him the truth. He then sent for Cadis and witnesses, and the first lady and her two sisters who had been transformed into bitches he married to the three mendicants who had related that they were the sons of Kings; and these he made chamberlains of his court, appointing them all that they required, and allotting them apartments in the palace of Bagdad. The lady who had been beaten he restored to his son Amin, giving her a large property, and ordering that the house should be rebuilt in a more handsome style. Lastly, the lady-cateress he took as his own wife; he admitted her at once to his own apartment, and, on the following day, he appointed her a separate lodging for herself, with female slaves to wait upon her; he also allotted to her a regular income; and afterwards built for her a palace.

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## CHAPTER IV.

Commencing with part of the Eighteenth Night, and ending with part of the Twenty-fourth.

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### THE STORY OF THE THREE APPLES, ETC.

ONE night, after the adventure above described, the Caliph Haroun Alrashid said to Giafar, his Vizier, We will go down to-night into the city, and inquire respecting the affairs of those who are at present in authority, and him against whom any one shall complain we will displace. Giafar replied, I hear and obey:—and when the Caliph had gone forth with him and Mesrour, and they had passed through several of the market-streets, they proceeded along a lane, and saw there an old man, with a net and basket upon his head, and a staff in his hand, walking at his leisure, and reciting these verses:—

They say to me, Thou shinest among mankind, by thy knowledge, like the moonlight night;  
 But I answer, Abstain from thus addressing me, since there is no knowledge without power:  
 For if they would pawn me, and my knowledge with me, and all my papers and ink-case too,  
 For one day's food, they would never find the pledge accepted to the day of judgment.  
 As for the poor, and his condition, and his whole life, how full of trouble!  
 In the summer he fails to earn his food, and in winter he warms himself over the fire-pot.  
 The dogs follow him wherever he goes, and any reviler, and he cannot repel him.  
 If he states his case, and proves himself wronged, the judge will not admit his plea.  
 Such, then, being the poor man's life, his fittest place is in the burial-ground.

The Caliph, when he heard this recitation, said to Giafar, Observe this poor man, and consider these verses; for they indicate his necessity. Then approaching the man, he said to him, O sheikh, what is thine occupation?—O my master, answered the old man, I am a fisherman, and have a family to maintain, and I went forth from my house at noon, and have remained until now, but God hath allotted me nothing wherewith to obtain food for my household; therefore I have hated myself, and wished for death.—Wilt thou, said the Caliph, return with us to the river, and station thyself on the bank of the Tigris, and cast thy net for my luck? If thou wilt do so I will purchase of thee whatever cometh up for a hundred pieces of gold.

—The fisherman rejoiced when he heard these words, and said, On my head be your commands: I will return with you. So he went again to the river, and cast his net, and, having waited till it sank, drew the cords, and dragged back the net, and there came up in it a chest, locked and heavy. When the Caliph saw it, he felt its weight, and found it to be heavy; and he gave a hundred pieces of gold to the fisherman, who went away, while Mesrou, assisted by Giafar, took up the chest, and conveyed it, in company with the Caliph, to the palace, where they lighted the candles, and placed the chest before the Caliph. Giafar and Mesrou then broke it open, and they found in it a basket of palm-leaves sewed up with red worsted; and they cut the threads, and saw within it a piece of carpet, and lifting up this they found beneath it an izar,<sup>1</sup> and when they had taken up the izar they discovered under it a damsel like molten silver, killed and cut in pieces.

When the Caliph beheld this, tears ran down his cheeks, and, looking towards Giafar, he exclaimed, O dog of Viziers, shall people be murdered in my time, and be thrown into the river, and become burdens upon my responsibility? By Allah, I must retaliate for this damsel upon him who killed her, and put him to death!—Then said he to Giafar, By the truth of my descent from the Caliphs of the sons of Abbas, if thou do not bring to me him who killed this woman, that I may avenge her upon him, I will crucify thee at the gate of my palace, together with forty of thy kinsmen! And the Caliph was enraged. Grant me, said Giafar, a delay of three days.—I grant thee the delay, replied the Caliph. Giafar then went forth from his presence, and took his route through the city, sorrowful, and saying within himself, How shall I discover him who killed this damsel, that I may take him before the Caliph? And if I take to him any other person, he will become a weight upon my conscience. I know not what to do.—For three days he remained in his house, and on the fourth day the Caliph sent to summon him, and when he had presented himself before him, said to him, Where is the murderer of the damsel?—O Prince of the Faithful, answered Giafar, am I acquainted with things hidden from the senses, that I should know who is her murderer? The Caliph, incensed at this answer, gave orders to crucify him at the gate of his palace, and commanded a crier to proclaim through the streets of Bagdad, Whosoever desireth to amuse himself by seeing the crucifixion of Giafar El-Barmekkee, the Vizier of the Caliph, and the crucifixion of his kinsmen, at the gate of the Caliph's palace, let him come forth and amuse himself.—So the people came forth from every quarter to see the crucifixion of Giafar and his kinsmen; and they knew not the cause of this. The Caliph then gave orders to set up the crosses; and they did so, and placed the Vizier and his kinsmen beneath, to crucify them, and were awaiting the Caliph's permission, while the people wept for Giafar and his relatives.

But while they were thus waiting, a handsome and neatly-dressed young man came forward quickly through the crowd, and, approaching the Vizier, said to him, Safety to thee from this predicament, O chief of emirs, and refuge of the poor! It was I who killed the woman whom ye found in the chest: kill me therefore for her, and retaliate her death upon me.—When Giafar heard these words, he rejoiced for his own deliverance, and grieved for the young man; but while he was speaking to him, lo, an old sheikh pressed hastily through the crowd to him and the young man, and, having saluted them, said, O Vizier, believe not the words of this young man, for no one killed the damsel but myself; therefore retaliate her death upon me. The young man, however, said, O Vizier, this is an old man, imbecile through age: he knoweth not what he saith: it was I who killed her, avenge her therefore upon me.—O my son, said the sheikh, thou art young, and wilt find pleasure in the world; and I am old, and satiated with the world: I will be a ransom for thee and for the Vizier and his kinsmen: and no one killed the damsel but myself: by Allah, therefore, hasten to retaliate upon me.

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<sup>1</sup> A veil.

On witnessing this scene, the Vizier was astonished; and he took the young man and the sheikh to the Caliph, and said, O Prince of the Faithful, the murderer of the damsel hath come.—Where is he? said the Caliph. This young man, answered Giafar, saith, I am the murderer; and this sheikh accuseth him of falsehood, and saith, Nay, but I am the murderer. The Caliph, looking towards the sheikh and the young man, said, Which of you killed this damsel? The young man answered, No one killed her but myself:—and the sheikh said also, No one killed her but myself. The Caliph therefore said to Giafar: Take them both and crucify them.—If the murderer be one, replied Giafar, to kill the other would be unjust. The young man then said, By Him who raised the heavens and spread out the earth, it was I who killed the damsel:—and he gave an account of the manner of his killing her, and described what the Caliph had found. The Caliph therefore was convinced that the young man was he who had killed the damsel; and he was astonished, and said, What was the cause of thy killing this damsel unjustly, and of thy confessing the murder without being beaten, and thy saying, Retaliate her death upon me? The young man answered as follows:—

Know, O Prince of the Faithful, that this damsel was my wife, and the daughter of my uncle; this sheikh was her father, and is my uncle. I married her when she was a virgin, and God blessed me with three male children by her; and she loved me and served me, and I saw in her no evil. At the commencement of this month she was attacked by a severe illness, and I brought to her the physicians, who attended her until her health returned to her; and I desired them to send her to the bath; but she said to me, I want something before I enter the bath, for I have a longing for it.—What is it? said I. She answered, I have a longing for an apple, to smell it and take a bite from it. So I went out immediately into the city, and searched for the apple, and would have bought it had its price been a piece of gold: but I could not find one. I passed the next night full of thought, and when the morning came, I quitted my house again, and went about to all the gardens, one after another: yet I found none in them. There met me, however, an old gardener, of whom I inquired for the apple, and he said to me, O my son, this is a rare thing, and not to be found here, nor anywhere excepting in the garden of the Prince of the Faithful at Balsora, and preserved there for the Caliph. I returned therefore to my wife, and my love for her so constrained me that I prepared myself and journeyed fifteen days, by night and day, in going and returning, and brought her three apples, which I purchased of the gardener at Balsora for three pieces of gold; and, going in, I handed them to her; but she was not pleased by them, and left them by her side. She was then suffering from a violent fever, and she continued ill during a period of ten days.

After this she recovered her health, and I went out and repaired to my shop, and sat there to sell and buy; and while I was thus occupied, at mid-day there passed by me a black slave, having in his hand an apple with which he was playing: so I said to him, Whence didst thou get this apple, for I would procure one like it?—Upon which he laughed, and answered, I got it from my sweetheart: I had been absent, and came and found her ill, and she had three apples; and she said to me, My unsuspecting husband journeyed to Balsora for them, and bought them for three pieces of gold:—and I took this apple from her.—When I heard the words of the slave, O Prince of the Faithful, the world became black before my face, and I shut up my shop, and returned to my house, deprived of my reason by excessive rage. I found not the third apple, and said to her, Where is the apple? She answered, I know not whither it is gone. I was convinced thus that the slave had spoken the truth, and I arose, and took a knife, and throwing myself upon her bosom, plunged the knife into her: I then cut off her head and limbs, and put them in the basket in haste, and covered them with the izar, over which I laid a piece of carpet; then I put the basket in the chest, and having locked this, conveyed it on my mule, and threw it with my own hands into the Tigris.

And now, continued the young man, I conjure thee by Allah, O Prince of the Faithful, to hasten my death in retaliation for her murder, as I dread, otherwise, her appeal for vengeance upon me on the day of resurrection: for when I had thrown her into the Tigris without the knowledge of anybody, I returned to my house, and found my eldest boy crying, though he knew not what I had done to his mother: so I said to him, What maketh thee cry?—and he answered, I took one of the apples that my mother had, and went down with it into the street to play with my brothers, and a tall black slave snatched it from me, and said to me, Whence came this to thee? I answered him, My father made a journey for it, and brought it from Balsora, for the sake of my mother; for she is sick: he bought three apples for three pieces of gold:—but he took it from me and beat me, and went away with it; and I am afraid that my mother may beat me on account of the apple.—When I heard my son's story, I discovered that the slave had forged a lie against the daughter of my uncle, and found that she had been killed unjustly; and as I was weeping bitterly for what I had done, this sheikh, my uncle and her father, came to me, and I informed him of the event; and he seated himself by me, and wept. We wept until midnight, and continued our mourning for her five days, ceasing not to the present day to bewail her death. By the honour of thine ancestors, therefore, hasten my death, to retaliate her murder upon me.

The Caliph wondered at the young man's story, and said, By Allah, I will not put to death any but the wicked slave; for the young man is excusable. Then looking towards Giafar, he said to him, Bring before me this wicked slave who hath been the cause of the catastrophe: or, if thou bring him not, thou shalt be put to death in his stead. So the Vizier departed weeping, and saying, Whence shall I bring him? Not every time that the jar is struck doth it escape being broken! I have no stratagem to employ in this affair: but He who delivered me in the first case may deliver me in the second. By Allah, I will not go out from my house for three days; and the Truth, whose perfection be extolled, will do what He willeth!—So he remained in his house three days, and on the fourth day he caused the Cadi to be brought, and made his testamentary arrangements; and as he was bidding farewell to his children, and weeping, lo, the messenger of the Caliph came and said to him, The Prince of the Faithful is in a most violent rage, and hath sent me to thee; and he hath sworn that this day shall not pass until thou art put to death if thou do not bring to him the slave.

On hearing this, Giafar wept, and his children wept with him: and when he had bidden them all farewell except his youngest daughter, he approached her for the same purpose. He loved her more than all his other children: and he pressed her to his bosom, and wept at the thought of his separation from her: but in doing this he felt something round in her pocket, and said to her, What is in thy pocket? She answered, O my father, it is an apple; our slave Reyhan brought it, and I have had it four days: he would not give it me until he had received from me two pieces of gold.—At this mention of the slave and the apple, Giafar rejoiced, and exclaimed, O ready Dispeller of trouble!—and immediately he ordered that the slave should be brought before him. He was therefore brought in, and he said to him, Whence came this apple? O my master he answered, I went out five days ago, and, entering one of the bye streets of the city, I saw some children playing, and one of them had this apple; and I snatched it from him, and beat him; and he cried, and said, That belongs to my mother, and she is sick; she wanted my father to bring her an apple, and he made a journey to Balsora, and brought back for her three apples which he bought for three pieces of gold; and I took this to play with it:—then he cried again; but paying no regard to him, I took it away and brought it hither; and my little mistress bought it of me for two pieces of gold.—When he heard this story, Giafar was filled with wonder at discovering that this distressing event, and the murder of the damsel, had been occasioned by his slave: and he took the slave and went with



him to the Caliph, who ordered that the story should be committed to writing, and published.

Giafar then said to him, Wonder not, O Prince of the Faithful at this tale, for it is not more extraordinary than the story of the Vizier Nouredin, and Shemseddin, his brother.—What story, said the Caliph, can be more wonderful than this? —O Prince of the Faithful, replied Giafar, I will not relate it to thee unless on the condition that thou exempt my slave from the punishment of death. The Caliph said, I give thee his blood:—and Giafar thereupon commenced the relation of the story as follows:—

#### THE STORY OF NOUREDDIN AND HIS SON, AND OF SHEMSEDDIN AND HIS DAUGHTER.

KNOW, O Prince of the Faithful, that there was, in Cairo, a Sultan, just and beneficent, who had a wise and well-informed Vizier, possessing a knowledge of the affairs of the world, and of the art of government. This minister was an aged man, and he had two sons, like two moons; the name of the elder was Shemseddin, and that of the younger, Nouredin: and the latter was more distinguished than the former by handsomeness and comeliness; there was no one in his day more handsome, so that the fame of his charms spread through the neighbouring regions, and some of the inhabitants of those parts travelled to his country merely to obtain a sight of him. And it came to pass that their father died, and the Sultan mourned for him, and, turning his regards towards the sons, took them into his favour, invested them with robes of honour, and said to them, Ye two are instated in your father's office:—at which they rejoiced, and kissed the ground before him. They observed the ceremonies of mourning for their father during a period of a whole month, and entered upon the office of Viziers, each of them discharging the duties of this station for a week at a time; and whenever the Sultan had a desire to go forth on a journey, he took one of them with him.

Now it happened, one night, that the Sultan purposed commencing a journey on the following morning; and it was the turn of the elder Vizier to accompany him; and as the two brothers were conversing together that night, the eldest said, O my brother, it is my wish that we should both marry on one night.—Do, O my brother, as thou desirest, answered the younger; and I will comply with that which thou shalt say. So they agreed to do this. The elder then said to his brother, If God so decree that we obtain the betrothal of two maidens, and accomplish our marriage on the same night, and they give birth to children on the same day, and God will that thy wife have a son, and my wife have a daughter, we will marry them to each other, for they will be cousins.—And what, O my brother, said Nouredin, wilt thou require of my son as the dowry of thy daughter? He answered, I will require of thy son, as the dowry of my daughter, three thousand pieces of gold, and three gardens, and three farms; for if the young man make any other contract than this, it will not be proper. But when Nouredin heard this proposal, he exclaimed, What is this dowry that thou imposest upon my son? Dost thou not know that we are two brothers, and that we are both Viziers of one dignity? It were incumbent on thee to offer thy daughter to my son as a free gift, without any dowry; for thou knowest that the male is more honourable than the female, and my child is a male, and by him shall our memory be preserved; not by thy daughter.—What sayest thou of her? asked his brother.—That our memory will not be preserved by her among the nobles, answered Nouredin. But thou desirest, added he, to act with me according to the opinion of him who saith, If thou desire to drive away a person who would buy, demand of him a high price.—I see thee, replied Shemseddin, to have committed a fault, in making thy son more honourable than my daughter; thou art doubtless deficient in judgment, and destitute of good disposition, seeing that thou mentionest the partnership in the office of Vizier, when I admitted thee not to share it with me

excepting in my pity for thee, and that thou mightest assist me; but talk as thou wilt; since thou hath said this, by Allah I will not marry my daughter to thy son, though thou offer me her weight in gold.—On hearing these words of his brother, Nouredin was enraged, and said, I will not marry my son to thy daughter.—I will not accept him as a husband for her, replied Shemseddin; and if I were not purposing a journey, I would do to thee deeds that should serve as warnings to others; however, when I return, God will do what He willeth. When Nouredin heard this, he was full of anger, and became unconscious of existence; but he concealed his feelings; and each of the two brothers passed the night apart from the other; and in the morning the Sultan set out on his journey, and, crossing over to the island, proceeded towards the Pyramids, accompanied by the Vizier Shemseddin.

Nouredin passed that night in a state of the utmost rage; and when the morning came he arose, and, having performed the morning-prayers, went to his closet and took out from it a pair of small saddle-bags, which he filled with gold; and as he reflected upon the words of his brother, and the contempt which he had shown him, and the pride that he had manifested towards him, he repeated these verses:—

Travel. Thou wilt find a friend in the place of him thou leavest; and fatigue thyself; for by labour are the sweets of life obtained.

To a man of intelligence and education there is no glory in a constant residence: therefore quit thy native place and go abroad.

I have observed that the stagnation of water corrupteth it; if it floweth, it becometh sweet; but otherwise it doth not.

If the full moon never set, the eye of the contemplative would not on every occasion pay regard to it:

The lions, if they left not the forest, would capture no prey; and the arrow, if it quitteth not the bow, would not strike the mark:

The grains of gold upon their native bed are regarded as mere dust; and the aloes-wood, where it groweth, is a kind of fire-wood.

If exported, it becometh an object of high demand; but if not, it attaineth no kind of distinction.

He then ordered one of his young men to saddle for him a dapple mule, tall, and of quick pace; and he did so, placing upon her a saddle adorned with gold, with stirrups of Indian steel, and housings of the velvet of Ispahan; and she resembled a bride displayed before her husband. He ordered him also to place upon her a carpet of silk, and a prayer-carpet, and to put the saddle-bags beneath the latter; and when this was done, he said to the young man and the slaves, I have a desire to take a ride for my amusement outside the city, towards the Province of Calioub, and shall be absent three nights; and let none of you follow me, for my heart is contracted.

Having thus said, he mounted his mule in haste, and, taking with him a small supply of food, departed from the city, turning his face towards the open country. The hour of noon overtook him not until he entered the city of Bilbeis, where he alighted to repose himself, and rest his mule, and eat: after which he took from this place what he required for himself, and some provender for his mule, and, having placed these provisions upon her, went forth again into the plain, and before noon on the second following day he entered Jerusalem. Here he alighted again, and rested himself and his beast, and ate: he then placed his saddle-bags under his head, and spread his carpet, and slept, still overcome by anger. He passed the night in this place; and in the morning he remounted, and he continued to urge on his mule until he arrived at Aleppo, where he alighted at a Khan, and remained three days to give rest to himself and his mule, and to enjoy the air of the place: which having done, he determined to prosecute his journey, and mounted his mule, and went forth. He knew not whither to direct his course; but travelled on until he arrived at the city of Balsora; and scarcely was he aware that the night had

overtaken him, when he alighted there at a Khan, where he took off the saddle-bags from the mule, and spread the prayer-carpet, committing the mule with its equipage to the care of the door-keeper, and ordering him to walk her about a little.

The door-keeper did so; and it happened that the Vizier of Balsora, sitting at a window of his palace, saw the mule, and, observing its costly equipage, thought that it must belong to some Vizier or King; and as he attentively regarded it he was surprised, and said to one of his pages, Bring before me that door-keeper. So the page went and brought him; and the door-keeper, approaching, kissed the ground before him. The Vizier, who was an aged person, then said to this man, Who is the owner of this mule, and what is his appearance?—O my Lord, answered the door-keeper, her owner is a young man of elegant person, of the sons of the merchants, and of a dignified and grave aspect. On hearing this, the Vizier arose, and, mounting his horse, went to the Khan, and introduced himself to the young man, who, as soon as he saw him approaching, rose to meet him, and embraced him. The Vizier, after he had alighted from his horse, saluted him, and welcomed him, and, seating him by his side, said to him, Whence, O my son, hast thou come; and for what purpose?—O my lord, answered Nouredin, I have come from the city of Cairo: my father was Vizier there; and he hath departed to receive the mercy of God;—and he informed him of all that had happened to him from first to last, adding, I have determined that I will not return until I shall have seen all the cities and countries of the world.—O my son, replied the Vizier, obey not the suggestions of thy mind, lest thou expose thyself to destruction; for the countries are waste, and I fear on thine account the issues of fortune. So saying, he ordered that the saddle-bags should be placed again on the mule, together with the carpet of silk and the prayer-carpet, and took Nouredin with him to his house, where he lodged him in an elegant apartment, and treated him with honour and kindness; and, conceiving a strong affection for him, said to him, O my son, I have become an old man, and I have no male child; God, however, hath blessed me with a daughter who resembleth thee in comeliness, and I have rejected many persons who have been her suitors: but now, love for thee hath entered my heart: wilt thou then take my daughter, as thy handmaid to serve thee, and be her husband? If thou consent to this, I will go up to the Sultan of Balsora, and will say to him, This is the son of my brother;—and I will introduce thee to him, that I may make thee Vizier in my place, and I will remain in my house; for I am now aged.—Nouredin, on hearing this proposal of the Vizier of Balsora, hung down his head, and then answered, I hear and obey.

The Vizier rejoiced at his assent, and ordered his servants to prepare for him a repast, and to decorate the great saloon, which was furnished for the reception of the chiefs of the Emirs. He then called together his friends, and invited the great officers of the state, and the merchants of Balsora: and when they had come into his presence, he said to them, I had a brother who was Vizier in the land of Egypt, and God blessed him with two sons; and me, as you know, He hath blessed with a daughter: now my brother enjoined me to marry my daughter to one of his sons, and I consented to do so; and when she attained a fit age for marriage, he sent to me one of his sons, who is this young man here present. As soon, therefore, as he had come, I desired to perform the marriage contract between him and my daughter, and that he should introduce himself to her here in my house.—Excellently hast thou done! they replied. They then drank sherbet of sugar, and the pages sprinkled rose-water upon them, and they departed: after which, the Vizier ordered his servants to conduct Nouredin to the bath, and gave him a suit of his best clothes, and sent to him the napkins and cups and perfuming-vessels, and everything else that he required. So when he came out from the bath, he put on the suit of clothes, and appeared like the full moon; and he mounted his mule, and returning to the palace, alighted and presented himself before the Vizier, and kissed his hand: and the Vizier welcomed him, saying, Arise, and introduce thyself this night to thy wife; and to-morrow I will go up with thee to the Sultan, and I pray that God may bless thee with every

kind of happiness. Nouredin therefore arose, and went to his wife, the daughter of the Vizier.—Thus did it happen to Nouredin.



Nouredin after the Bath.

of you follow me:—and from the day on which he went forth, to the present day, we have heard no tidings of him. Upon this the heart of Shemseddin was troubled at the separation of his brother, and he grieved excessively for his loss, saying within himself, The cause of this is nothing else than my having spoken harshly to him in my conversation on the night before my departure with the Sultan; and probably his mind was disturbed, and he went on a journey: I must therefore send after him. He then went up and related this event to the Sultan, who wrote letters and sent them to his vicegerents in all the provinces; but Nouredin had traversed distant regions during the absence of his brother with the Sultan: therefore the messengers, when they had gone with the letters, returned without having obtained any information respecting him. So Shemseddin despaired of his brother, and said, I have enraged my brother by what I said to him concerning the marriage of the children. Would that I had not done so. This was not occasioned but by my want of sense and judgment!—And soon after this, he demanded in marriage the daughter of one of the merchants of Cairo, and performed the marriage-contract between himself and her, and introduced himself to her: and it happened that the night when this event took place, was the same night on which Nouredin introduced himself to his wife, the daughter of the Vizier of Balsora: this being in accordance with the will of God, whose name be exalted, that He might execute his decree upon his creatures.

The event was as they both had said: for it came to pass that the two wives conceived by them: the wife of Shemseddin, the Vizier of Egypt, gave birth to a daughter, than whom there was not seen, in that country, one more beautiful; then the wife of Nouredin gave birth to a son, one more beautiful than whom was not seen in his time: as the poet hath said,

If beauty came to be compared with him, it would hang down its head in shame:

Or if it were said, O beauty, hast thou seen the like?—It would answer, The equal of this I have not.

So they named him Hassan; and on the seventh day after his birth, they made entertainments and spread repasts such as were fit for the sons of Kings: after which the Vizier of Balsora took with him Nouredin, and went up with him to the Sultan; and when he came into his presence he kissed the ground before him; and Nouredin, being eloquent in tongue, and firm of heart, and comely in person and in actions, recited these words of the poet:—

This is he whose justice extendeth to all men, and who hath overrun and subdued every region.

Be thankful for his benefits; for they are not mere benefits, but they are strings of jewels on the necks of his people:

And kiss his fingers; for they are not mere fingers, but they are the keys of the supplies of Providence.

As to his brother, he continued a while journeying with the Sultan, and when he returned, and found not his brother, he inquired of the servants respecting him, and they answered, On the day of thy departure with the Sultan, he mounted his mule, caparisoned as for a procession of state, and said, I am going towards the province of Calioub, and shall be absent a day or two days; for my heart is contracted; therefore let none

The Sultan treated them both with honour, and, having thanked Nouredin for his address, said to his Vizier, Who is this young man? The Vizier therefore related to him his story from beginning to end, and added, This is the son of my brother.—How is it, said the Sultan, that he is the son of thy brother, and we have not before heard of him? The Vizier answered, O our lord the Sultan, I had a brother who was Vizier in the land of Egypt, and he died, leaving two sons: the eldest succeeded to his father's office, as Vizier, and this his younger son came to me; and I swore that I would not marry my daughter to any but him: so, when he came, I married him to her. He is a young man, and I am now aged; my hearing is impaired, and my judgment faileth: it is my wish, therefore, that our lord the Sultan would institute him in my office, seeing that he is the son of my brother and the husband of my daughter, and a person worthy of the dignity of Vizier; for he is endowed with knowledge and judgment.—The Sultan, upon this, looked towards him, and, being pleased with him, approved of the advice of the Vizier that he should promote him to that office; so he bestowed it upon him, and ordered that a magnificent dress of honour should be given to him, and one of the best of the mules upon which he was himself accustomed to ride, allotting him also supplies and salaries; and Nouredin kissed the hand of the Sultan, and descended with his father-in-law to their house, both in high delight, and saying, Verily the birth of this child is fortunate. On the following day Nouredin went again to the King, and kissed the ground, and the Sultan ordered him to sit in the place of the Vizier: so he sat, and occupied himself with the affairs of his office, and examined the cases of the people, and their suits, according to the custom of Viziers: and the Sultan, observing him, was surprised at his conduct, and the acuteness of his understanding, and his good judgment. He attentively considered his qualities, and loved him, and advanced him in his favour: and when the court was dissolved, Nouredin returned to his house, and related what had passed to his father-in-law, who was rejoiced at hearing it.

The old Vizier ceased not to superintend the rearing of the child, who was named Hassan, for many days, while Nouredin was constantly occupied with the affairs of his office, so that he left not the Sultan by day nor by night; and the King increased his salaries and supplies until his circumstances became ample: he had ships which made voyages under his orders with merchandise and other things, and he founded numerous estates, and made water-wheels and gardens. Thus did he until his son Hassan was four years of age, when the old Vizier, the father of his wife, died; and he conveyed his corpse with great pomp, and decently deposited it in the earth. He then turned his thoughts towards the education of his son; and when the child had gained strength, he brought him a tutor to teach him in his own house, charging him to instruct him and educate him well: and the tutor did so, and taught him various useful sciences, after he had passed some years in learning the Koran: Hassan meanwhile increased in loveliness and beauty and elegance of person. The tutor continued to educate him in his father's palace; and from the time that he arrived at adolescence he went not out of the Vizier's palace, until his father took him one day, and, having clad him in one of the richest of his dresses, mounted him on one of his best mules, and conducted him to the Sultan, and introduced him. When the King beheld Bedreddin Hassan, the son of the Vizier Nouredin, he was astonished at his beauty; and the people when he passed by them for the first time, going up with his father to the King, were amazed at his surpassing beauty and loveliness, and elegance of person. The Sultan, as soon as he saw him, loved him, and bestowed marks of favour upon him, and said to his father, O Vizier, thou must bring him with thee every day. The Vizier answered, I hear and obey;—and returned with his son to his abode: and he continued every day to go up with him to the Sultan until the youth attained the age of fifteen years.

His father, the Vizier Nouredin, then fell sick, and called him into his presence, and said to him, O my son, know that this world is a perishable abode, and the world to come is an everlasting abode. I wish to give thee some precepts, and do

thou understand what I am about to say to thee, and incline thy heart to it.—And he began to counsel him respecting the proper mode of conducting himself in society, and the due management of his affairs; and when he had done so, he reflected upon his brother and his native place and country, and wept at the thought of his separation from those he loved; his tears flowing: and he said, O my son, hear my words. I have a brother in Cairo, and I quitted him and departed against his will.—He then took a piece of paper, and wrote upon it all that had happened to him from first to last, together with the date of his marriage and introduction to the daughter of the Vizier, and the date of his arrival at Balsora, and his interview with its Vizier: and, having added some strict admonition, he said to his son, Keep this charge, for the paper on which it is written containeth an account of thine origin and thy rank and lineage; and if any evil accident befall thee, repair to Cairo, and inquire for thine uncle, and salute him, and inform him that I died in a strange land, ardently desiring that I could see him. Therefore Bedreddin Hassan took the paper, and having folded it, and wrapped it in a piece of waxed cloth, sewed it between the lining and the outer cloth of his cap, and wept for his father, that he should be parted from him in his youth.



Noureddin and his Son.

Noureddin then said to his son, I charge thee that thou be not familiar with any one; for in retirement is security. Divinely gifted was the poet who said:—

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.

Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.

Accustom thyself to taciturnity; occupy thyself with thine own affairs, and use not many words: for the poet saith:—

Taciturnity is an ornament, and in silence is security: therefore, when thou speakest, be not loquacious:

For if thou repent once of thy silence, thou wilt assuredly repent many times of thy speech.

Beware of drinking wine; for it is the source of every kind of mischief. The poet saith on this subject:—

I have abandoned wine and those who drink it; and have become the friend of such as condemn it.

Wine leadeth astray from the paths of rectitude, and openeth doors to evil.

Hate no man and oppress none ; for oppression is base. The poet saith :—

Oppress not if thou hast the power to do so ; for oppression will eventually bring thee repentance :

Thine eye will sleep while the oppressed, wakeful, will call for vengeance upon thee ; and the eye of God sleepeth not.

Despise thy wealth, but not thyself: yet bestow not wealth save upon him who deserveth it. If thou keep it, it will keep thee ; but if thou squander it, it will ruin thee ; and then wilt thou need assistance of the least of mankind. It hath been said by the poet :—

When my wealth faileth, no friend assisteth me ; but when it aboundeth, all men are my friends.

How many enemies for the sake of wealth have consorted with me ! And my companion in the time of want hath abandoned me !

In this manner he continued to admonish his son Bedreddin Hassan until his spirit departed. The house became a scene of mourning, and the Sultan and all the Emirs grieved for him ; and they buried him. They continued their mourning during a period of two months, and the son of Noureddin rode not out, nor went to the court, nor presented himself before the Sultan ; and the King instated one of the chamberlains in his place, and appointed a new Vizier in the place of his father, and ordered this Vizier to put seals upon all the houses of Noureddin, and upon his wealth and all his buildings and other possessions. So the new Vizier went with the chamberlains to the house of the Vizier Noureddin, to seal its door and to arrest his son Bedreddin Hassan, and bring him before the Sultan, that he might do to him what his judgment required. But there was among the troops one of the mamlouks of the deceased Vizier Noureddin ; and he could not endure that the son of his master should be thus treated : he therefore repaired to Bedreddin Hassan, whom he found with downcast head and mourning heart, on account of the death of his father, and acquainted him with what had passed. And he asked him, Will the execution of the order he delayed long enough for me to enter my house, and take somewhat of my worldly possessions by which to obtain support during my exile ? But the mamlouk answered, Save thyself :—and when Hassan heard these words, he covered his head with the skirt of his robe, and, going forth on foot, fled out of the city :—and he heard the people saying, The Sultan hath sent the new Vizier to the house of the deceased Vizier to seal his wealth and other possessions, and to arrest his son Bedreddin Hassan, and bring him before him that he may put him to death : and the people were mourning for him on account of his beauty and loveliness. So when he heard what they said, he took a course that he had not intended, and, not knowing whither to go, walked on until destiny urged him to the tomb of his father.

Entering the burial-ground, he bent his way among the tombs until he seated himself at that of his father, where he removed his skirt from over his head. And as he was sitting there, a Jew of Balsora approached, and said to him, Wherefore, O my master, do I see thee thus changed ? He answered, I was just now sleeping, and I beheld my father reproaching me for having failed to visit his tomb : wherefore I arose in alarm, fearing that the day would pass without my visiting it, and so the occurrence would distress me. The Jew then said to him, O my master, thy father despatched some vessels with merchandise, and some of them have returned ; and it is my wish to purchase of thee the cargo of every vessel that hath arrived for a thousand pieces of gold : and so saying, he took out a purse filled with gold, and counted out from it a thousand pieces, which he paid to Hassan the son of the Vizier, and said to him, Write me a paper, and seal it. So Hassan took a paper, and wrote upon it, The writer of this paper, Bedreddin Hassan, the son of the Vizier Nou-

reddin, hath sold to the Jew such a one the whole cargo of every one of his father's vessels that hath returned from her voyage, for a thousand pieces of gold, and hath received the price in advance. And after he had taken a copy of it, the Jew went away with the paper; and Hassan wept, reflecting upon his former state of dignity and favour. At length the night closed in upon him, and sleep overtook him, and he remained asleep at his father's tomb until the moon rose, when his head rolled from the tomb, and he lay and slept on his back, his face shining in the moonlight.

Now the burial-ground was inhabited by believing Genii; and a female Genie, coming forth, saw the face of Hassan as he lay asleep, and, when she beheld him, was surprised at his beauty and loveliness, and exclaimed, Extolled be Allah's perfection! This youth is like none but the virgins of paradise!—She then soared into the air, to perform her accustomed circuits, and saw an Afrite on his flight. She saluted him, and he returned her salutation; and she said to him, Whence comest thou? He answered, From Cairo:—and she said to him, Wilt thou go with me to behold the beauty of the youth who is sleeping in the burial-ground? He replied, Yes. So they went together; and when they had descended into the burial-ground she said to him, Hast thou seen in the course of thy life a person like this?—And the Afrite looked upon him, and exclaimed, Extolled be the perfection of Him unto whom none is to be compared! But, O my sister, he added, if thou desire, I will relate to thee what I have seen.—Tell me, she replied: so he said, I have seen a person resembling this youth in the land of Egypt; and that person is the daughter of the Vizier. The King had heard of her, and demanded her of her father, the Vizier Shemseddin, in marriage; but he answered him, O our Lord Sultan, accept my excuse, and pity my grief; for thou knowest that my brother Noureddin departed from us, and we know not where he is; and that he shared with me the office of Vizier: and the cause of his departure was this, that I was sitting conversing with him on the subject of marriage, and he was angry with me, and in anger went away:—and he related to the King all that had passed between them; adding, This was the cause of his indignation, and I have been under an oath that I will not marry my daughter to any but the son of my brother from the day that her mother gave birth to her; and that was about fifteen years ago: and lately I heard that my brother had married the daughter of the Vizier of Balsora, and obtained a son by her; and I will not marry my daughter to any but him, in honour of my brother. After I had heard this, I recorded the date of my marriage, and of my wife's conception, and of the birth of this daughter; she is intended for the son of her uncle; and of other maidens there are plenty. But when the Sultan heard these words of the Vizier, he was violently enraged, and said, How is it that such a one as myself demandeth in marriage a daughter from one like thee, and thou withholdest her from him, and excusest thyself by an absurd pretext? By my head, I will not marry her but to one of less consideration than myself, in scorn of thy pride!—And the King had a humpbacked groom, with a hump before and a hump behind; and he ordered him to be brought, and affianced him to the daughter of the Vizier, commanding that he should introduce himself to her this night, and be conducted in pompous procession. I left him in the midst of the mamlouks of the Sultan, who were surrounding him with lighted candles in their hands, laughing at him and mocking him, at the door of the bath, while the daughter of the Vizier was sitting weeping in the midst of the dye-women and tire-women. She resembles more than any other person this youth. They have prohibited her father from going to her; and I have never seen, O my sister, a more ugly wretch than this humpback: but as to the maiden, she is more beautiful than this youth.

To this story of the Afrite, the Fairy answered, Thou liest; for this youth is the most beautiful of the people of his age. But the Afrite replied, By Allah, O my sister, the maiden is more beautiful than he: however, none but he is suited to her; for they resemble each other, and probably are brother and sister, or cousins; and how will she be thrown away upon this humpback! She then said to him O my





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brother, let us place ourselves beneath him, and lift him up and take him to the maiden of whom thou spakest, and see which of the two is the more beautiful. The Afrite answered, I hear and obey: this proposal is right, and there can be no better determination than this which thou hast chosen; therefore I will carry him. So he lifted him up, and soared into the sky, and the Fairy rested by his side until he descended with him in the city of Cairo, where he placed him upon a mastabah,<sup>1</sup> and roused him from his sleep.

When, therefore, he awoke, and found that he was not at his father's tomb in the land of Balsora, he looked to the right and left, and perceived that he was in a city that was not Balsora, and would have cried out; but the Afrite winked to him, and, lighting him a candle, said to him, Know that I have brought thee hither, and I desire to do thee a service for the sake of God: take, therefore, this candle, and go with it to yonder bath, and mix with the people there, and proceed with them until thou arrivest at the saloon of the bride; then go before, and enter the saloon and fear no one; and when thou hast entered, station thyself on the right of the hump-backed bridegroom; and whenever the tire-women and singing-women and dye-women come to thee, put thy hand into thy pocket: thou wilt find it full of gold, and do thou take it by the handful and throw it to them; and imagine not that thou wilt put thy hand in and not find it filled with gold: give therefore to every one who cometh to thee by the handful, and fear nothing; but rely upon Him who created thee; for this will not be through thine own strength or power, but through the strength of God, and his power.

On hearing these words of the Afrite, Bedreddin Hassan said, What is this event, and what manner of kindness is this? And he went with his candle to the bath, where he found the humpback mounted on his horse; and he joined himself to the party, in the same garb in which he had arrived, and with the same comely appearance; being attired with a tarboosh<sup>2</sup> and turban, and a farajiah<sup>3</sup> interwoven with gold. He proceeded with the pompous train, and every time that the singing-women stopped for the people to give them money, he put his hand into his pocket, and found it filled with gold, and took it by the handful and threw it into the tambourine, for the singing-women and tire-women, filling the tambourine with pieces of gold: and the singing-women were amazed, and the people wondered at his beauty and loveliness. Thus he continued to do until they arrived at the house of the Vizier, when the chamberlains drove back the people, and prevented their entrance; but the singing-women and tire-women said, By Allah, we will not enter unless this youth enter with us, for he hath overwhelmed us with his favours, and the bride shall not be displayed unless he be present:—and upon this they entered with him into the saloon of the festivity, and seated him, in spite of the humpbacked bridegroom. All the ladies of the Emirs and Viziers and Chamberlains were arranged in two rows, each lady holding a large lighted candle, and having her head-veil drawn across the lower part of her face: thus they stood in two rows, to the right and left, from the foot of the couch of the bride to the upper end of the leewan that adjoined the chamber from which the bride was to come forth. And when the ladies beheld Bedreddin Hassan and his beauty and loveliness, his face shining like the crescent of the moon, the hearts of all of them inclined to him, and the female singers said to all the women who were present, Know that this charming youth hath given us nothing but red gold; therefore fail not to serve him properly, and obey him in whatever he shall say. The women crowded round him to gaze at his charms, and their minds were overpowered by astonishment at his beauty, and each of them wished that she might be in his bosom for a year or a month or an hour: they removed the veils from their faces, and their hearts were perplexed, and they said, Joy to the person to whom this youth belongeth or to the person over whom

<sup>1</sup> A bench of stone placed in front of a house.

<sup>2</sup> A close red cap of woollen cloth.

<sup>3</sup> A loose robe with long sleeves.

he is lord! Then they imprecated evil upon the humpbacked groom and him who was the cause of his marriage to that lovely maiden; and every time that they prayed for blessings upon Bedreddin Hassan they imprecated misfortunes upon the humpback.

The singing-women then beat the tambourines, and the tire-women approached with the daughter of the Vizier in the midst of them. They had perfumed her with sweet scents and essences, and clad her, and adorned her hair and neck with various ornaments, decking her with garments such as were worn by the ancient monarchs of Persia. Among these was a loose gown embroidered with red gold, presenting the forms of wild beasts and birds, hanging down over her other clothes; and round her neck was a necklace worth thousands, composed of jewels such as neither a King of Arabia Felix nor a Cæsar ever collected: she was like the moon shining in its fourteenth night, and when she approached she resembled a Hourî. Extolled be the perfection of Him who created her so splendid a being! The women encompassed her, and appeared like stars; she, in the midst of them, being as the moon when the clouds have withdrawn from before it. Meanwhile Bedreddin Hassan remained sitting, with the company gazing at him; and as the bride approached with a dignified and graceful gait, the humpbacked groom rose to her, to kiss her; but she turned aside from him, and went and stood before Hassan, the son of her uncle. The company laughed at this; and when they beheld her turn towards Bedreddin Hassan, and saw him put his hand into his pocket and take out handfuls of gold and throw it into the tambourine of the singing-women, they were delighted, and said, We wish that this bride were thine:—and he smiled. All this time the humpbacked groom was alone, looking like an ape; and every time that they lighted his candle it went out again, and he was confounded, and remained sitting in the dark, full of secret indignation, with all the company surrounding him, while the lighted candles presented an appearance of beauty that was most admirable, so that every person of reflection was amazed at their splendour. But as to the bride, she raised her hands towards heaven, and said, O Allah, make this to be my husband, and relieve me from this humpbacked groom!—The tire-women then proceeded to display the bride in different dresses, to the seventh suit, before Bedreddin Hassan of Balsora, the humpbacked groom remaining alone; and when they had finished this ceremony they gave permission to the company to depart: so all who were present at the festivity, both women and children, went out, excepting Bedreddin Hassan and the humpbacked groom; after which the tire-women conducted the bride to an inner chamber, to take off her ornaments and outer robes, and to prepare her for the bridegroom's visit.

Upon this, the humpbacked groom approached Bedreddin Hassan, and said to him, O my master, thou hast made us happy by thy company this night, and overwhelmed us with thy favours; but now wherefore dost thou not arise and go to thy house without thy being ejected? He answered, in the name of Allah;—and arose, and went out from the door; but the Afrite met him, and said unto him, Stay, O Bedreddin; and when the humpback retires into the private closet, enter thou and seat thyself in the bride-chamber; and when the bride cometh, say to her, I am thy husband; and the King had not recourse to this stratagem from any other motive than his fearing for thee the effect of the eye;<sup>1</sup> and this whom thou hast seen is one of our grooms:—then approach her, and uncover her face, and fear no evil from any one.

While Bedreddin was thus conversing with the Afrite, lo, the groom entered the closet, and seated himself; and immediately the Afrite rose before him, from the trough of water that was in the closet, in the form of a mouse, and cried Zeek!—What brought thee here? said the humpback. The mouse then increased in size, and became like a cat; and then increased, and became a dog, and cried, Ow!—

<sup>1</sup> It is not unusual, on occasions of great festivity, to present some disagreeable object as a foil, in order to divert the envious eye, and obviate its evil effect.

Owh! At the sight of this the groom was terrified, and exclaimed, Get away, thou unlucky! The dog, however, still increased and swelled until it became an ass, and brayed in his face, crying, Haak! Haak!—upon which the groom, in terror, cried out, Come to my aid, O people of the house! But lo, the ass increased, and became like a buffalo, and, stopping up the place before him, spoke with the speech of a son of Adam, and said, Wo be to thee, O humpback! O filthiest of grooms!—Upon this the groom was seized with a colic, and seated himself upon the slabs, and his teeth knocked together. The Afrite then said to him, Hath the earth become narrow to thee, that thou wouldst marry none but my mistress? But the groom was silent. Return me an answer, said the Afrite, or I will make thine abode to be in the the dust!—By Allah, then answered the groom, I am not in fault; for they compelled me, and I knew not that she had a lover among the buffaloes; but now I repent before Allah and before thee. Then the Afrite said, I swear by Allah that if thou depart now from this place, or utter a word before the sun hath risen, I will slay thee; and when the sun hath risen go thy way, and never return to this house. And he seized the humpbacked groom, and, placing his head upside down upon the slabs, and his feet upwards, said to him, Remain here, and I will watch thee until sunrise.—Thus did it happen to the humpback.

Now, as to Bedreddin Hassan of Balsora, he left the humpback and the Afrite contending together, and, entering the house, seated himself in the bride-chamber; and lo, the bride approached accompanied by an old woman, who stopped at the door of the chamber, and said, O Abu Shihab, arise, and take thy bride; and I commend thee to the care of Allah. Then the old woman went away, and the bride, whose name was the Lady of Beauty, advanced to the upper end of the chamber. Her heart was broken, and she said within herself, By Allah, I will not suffer him to caress me though my spirit depart from me! But when she had proceeded to the upper end of the chamber, she beheld Bedreddin, and said, My beloved, until this hour art thou remaining? I had said within myself, perhaps thou and the humpbacked groom are to share me between you.—What, said he, should give the groom access to thee, and wherefore should he be my partner in the possession of thee?—Who, then, she asked, is my husband? Thou or he?—O my mistress, answered Bedreddin, we did not this for any other purpose than to make a jest of him, and that we might laugh at him; for when the tire-women and the singing-women and thy family beheld thine admirable beauty, they feared for us the effect of the eye, and thy father hired him for ten pieces of gold, in order that he might divert from us the eye; and now he hath departed. When the Lady of Beauty heard these words of Bedreddin she smiled, and uttered a gentle laugh, and said, By Allah, thou hast extinguished my fire! Take me then, I conjure thee, and press me to thy bosom.—And they embraced each other.

Not long after this, the Afrite said to the Fairy, Arise and place thyself beneath the youth, and let us convey him back, lest the morning overtake us; for the time is near. So she advanced towards him, and, placing herself beneath his skirt, as he lay asleep, took him up, and flew away with him in the state in which she found him, clad only in his shirt, and pursued her flight with the Afrite by her side. But God gave permission to some angels to cast at the Afrite a shooting-star of fire, and he was burnt. The Fairy, however, escaped unhurt, and deposited Bedreddin in the place over which the shooting-star had burnt the Afrite. She would not pass beyond it, fearing for his safety; and as destiny had appointed, this place was Damascus: so she placed him by one of the gates of this city, and flew away.

When daylight therefore came, and the gates were opened, the people, coming forth, beheld a beautiful youth clad in his shirt, and with a cotton skull-cap without a turban. In consequence of his having been so long wakeful, he was now immersed in sleep; and when the people saw him, some said, Would that he had waited till he had put on his clothes!—another said, Objects of pity are the children of men of condition! Probably, this youth hath just come forth from his drinking

place, on account of some business, and intoxication hath overcome him, and he hath wandered from the place to which he would go until he arrived at the gate of the city, and, finding it locked, hath slept here.—They had expressed various opinions respecting him, and were wondering at his case, when Bedreddin awoke. Perceiving that he was at the gate of a city, and surrounded by men, he was astonished, and said, Where am I, O good people; and what is the cause of your assembling around me, and what hath befallen me among you? They answered, We saw thee at the call to morning prayer lying at this gate asleep; and we know nothing more of thy case. Where wast thou sleeping this last night?—By Allah, O people, he replied, I was sleeping this last night in Cairo. On hearing this, one of them said, Dost thou eat hashish?<sup>1</sup> another said, Thou art mad. How couldst thou be passing the night in Cairo, and be sleeping in the morning at the city of Damascus?—He said to them, By Allah, O good people, I will tell you no falsehood: I was last night in the land of Egypt, and the day before I was at Balsora. One of them said, This is a wonderful thing! Another said, This youth is mad. And they clapped their hands at him, and, conversing together, said, Alas! for his youth! By Allah, there is no denying his madness.—They then said to him, Return to thy reason. But he replied, I was yesterday a bridegroom in the land of Egypt.—Probably thou hast dreamt, said they, and hast seen this of which thou speakest in thy sleep. And Hassan was confounded, and said, By Allah, this was not a dream: and where is the humpbacked groom who was sitting with us, and the purse of gold that I had? And where are my clothes and my drawers?—He then arose and entered the city, and proceeded through its great thoroughfare-streets and market-streets; and the people crowded round him and paraded him: so he entered the shop of a cook. Now this cook was a robber, whom God had caused to repent of his unlawful actions, and he had opened a cook's shop; and all the people of Damascus feared him on account of his boldness; therefore, when they saw that the youth had entered this shop, they left him, being afraid.

When the cook beheld Bedreddin Hassan, and observed his beauty and comeliness, love for him entered his heart, and he said to him, Whence art thou, O young man? Relate to me thy story; for thou art become dearer to me than my soul. —So he related to him all that had happened, from beginning to end; and the cook said to him, O my master Bedreddin, know that this is a wonderful event and an extraordinary story; but, O my son, conceal thy case until God dispel thy trouble, and remain with me in this place: and as I have not a son, I will adopt thee as such. Bedreddin replied, Let it be as thou desirest, O uncle. And immediately the cook went out to the mart, and bought for Bedreddin costly clothes, and put them on him: he then went to the Cadi and made a declaration that he was his adopted son: so Bedreddin Hassan became known throughout the city of Damascus as the son of the cook; and he sat with him in the shop to receive the money, and in this situation he remained.

Now to return to the Lady of Beauty.—When daybreak came and she awoke, she found not Bedreddin Hassan remaining with her, and, imagining that he would soon return, she sat a while expecting him; and lo, her father came in to her, troubled at that which had befallen him from the Sultan, and at his having married his daughter by force to one of his servants, the humpbacked groom; and he said within himself, I will kill this girl if she have suffered the wretch to caress her. So he advanced to the bride-chamber, and, stopping at the door, said, O Lady of Beauty! She answered, Well, O my master,—and came forth to him, walking with a vacillating gait, through joy, and kissed the ground before him; and her countenance beamed with increased splendour in consequence of her union with that gazelle. When her father, therefore, saw her in this state, he exclaimed to her, O thou base creature; art thou delighted with this groom? On hearing these words of her father, the Lady of Beauty smiled, and replied, By Allah, it is enough that thou

<sup>1</sup> Bhang, the intoxicating drug mentioned before.

hast done, and that the people laugh at me, and put me on an equality with this groom, who is not, in my estimation, of the value of a paring of one of my fingernails; but as to my husband — by Allah, I never in the course of my life passed a night more delightful than that which I have just passed in his company; therefore jest not with me by mentioning that humpback. When her father heard what she said he was filled with rage; his eyes glared so that little appeared of them but the white, and he said to her, Wo to thee! What are these words that thou sayest? Verily the humpbacked groom hath passed the night with thee! — I conjure thee by Allah, she rejoined, that thou mention him not. May Allah reject him, and reject his father! Continue not then to mock me by mentioning him; for the groom was only hired for ten pieces of gold, and he took his hire and departed; and I came and entered the bride-chamber, and beheld my husband seated, after the singing-women had displayed me before him; and he threw them red gold until he had enriched the poor who were present. I have reclined upon the bosom of my gentle-hearted husband, with the black eyes and the joined eyebrows. — When her father heard this, the light became darkness before his face, and he exclaimed to her, O thou abandoned one! What is this that thou sayest? Where is thy reason? — O my father, she replied, thou hast broken my heart to pieces! Wherefore dost thou pay no attention? This of whom I spake is my husband, and he hath retired to his private closet.

So her father went thither, in a state of astonishment, and, entering the closet, found the humpbacked groom with his head upon the slabs and his feet turned upwards: and the Vizier was confounded at the sight, and said, Is not this the humpbacked? — and he spoke to him; but the humpback returned no answer, thinking that it was the Afrite who addressed him. The Vizier, therefore, cried out at him with a loud voice, and said to him, Speak, or I will cut off thy head with this sword! Upon which the humpback exclaimed, By Allah, O Sheikh of the Afrites, from the time that thou placedst me here I have not raised my head: I conjure thee therefore that thou show favour to me! The Vizier, on hearing the humpback thus address him, said to him, What sayest thou? I am the father of the bride, and I am not an Afrite. Then said the humpback, My life is not in thy hand, nor art thou able to take my soul; so go thy way before he come to thee who hath treated me in this manner. Ye would not marry me to any but the mistress of buffaloes and the mistress of Afrites! May Allah, then, confound him who married me to her, and confound him who was the cause of it! — Then did the humpbacked groom address the Vizier, the father of the bride, again, saying, Allah confound him who was the cause of this! — Arise, said the Vizier, and depart from this place. — Am I mad, he replied, that I should go with thee without the permission of the Afrite? For he said to me, When the sun shall have risen go thy way. — Hath the sun then risen or not? For I cannot depart from my place until the sun hath risen. — Upon this the Vizier said to him, Who brought thee to this place? He answered, I came hither yesterday, and a dust arose from the midst of the water, and cried out, and increased in bulk until it became of the size of a buffalo, and said to me words that entered my ear. Leave me, therefore, and go. Allah confound the bride and him who married me to her! — The Vizier then approached him, and dragged him forth, and he went out running, doubting whether the sun had risen, and went up to the Sultan, and informed him of that which had happened to him with the Afrite.

But as to the Vizier, the father of the bride, he returned with his reason perplexed respecting the case of his daughter, and said to her, O my daughter, reveal to me thy story. She replied, The elegant person before whom I was displayed remained with me; and if thou believe me not, see, this is his turban, twisted just as it was, upon the chair, and his drawers are under the bed, and in them is something wrapped up: I know not what it is. So, when her father heard this, he entered the bride-chamber, and found the turban of Bedreddin Hassan, the son of his brother; and taking it up, he turned it over, and said, This is such a turban as is worn by Viziers,

excepting that it is of the fashion of Mosul. He then observed an amulet sewed in his red cloth cap; and he unsewed it; and he took the drawers, and found the purse containing the thousand pieces of gold, and, opening this, he discovered in it a paper, which when he had read it, he saw to be a copy of the Jew's contract, with the name of Bedreddin Hassan, the son of Nouredin of Cairo; and he found also the thousand pieces of gold. But when he read the paper, he cried aloud and fell down in a swoon; and as soon as he had recovered and understood the case he was astonished,



The Vizier Shemseddin recovering from a Swoon.

and exclaimed, There is no deity but God, who is able to do whatsoever He will! Then said he, O my daughter, knowest thou who hath become thy husband? She answered, No.—He is the son of my brother, said he, and the son of thine uncle; and these thousand pieces of gold are thy dowry. Extolled be the perfection of God! Would that I knew how this event had happened!—Then he opened the amulet that was sewed up, and found in it a paper written by the hand of his brother Nouredin of Cairo, the father of Bedreddin Hassan; and when he beheld the hand writing of his brother he repeated this couplet:—

I behold their footsteps, and melt with desire, and pour forth my tears upon the places they have trodden,

Begging of Him who hath afflicted me by their separation, that he will bless me some day by a reunion.

So saying, he read the paper, and found in it the date of his marriage to the daughter of the Vizier of Balsora, and that of his first introduction to her, and a record of his age at the time of his death, and the date of the birth of his son Bedreddin Hassan: and he wondered, and shook with delight: and comparing what had happened to his brother with the events that had happened to himself, he found that they corresponded exactly: his marriage and the marriage of his brother agreed in date, and their first visits to their respective wives in like manner; as also the birth of Bedreddin, the son of his brother, and the birth of his daughter the Lady of Beauty. He took the two papers, and going up with them to the Sultan, he acquainted him with all that had happened from the first of the case to the last; and the King was astonished, and ordered that the case should be immediately recorded. The Vizier then remained in expectation of the son of his brother; but he met with no tidings of him: so he said, By Allah, I will do a deed that none hath done before



me :—and he took an ink-case and a pen, and wrote an inventory of the furniture of the house, describing the money-chest as having been in such a place, and a certain curtain in such another place, and everything in the house in like manner ; and he folded up the paper, and ordered that the furniture should be stored up ; and he took the turban with its tarboosh, and also the farajiah and the purse, and kept them himself.

After this, in due time, the daughter of the Vizier gave birth to a son like the moon, resembling his father in beauty and symmetry and splendour and loveliness. They received him from his mother, and blackened the edges of his eyes with kohl, and delivered him to the nurses, and named him Agib. His day was as a month : and his month as a year ; and when seven years had passed over him, his grandfather committed him to a schoolmaster, whom he charged to educate him with great care. He continued at the school four years, and used to fight with his schoolfellows, and abuse them, saying to them, Who among you is like me ? I am the son of the Vizier of Cairo.—So the boys went together to complain to the monitor of that which they suffered from Agib ; and the monitor said to them, I will teach you something to say to him when he cometh, and he shall repent of his coming to the school ; and it is this : to-morrow, when he is come, seat yourselves around him, and say one to another, By Allah, none shall play with us at this game excepting him who shall tell us the name of his mother and that of his father : and he who knoweth not the name of his mother and that of his father is illegitimate ; therefore he shall not play with us. Accordingly, on the following morning they came to the school, and Agib was there ; and the boys surrounded him, and said as the monitor had directed them, and they all agreed to the proposal : and one said, My name is Majid, and my mother is Alawi ; and my father is Ezzeddin :—then another said after the same manner, and another, and so on, until the turn came to Agib, and he said to them, My name is Agib, and my mother is the Lady of Beauty, and my father is Shemseddin the Vizier of Cairo :—and they said to him, By Allah, the Vizier is not thy father.—Agib replied, the Vizier is my father indeed :—and upon this the boys laughed at him, and clapped their hands at him, saying, Thou knowest not who is thy father : get away from us, therefore ; for none shall play with us excepting him who knoweth the name of his father ;—and immediately the boys dispersed from around him, and made a jest of him. In consequence of this treatment his heart became contracted, and he was almost choked with crying : and the monitor said to him, Dost thou really consider as thy father him who is thy grandfather the Vizier, the father of thy mother the Lady of Beauty ? Thy father thou knowest not, nor do we know him ; for the Sultan married her to the humpbacked groom, and the Genie came and prevented him : so, if thou know not thy father, they will regard thee among them as illegitimate. Dost thou not see that the son of the woman who is coveted as a wife knoweth his father ? The Vizier of Cairo is thy grandfather ; and as to thy father, we know him not, nor dost thou : return therefore to thy reason.

Upon this, Agib went immediately to his mother, the Lady of Beauty, and complained to her, and wept ; and his weeping prevented his speaking : and when his mother heard his complaint and his crying, her heart was inflamed for him, and she said to him, O my son, what maketh thee weep ? Tell me thy story.—So he told her what he had heard from the boys and from the monitor, and said to her, O my mother, who is my father ? She answered him, Thy father is the Vizier of Cairo. But he said, He is not my father : tell me not, therefore, what is false ; for the Vizier is thy father, not mine : who then is my father ? If thou do not tell me truly, I will kill myself with this dagger.—And when his mother heard the mention of his father, she wept at the allusion to the son of her uncle, and remembering the amiable qualities of Bedreddin Hassan of Balsora, and what had happened to herself and him, she recited an ode commencing thus :—

They excited love in my heart, and departed ; and far distant hath their abode become !  
Reason forsook me when they withdrew, and sleep and patience abandoned me.

And she wept and cried out, and her son did the same; and lo, the Vizier entered. His heart burned within him when he beheld their state, and he said to them, What causeth you to weep? She acquainted him therefore with the treatment that her son had experienced from the other boys of the school: and he, also, wept, and called to mind what had happened to his brother and himself and his daughter, and he knew not the mystery of the case. Then suddenly he arose, and, going up to the council-chamber, presented himself before the King, and related to him the story, begging his permission to travel eastward to the city of Balsora, that he might make inquiries respecting the son of his brother; and requesting also of the Sultan that he would write letters for him to all the countries through which he might pass, that, if he found the son of his brother in any place, he might take him away. And he wept before the Sultan, and the heart of the King was moved with compassion for him, and he wrote for him letters to all the regions and countries; upon which the Vizier rejoiced, and, having offered up a prayer for the Sultan, took leave of him.

He descended immediately and prepared for the journey, and, taking with him all that he required, together with his daughter and her son Agib, travelled the first day and the second and the third, and proceeded until he arrived at the city of Damascus, and beheld it with its trees and streams, celebrated by the poets. He alighted in the open space called Meidan el-Hasba, and when he had pitched his tents, said to his servants, We will take rest here two days. So the servants entered the city to gratify their various desires; one to sell, another to buy, a third to enter the bath, and a fourth to visit the mosque of the Benie Umiah, which hath not in the world its equal. Agib also entered the city, accompanied by his eunuch, in order to amuse themselves; and the eunuch walked behind Agib, having in his hand a whip that would strike down a camel. And when the people of Damascus beheld Agib, and his elegance of form and perfect beauty, and observed him to be endowed with admirable loveliness, and with kindness of manner, more bland than the northern zephyr, sweeter than limpid water to the thirsty, and more pleasant than health to the diseased, they followed him, running after him in crowds; and some sat waiting in the streets to see him pass. Thus did they until the slave, as destiny had ordained, stopped before the shop of Agib's father, Bedreddin Hassan, in which the cook, who had acknowledged him as his adopted son in the presence of the Cadies and witnesses, had established him; and this cook had died, and left him all his property, together with his shop.

When the slave stopped there on this day, the servants also stopped with him: and Bedreddin Hassan beheld his son, and was charmed with him, observing his extreme beauty; his soul yearned towards him with natural sympathy, and his heart clung to him. He had just prepared a conserve of pomegranate-grains, sweetened with sugar; and the affection divinely inspired increased in him; so he called out in ecstasy, and said, O my master, O thou who hast captivated my heart and soul, and to whom my affections are drawn by sympathy! wilt thou come in to me and refresh my heart and eat of my food? and when he had said this, his eyes overflowed with involuntary tears, and he reflected upon his past experience and his condition at the present time. When Agib heard the address of his father, his heart was in like manner drawn towards him by sympathy, and he looked towards the eunuch, and said to him, Verily my heart is moved with sympathy for this cook: he seemeth to have parted with a son: come in with us, therefore, that we may refresh his heart and eat his offering of hospitality: perhaps God, through our so doing, may accomplish our union with our father. But the eunuch replied, By Allah, O my master, it is not proper. How should we, who are of the family of the Vizier, eat in the shop of a cook? I will, however, drive away the people from thee, lest they see thee; otherwise it will be impossible for thee to enter the shop.—On hearing the reply of the eunuch, Bedreddin was surprised, and, looking towards him, while his tears flowed down his cheeks, said to him, Verily my heart loveth him

Let us hear no more of these words, said the eunuch:—and he desired the youth not to enter: but the father of Agib cast his eyes upon the eunuch, and said, Great sir, wherefore wilt thou not refresh my heart and come in to me? O thou who resemblest black dust, but whose heart is white! O thou who hast been described in such and such terms of praise!—so that the eunuch laughed, and said, What wouldst thou say? Speak, and be brief. And Bedreddin recited this couplet:

Were it not for his accomplishments and admirable faithfulness, he had not been invested with authority in the abode of Kings.

What an excellent guardian for the harem is he! On account of his beauty the angels of heaven wait upon him!

This address pleased the eunuch so much that he took the hand of Agib and entered the cook's shop; and Bedreddin ladled out a saucerful of conserve of pomegranate-grains, prepared with almonds and sugar, and the slave and the youth ate together; Bedreddin saying to them, Ye have delighted me by your company: eat, and may it benefit you! Agib then said to his father, Sit down and eat with us; and perhaps God will unite us to him whom we desire. And Bedreddin said, O my son, hast thou been afflicted in thy tender years by the separation of those whom thou lovest?—Yes, O uncle, answered Agib; my heart is inflamed by the absence of one of those who are dear to me: the friend who hath withdrawn himself from me is my father, and I and my grandfather have come abroad to search for him through the world; and how do I sigh for my union with him!—And he wept bitterly; and his father, moved by his tears, wept with him, reflecting upon his own desolate state, separated from those he loved, deprived of his father, and far removed from his mother; and the eunuch was moved with compassion for him.

They all ate together until they were satisfied; after which, the youth and the slave arose, and quitted the shop of Bedreddin, who felt as if his soul had departed from his body and gone with them. He could not endure their absence for the twinkling of an eye; so he shut up his shop and followed them, though ignorant that the youth was his son, and walked quickly until he came up to them before they had gone out from the great gate; whereupon the eunuch, looking back at him, said, What dost thou want, O cook? Bedreddin answered, When ye departed from me I felt as if my soul had quitted my body, and, having some business in the suburb, I was desirous of accompanying you to transact my business, and, after that, to return. But the eunuch was angry, and said to Agib, Verily this repast was unlucky: respectful treatment hath become incumbent on us; and see, he is following us from place to place. Agib therefore looked round, and, seeing the cook, was enraged, and his face became red; but he said to the eunuch, Suffer him to walk in the public road of the Mahometans; but when we shall have turned from it to our tents, if he do the same, and we know that he is following us, we will drive him back. And he hung down his head and went on, with the eunuch behind him. Bedreddin, however, followed them to the Meidan el-Hasba, and when they had drawn near to the tents they looked back and saw him behind them; and Agib was angry, fearing that the eunuch might inform his grandfather, and lest it should be said that he had entered the cook's shop, and that the cook had followed him. He looked at him till his eyes met the eye of his father, who had become as a body without a soul; and he fancied that his eye bore an expression of deceit, and that he was perhaps a knave; so his anger increased, and he took up a stone and threw it at his father, and the stone struck him on the forehead, and wounded him, and he fell down in a swoon, the blood flowing over his face. Agib went on with the eunuch to the tents; and Bedreddin Hassan, when he recovered his senses, wiped off the blood, and having cut off a piece of linen from his turban, bound up his head with it, blaming himself, and saying, I wronged the youth when I shut up my shop and followed him, so he thought I was a deceiver. He then returned to his

shop, and occupied himself with the sale of his meats; and he yearned with desire for his mother, who was at Balsora.

The Vizier, his uncle, remained at Damascus three days, and then departed to Emaus, and, having entered this town, proceeded thence, inquiring at every place where he halted in his journey, until he had arrived at Mardin and Mosul and Diarbeker. He continued his journey until he arrived at the city of Balsora, and when he had entered it, and taken up his quarters, he went and presented himself before the Sultan, who received him with respect and honour, and inquired the reason of his coming: so he acquainted him with his story, and informed him that the Vizier Nouredin Ali was his brother. The Sultan ejaculated, God have mercy upon him!—and said, O my Lord, he was my Vizier, and I loved him much: he died twelve years ago, and left a son; but we have lost him, and have heard no tidings of him: his mother, however, is with us, for she is the daughter of my old Vizier. On hearing from the King that the mother of his nephew was alive, the Vizier Shemseddin rejoiced and said, I am desirous of having an interview with her. And the King gave him immediate permission to visit her at his brother's house: so he went thither, and kissed the threshold, and entering an open court, found a door over-arched with hard stone, inlaid with various kinds of marble of every colour; and he walked along by the walls of the house, and as he cast his eyes around upon them he observed the name of his brother Nouredin inscribed on them in characters of gold; and he went to the name, and kissed it, and wept. He then advanced to the saloon of his brother's wife, the mother of Bedreddin Hassan of Balsora. During the absence of her son she had given herself up to weeping and wailing night and day; and after she had long suffered from his separation she made for her son a tomb of marble in the midst of the saloon, where she wept for him night and day; sleeping nowhere but by this tomb. And when Shemseddin arrived at her apartment he heard her voice apostrophizing the tomb; and while she was thus occupied he entered and saluted her, and informed her that he was her husband's brother, acquainting her with what had passed, and revealing to her the particulars of the story. He told her that her son Bedreddin Hassan had passed a whole night with his daughter, and disappeared in the morning, and that his daughter had borne him a son, whom he had brought with him; and when she heard this news of her son, and that he was perhaps still living, and beheld her husband's brother, she fell at his feet and kissed them, addressing him with this couplet:—

Divinely is he inspired who acquainteth me with their approach; for he hath brought information most delightful to be heard.

If he would be satisfied with that which is cast off, I would give him a heart rent in pieces at the hour of valediction.

The Vizier then sent to bring Agib; and when he came, his grandmother rose to him, and embraced him, and wept; but Shemseddin said to her, This is not a time for weeping, but rather a time for preparing thyself to accompany us on our return to the land of Egypt: and perhaps God may unite us with thy son, my nephew. She replied, I hear and obey:—and, arising immediately, collected all her property and treasures, and her female slaves, and forthwith prepared herself; after which the Vizier Shemseddin went up again to the Sultan of Balsora, and took leave of him; and the King sent with him presents and rarities for the Sultan of Egypt.

The Vizier departed without delay, accompanied by his brother's wife, and continued his journey until he arrived at the city of Damascus, where he alighted again, and encamped, and said to his attendants, We will remain at Damascus a week, to buy for the Sultan presents and rarities. Agib then said to the eunuch, Boy, I long for a little diversion; arise, therefore, and let us go to the market of Damascus, and see what is going on there, and what hath happened to that cook whose confection we ate and whose head we broke, notwithstanding he had treated us with kindness: we acted ill towards him. The eunuch replied, I hear and obey

—and Agib went forth with him from the tents, the tie of blood exciting him to visit his father; and they entered the city, and proceeded to the shop of the cook, whom they found standing there. It was then near the time of afternoon-prayer; and it happened that he had again just prepared a confection of pomegranate-grains; and when they drew near to him, the heart of Agib yearned towards him when he saw him, and he perceived the scar occasioned by the stone that he had thrown. He said to him, Peace be on thee! Know that my heart is with thee.—And when Bedreddin beheld him, his affections were engrossed by him, and his heart throbbled with emotion towards him, and he hung down his head, desiring to adapt his tongue to speech, and unable to do so; but presently he raised his head, and, looking towards the youth in an humble and abject manner, recited these verses:—

I wished for my beloved; but when I beheld him I was confounded, and possessed neither tongue nor eye.

I hung down my head in honour and reverence, and would have hidden what I felt; but it would not be concealed.

I had prepared a volume of expostulation; but when we met I remembered not a word.

He then said to them, Refresh ye my heart, and eat of my food; for, by Allah, as soon as I beheld thee, my heart yearned towards thee, and I had not followed thee unless I had been deprived of my reason.—By Allah, replied Agib, thou dost indeed love us, and we ate a morsel with thee; but after it thou keptest close behind us and wouldst have disgraced us: we will not eat again with thee, therefore, but on the condition of thy swearing that thou wilt not follow us; and otherwise we will not come to thee again henceforth; for we are staying at this city a week, in order that my grandfather may procure presents for the king.—I bind myself, said Bedreddin, to do as ye desire. So Agib entered the shop with the eunuch, and Bedreddin placed before them a saucer filled with the confection of pomegranate-grains; upon which Agib said to him, Eat with us; and may God dispel our affliction;—and Bedreddin was delighted, and he ate with them; but he turned not his eyes from the youth; for his heart and all his faculties were captivated by him. Agib, observing this, said to him, Knowest thou not that I told thee thou wast a rude doter? Enough of this: continue not to gaze at my face. Bedreddin, therefore, apologised to him, and began to put morsels into the mouth of Agib, and then did the same to the eunuch.



Bedreddin waiting upon his Son and the Eunuch.

Afterwards he poured the water upon their hands, and when they had washed he loosed a napkin of silk from his waist and wiped them with it. He next sprinkled rose water upon them from a bottle that was in his shop, and went out, and returned

with two cups of sherbet prepared with rose-water infused with musk, and, placing these before them, he said, Complete your kindness. So Agib took a cup and drank; and Bedreddin handed the other to the eunuch; and both drank until their stomachs were full, and gratified their appetites to a degree beyond their usual habit.

They then departed, and hastened back to the tents, and Agib went in to his grandmother, the mother of his father Bedreddin Hassan; and she kissed him, and said, Where hast thou been? He answered, In the city. And she arose, and brought him a saucer of confection of pomegranate-grains, which happened to be somewhat deficient in sweetness; and she said to the eunuch, Sit down with thy master. The eunuch said within himself, By Allah, we have no appetite. He, however, seated himself, and Agib did the same, though satiated with what he had eaten and drunk, and dipped a morsel of bread in the confection, and ate it; but it seemed to him insipid, on account of his being thus cloyed, and he loathed it, and said, What is this nasty dish?—O my child, said his grandmother, dost thou find fault with my cookery? It was I who prepared it; and excepting thy father, Bedreddin Hassan, there is none who can cook it as well as myself.—By Allah, O my mistress, replied Agib, this thy dish is not well prepared: we have just now seen in the city a cook who had prepared a confection of pomegranate-grains, but its odour was such as to dilate the heart, and the confection itself such as to excite appetite in one already satiated; as to thine, in comparison with his, it is good for nothing.

His grandmother, on hearing this, fell into a violent rage, and turning towards the eunuch, said to him, Wo to thee! Hast thou corrupted my child? Thou hast taken him into the shops of the cooks!—The eunuch feared, and denied, saying, We did not enter the shop, but only passed by it:—but Agib said, By Allah, we entered and ate, and what we ate was better than this mess of thine. And upon this his grandmother arose, and informed her husband's brother, and incensed him against the eunuch. The slave was therefore brought before the Vizier, and he said to him, Wherefore didst thou take my child into the cook's shop? The eunuch, fearing, said again, We did not enter.—Nay, said Agib, we did enter, and ate of a confection of pomegranate-grains, until we were satiated, and the cook gave us to drink sherbet with ice and sugar. The Vizier's anger with the eunuch now increased, and he asked him again; but still he denied. Then said the Vizier, If thine assertion be true, sit down and eat before us. The eunuch therefore advanced and would have eaten; but he could not; and he threw down the morsel that was in his hand, and said, O my master, I am satiated since yesterday. And by this the Vizier knew that he had eaten in the shop of the cook: so he ordered the female slaves to throw him down upon the ground, and they did so, and he gave him a severe beating, while the slave cried for mercy, but still saying, I am satiated since yesterday! The Vizier then interrupted the beating, and said to him, Declare the truth. And at length the eunuch said, Know that we did enter the shop of the cook while he was cooking pomegranate-grains, and he ladled out for us some of the confection, and, by Allah, I never in my life ate any like it, or any more detestable than this which is before us.

The mother of Bedreddin, enraged at this, said, Thou shalt go to this cook and bring us a saucerful of his confection, and show it to thy master, that he may say which of the two is the better and the more delicious.—Very well, replied the eunuch; and immediately she gave him a saucer, and half a piece of gold; and he went to the shop, and said to the cook. We have laid a wager respecting thy confection at the tent of our master; for there is a mess of pomegranate-grains cooked by the family; give us, therefore for this half piece of gold, and apply thyself to prepare it perfectly; for we have received an excruciating beating on account of thy cookery. Laughing at these words, Bedridden replied, By Allah, none excelleth in the preparation of this confection excepting myself and my mother, and she is now in a distant country. And he ladled out as much as filled the saucer, and perfected it by the addition of some musk and rose-water. The eunuch then hastened back

with it to the family; and the mother of Hassan took it, and tasting its delicious savour, immediately knew who had prepared it, and shrieked, and fell down in a swoon. The Vizier was amazed at the event; and they sprinkled some rose-water upon her, and when she recovered she said, If my son be yet in the world, no one but he cooked this confection: he is my son Bedreddin Hassan without doubt: for none but he can prepare this, excepting myself, and it was I who taught him to do it.

When the Vizier heard these words, he rejoiced exceedingly, and exclaimed, O how I long to behold my brother's son! Will fortune, indeed, unite us with him? But I look not for our union from any but God, whose name be exalted!—And he instantly arose, and called out to his male attendants, saying, Let twenty men of you go to the shop of the cook, and demolish it, and bind his hands behind him with his turban, and drag him hither by force, but without any injury to his person. They replied, Well. The Vizier then rode immediately to the palace, and, presenting himself before the Viceroy of Damascus, showed him the contents of the letters which he had brought from the Sultan; and the Viceroy, after kissing them, put them to his head, and said, Who is thine offender? He answered, A man who is by trade a cook. And instantly the Viceroy ordered his chamberlains to repair to his shop; and they went thither; but found it demolished, and everything that had been in it broken; for when the Vizier went to the palace, his servants did as he had commanded them. They were then waiting his return from the palace: and Bedreddin was saying within himself, What can they have discovered in the confection, that such an event as this should have befallen me? And when the Vizier returned from the Viceroy, and had received his permission to take his offender and to depart with him, he entered the encampment, and called for the cook. They brought him, therefore, with his hands bound behind him with his turban; and when he saw his uncle he wept bitterly, and said, O my master, what crime have ye found in me? The Vizier said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes: and have ye found in it anything that requires one's head to be struck off? This, replied the Vizier, is the smallest part of thy recompense.—Wilt thou not, said Bedreddin, acquaint me with my crime? The Vizier answered, Yea, immediately. And forthwith he called out to the young men, saying, Bring the camels!

They then took Bedreddin, and put him in a chest, and having locked him up in it, commenced their journey, and continued on their way till the approach of night, when they halted, and ate, and, taking out Bedreddin, fed him; after which they put him again into the chest, and in like manner proceeded to another station. Here also they took him out; and the Vizier said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes, O my master. And the Vizier said, Shackle his feet. And they did so, and restored him to the chest. They then continued their journey to Cairo; and when they arrived at the quarter called Redaniah, the Vizier commanded them to take out Bedreddin again from the chest, and to bring a carpenter, to whom he said, Make for this man a cross.—What, said Bedreddin, dost thou mean to do with it? The Vizier answered, I will crucify thee upon it, and nail thee to it, and then parade thee about the city.—Wherefore, demanded Bedreddin, wilt thou treat me thus? The Vizier replied, For thy faulty preparation of the confection of pomegranate-grains, because thou madest it deficient in pepper. Because of its deficiency in pepper, exclaimed Bedreddin, wilt thou do all this to me? Art thou not satisfied with having thus imprisoned me, and fed me every day with only one meal?—The Vizier answered, For its deficiency in pepper, thy recompense shall be nothing less than death. And Bedreddin was amazed, and bewailed his lot, and remained a while absorbed in reflection. The Vizier, therefore, said to him, Of what art thou thinking? He answered, Of imbecile minds, such as thine: for if thou wert a man of sense thou wouldst not have treated me in this manner on account of the deficiency of pepper.—It is incumbent on us, replied the

Vizier. to punish thee, that thou mayest not do the like again :—to which Bedreddin rejoined, The least of the things thou hast done to me were a sufficient punishment. The Vizier, however, said, Thy death is unavoidable. — All this conversation took place while the carpenter was preparing the cross ; and Bedreddin was looking on.

Thus they both continued until the approach of night, when Bedreddin's uncle took him and put him again into the chest, saying, To-morrow shall be thy crucifixion. He then waited until he perceived that he was asleep ; upon which he remounted, and with the chest borne before him, entered the city, and repaired to his house : and when he had arrived there he said to his daughter, the Lady of Beauty, Praise be to God who hath restored to thee the son of thine uncle ! Arise, and furnish the house as it was on the night of the bridal display. She therefore ordered her female slaves to do so ; and they arose, and lighted the candles ; and the Vizier brought out the paper upon which he had written his inventory of the furniture of the house, and read it, and ordered them to put everything in its place, so that the beholder would not doubt that this was the very night of the bridal display. He directed them to put Bedreddin's turban in the place where its owner had deposited it, and in like manner the trousers, and the purse which was beneath the matrass, and ordered his daughter to adorn herself as she was on the bridal night, and to enter the bride-chamber ; saying to her, When the son of thine uncle comes into thy chamber, say to him, Thou hast loitered since thou withdrewest from me this night ; — and request him to return and converse with thee till day. — Having thus arranged everything, the Vizier took out Bedreddin from the chest, removed the shackles from his feet, and stripped him of his outer clothes, leaving him in his shirt



Bedreddin's perplexity.

All this was done while he was asleep, unconscious of what was passing ; and when he awoke, and found himself in an illuminated vestibule, he said within himself, Am I bewildered by dreams, or am I awake ? Then arising, he advanced a little way to an inner door, and looked, and lo, he was in the house in which the bride had been displayed, and he beheld the bride-chamber and the couch, and his turban and clothes. Confounded at the sight of these things, he took one step forwards and another backwards, thinking, Am I asleep or awake ? And he began to wipe his forehead, and exclaimed in his astonishment, By Allah, this is the dwelling of the bride who was here displayed before me : and yet I was just now in a chest. And while he was ad-

dressing himself, behold, the Lady of Beauty lifted up the corner of the musquitocurtain, and said, O my master, wilt thou not come in ? for thou hast loitered since thou withdrewest from me this night. When he heard these words he looked at her face and laughed, and said, Verily, these appearances are bewildering illusions of a dream ! Then entering, he sighed : and as he reflected upon what had happened to him, he was perplexed at his situation, and his case seemed involved in obscurity. Looking at his turban and trousers, and the purse containing the thou-



sand pieces of gold, he exclaimed, Allah is all-knowing!—but it seemeth to me that I am bewildered by dreams! And he was confounded in the excess of his astonishment. Upon this, therefore, the Lady of Beauty said to him, Wherefore do I behold thee thus astonished and perplexed? Thou wast not so in the commencement of the night. And he laughed, and asked her, How many years have I been absent from thee?—Allah preserve thee! she exclaimed. The name of Allah encompass thee! Thou hast only withdrawn to yonder apartment. What hath passed in thy mind?—On hearing this he smiled, and replied, Thou hast spoken truth; but when I withdrew from thee, sleep overcame me; and I dreamt that I was a cook in Damascus, and that I lived there twelve years; and I thought that a youth of the sons of the great came to me, accompanied by a eunuch.—And he proceeded to relate what had happened to him in consequence of this youth's visit; then drawing his hand over his forehead, he felt the scar occasioned by the blow, and exclaimed, By Allah, O my mistress, it seemeth as though it were true; for he struck me with a stone upon my forehead, and cut it open; it seemeth, therefore, as though this had really happened when I was awake: but probably this dream occurred when we were both asleep. I imagined in my dream that I was transported to Damascus, without tarboosh or turban or trousers, and that I followed the occupation of a cook.—And again, for a while, he remained utterly confounded. He then said, By Allah, I imagined that I made a confection of pomegranate-grains containing but little pepper. Verily I must have been asleep, and in my sleep have seen all this.—I conjure thee by Allah, said the Lady of Beauty, tell me what more thou sawest? And he related to her the whole; and added, If I had not awaked, they would have crucified me upon a wooden cross.—On account of what? said she. He answered, On account of the deficiency of pepper in the confection of pomegranate-grains; and I imagined that they demolished my shop, and broke all my vessels, and put me in a chest, and brought the carpenter to make a cross of wood; for they intended to crucify me upon it. Praise be to God, therefore, who caused all this to occur to me in sleep, and caused it not to happen to me when I was awake!—The Lady of Beauty, laughing at his words, pressed him to her bosom, and he in like manner embraced her. Then reflecting again, he said, By Allah, it seems as if it had happened when I was awake; and I knew not the reason, nor the truth of the case.—And he composed himself to sleep, perplexed with his case, and sometimes saying, I saw it in my sleep:—and at other times, I experienced it awake.

Thus he continued until the morning, when his uncle, the Vizier Shemseddin, came in to him and saluted him; and Bedreddin, as soon as he beheld him, exclaimed, I conjure thee by Allah, tell me art not thou he who gave orders to bind my hands behind me, and to nail up my shop, on account of the confection of pomegranate-grains, because it was deficient in pepper? The Vizier answered, Know, O my son, that the truth hath appeared, and what was hidden hath been manifested. Thou art the son of my brother; and I did not this but to know if thou wert he who visited my daughter on that night. I was not convinced of this until I saw that thou knewest the house, and thy turban and trousers and gold, and the two papers; namely, the one which thou wrotest, and that which thy father, my brother, wrote; for I had never seen thee before, and therefore knew thee not; and as to thy mother, I have brought her with me from Balsora.—Having thus said, he threw himself upon him, and wept; and Bedreddin, full of astonishment at his uncle's words, embraced him, and in like manner wept from excess of joy. The Vizier then said to him, O my son, the cause of all this was what passed between me and thy father. And he related to him the circumstances of their case, and the cause of his father's departure to Balsora; after which he sent for Agib: and when the father of the youth saw him, he exclaimed, This is he who threw the stone at me.—This, said the Vizier, is thy son. And Bedreddin cast himself upon him, and recited the following verses:—

Long have I wept on account of our disunion; the tears overflowing from my eyelids;  
And I vowed that if Providence should bring us together, I would never again mention our  
separation.

Joy hath overcome me to such a degree, that by its excess it hath made me weep.

O eye, thou hast become so accustomed to tears, that thou weepst from happiness as from  
grief.

And when he had uttered these words, his mother, beholding him, threw herself  
upon him, and repeated this couplet:—

Fortune made a vow to torment me incessantly; but thine oath hath proved false, O Fortune!  
therefore expiate it.

Happiness hath arrived, and the beloved is come to my relief; repair then to the messenger  
of festivity, and hasten.

She afterwards related to him everything that had happened to her; and he also  
acquainted her with all that he had suffered; and they offered up thanks to God for  
their union. The Vizier then went up to the Sultan, and informed him of these  
occurrences; and the King was astonished, and ordered that a statement of them  
should be inserted in the records, to be preserved to future ages. And the Vizier  
resided with his brother's son, and his own daughter and her son, and with the wife  
of his brother; and all of them passed their lives in the enjoyment of the utmost  
happiness until they were visited by the terminator of delights, and the separator  
of companions.

Such, O Prince of the Faithful, said Giafar, were the events that happened to the  
Vizier Shemseddin and his brother Nouredin. — By Allah, exclaimed the Caliph  
Haroun Alrashid, this story is wonderful! And he gave one of his own concubines  
to the young man who had killed his wife, and appointed him a regular maintenance;  
and the young man became one of his companions at the table.

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## CHAPTER V.

Commencing with part of the Twenty-fourth Night, and ending with part of the Thirty-second.

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### THE STORY OF THE HUMPBACK.

THERE was in ancient times, in the city of Balsora, a tailor who enjoyed an ample  
income, and was fond of sport and merriment. He was in the habit of going out  
occasionally with his wife, that they might amuse themselves with strange and  
diverting scenes; and one day they went forth in the afternoon, and, returning home  
in the evening, met a humpbacked man, whose aspect was such as to excite laughter  
in the angry, and to dispel anxiety and grief: so they approached him to enjoy the  
pleasure of gazing at him, and invited him to return with them to their house, and  
to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them to the house, the  
tailor went out to the market; night having then approached. He bought some  
fried fish, and bread and limes and sweetmeat, and, returning with them, placed the  
fish before the humpback, and they sat down to eat; and the tailor's wife took a  
large piece of fish, and crammed the humpback with it, and closing his mouth with  
her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I  
will not give thee time to chew it. He therefore swallowed it; but it contained a

large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God, the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands!—Wherefore this idling? exclaimed the woman—And what can I do? asked her husband.—Arise, she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first, and do thou follow me, this very night, and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feellest pain; and where hath this small-pox attacked thee?—So every one who saw them said, they are conveying a child smitten with the small-pox. Thus they proceeded, inquiring as they went, for the abode of the physician; and the people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave girl, who opened the door, and beheld a man carrying (as she imagined) a child, and attended by its mother; and she said, What is your business?—We have a child here, answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold, and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up; and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

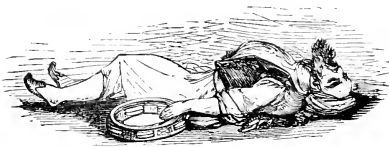
The slave girl, meanwhile, went in to the Jew, and said to him, Below in the house is a sick person, with a woman and a man: and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the Jew saw the quarter of a piece of gold, he rejoiced, and, arising in haste, went down in the dark; and, in doing so, his foot struck against the lifeless humpback. O Ezra! he exclaimed—O heavens and the ten commandments! O Aaron, and Joshua son of Nun! it seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died! And how shall I go forth with one killed from my house? O Ezra's ass!—He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident.—And why sittest thou here idle? said she; for if thou remain thus until daybreak our lives will be lost: let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Mahometan; for he is the steward of the Sultan's kitchen, and often do the cats come to his house, and eat of the food which they find there; as do the mice too: and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely. So the Jew and his wife went up, carrying the humpback, and let him down by his hands and feet to the pavement; placing him against the wall; which having done they descended.

Not long had the humpback been thus deposited when the steward returned to his house, and opened the door, and, going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen; upon which he exclaimed, What is this? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and the dogs; and if I killed all the cats and the dogs of the quarter it would be of no use! for he cometh down from the terraces!—And so saying he took up a great mallet and struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead; whereupon he grieved, and said, There is no strength nor power but in God! And he feared for himself, and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand! Then looking upon him, and perceiving that he

was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease? O Protector, cover me with thy gracious shelter!—And he lifted him upon his shoulders, and descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

Soon after, there came a Christian, the Sultan's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same: so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market, while, still in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed, the watchman came, and finding the

Christian kneeling upon the Mahometan and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How is it that the Christian dareth to kill the Mahometan? Then seizing the Christian, he bound his hands behind him,



The Humpback Dead.

and took him to the house of the Judge; the Christian saying within himself, O heavens, O Virgin! how have I killed this man? And how quickly did he die from a blow of the hand!—Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Judge, and the Judge ordered the executioner to proclaim the Christian's crime, and set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultan's steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him.—Wherefore didst thou kill him? said the Judge. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Mahometan, that a Christian should be killed on my account? Hang, then, none but me.—The Judge, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the rope from the neck of the Christian and put it round the neck of the steward, and having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not; for none killed him but I; and the case was this: he came to my house to be cured of a disease, and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore: but kill me. So the Judge gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the com-

mencement of the night I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him.—And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Judge, said to him, Liberate the Jew, and hang me. And when the Judge heard this, he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that; and shall we not hang one? And he put the rope around the neck of the tailor.

Now, the humpback was the Sultan's buffoon, and the Sultan could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants: and they answered him, O our Lord, the Judge hath taken him forth dead, and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I—and describing to the Judge the cause of his killing him. When the King, therefore, heard this, he called out to the chamberlain, and said to him, Go down to the Judge, and bring them all hither before me. So the chamberlain went down, and found that the executioner had almost put to death the tailor, and he called out to him, saying, Do it not—and informed the Judge that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Judge came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and said, O King of the age, if thou permit me, I will relate to thee an event that hath occurred to me more wonderful and strange and exciting than the story of the humpback.—Tell us then thy story, said the King. And the Christian related as follows:—

#### THE STORY TOLD BY THE CHRISTIAN BROKER.

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb<sup>1</sup> of this? I answered him, A hundred pieces of silver.<sup>2</sup> And he said to me Take the carriers and the measures, and repair to the Khan of Jawali, near the Victory-gate: there wilt thou find me. And he left me and went his way, after having given me the

<sup>1</sup> A measure of about five bushels.

<sup>2</sup> Those are dirhems, or drachms, equal to about sixpence.

handkerchief with the sample of the sesame. So I went about to the purchasers; and the price of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs. The young man then said, Thou shalt have, for every ardebb, ten pieces of silver as brokerage; and do thou receive the price and keep it in thy care; the whole sum will be five thousand; and thy share of it, five hundred; so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my store-rooms, I will come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is, ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him: but he was absent from me another month; after which he came again, and said Where is the money? Whereupon I arose and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed; and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return. Again, however, he remained a month absent from me, and I said within myself, Verily this young man is endowed with consummate liberality! After the month he came, attired in rich clothing, and resembling the full moon, appearing as if he had just come out of the bath, with red cheeks and fair forehead, and a mole like a globule of ambergris. When I beheld him I kissed his hand, and invoked a blessing upon him, and said to him, O my master, wilt thou not take thy money?—Have patience with me, he answered, until I shall have transacted all my affairs, after which I will receive it from thee. And so saying, he departed; and I said within myself, By Allah, when he cometh I will entertain him as a guest, on account of the profit which I have derived from his money; for great wealth hath accrued to me from it.

At the close of the year he returned, clad in a dress richer than the former: and I swore to him that he should alight to be my guest.—On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well:—and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master, dispel a trouble from my mind. Wherefore didst thou eat with thy left hand? Probably something paineth thee in thy right hand?—On hearing these words, he stretched forth his arm from his sleeve, and behold, it was maimed—an arm without a hand! And I wondered at this; but he said to me, Wonder not: nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered thus:—

Know that I am from Bagdad: my father was one of the chief people of that city: and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Bagdad and of Mosul, and similar precious goods, and, having packed them up, journeyed from Bagdad; and God decreed me

safety until I entered this your city. And so saying, he wept, and repeated these verses :—

The blear-eyed escapeth a pit into which the clear-sighted falleth :  
 And the ignorant, an expression by which the shrewd sage is ruined.  
 The believer can scarce earn his food, while the impious infidel is favoured.  
 What art or act can a man devise? It is what the Almighty appointeth!

I entered Cairo, continued the young man, and deposited the stuffs in the Khan of Mesrour, and, having unbound my packages, and put them in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went to the street between the palaces. I then returned, and passed the night; and in the morning following, I opened a bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Bezestein of Chaharkass, where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the sheikh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit



Money-Changer and Scrivener, &c.

for a certain period, employing a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile.—The advice is judicious, I replied; and accordingly I took the brokers with me to the Khan, and they conveyed the stuffs to the Bezestein, where I sold it to the merchants, writing a bond in their names, which I committed to the money-changer, and taking from him a corresponding bond. I then returned to the Khan, and remained there some days; and every day I took for my breakfast a cup of wine, and had mutton and sweetmeats prepared for me, until the month in which I became entitled to the receipt of the profits, when I seated myself every Thursday and Monday at the shops of the merchants, and the money-changer went with the scrivener and brought me the money.

Thus did I until one day I went to the bath and returned to the Khan, and entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl, and perfumed myself with essence, and repaired to the shop of a merchant named Bedreddin the Gardener, who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side? She wore a head-kerchief inclined on

one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness, as she raised her izar and I beheld her black eyes. She saluted Bedreddin, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to Bedreddin, Hast thou a piece of stuff woven with pure gold thread? And he produced to her a piece; and she said, May I take it and go, and then send thee the price? But he answered, It is impossible, O my mistress: for this is the owner of the stuff, and I owe him a portion of the profit. Wo to thee! said she; it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price.—Yes, he rejoined, but I am in absolute want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily your class knows not how to respect any person's rank! And she arose, and turned away. I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress kindly bestow a look upon me, and retrace thine honored steps. And she returned, and smiled and said, For thy sake I return. And she sat opposite me upon the seat of the shop; and I said to Bedreddin, what is the price that thou hast agreed to give for this piece. He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote him the paper with my own hand, and gave the piece of stuff to the lady, saying to her, Take it and go; and if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer!—O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face. And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate! So she departed, while I continued sitting in the market-street, until past the hour of afternoon prayer, with wandering mind overpowered by love. In the excess of my passion, before I rose I asked the merchant respecting her; and he answered me, She is a rich lady, the daughter of a deceased Emir, who left her great property.

I then took leave of him, and returned to the Khan, and the supper was placed before me; but, reflecting upon her, I could eat nothing. I laid myself down to rest; but sleep came not to me, and I remained awake until the morning, when I arose and put on a suit of clothing different from that which I had worn the day before; and, having drunk a cup of wine, and eaten a few morsels as my breakfast, repaired again to the shop of the merchant, and saluted him, and sat down with him. The lady soon came, wearing a dress more rich than the former, and attended by a slave-girl; and she seated herself, and saluted me instead of Bedreddin, and said, with an eloquent tongue which I had never heard surpassed in softness or sweetness, Send with me some one to receive the twelve hundred pieces of silver, the price of the piece of stuff.—Wherefore, said I, this haste? She replied, May we never lose thee! And she handed to me the price; and I sat conversing with her, and made a sign to her, which she understood, intimating my wish to visit her: whereupon she arose in haste, expressing displeasure at my hint. My heart clung to her, and I followed in the direction of her steps through the market-street and lo, a slave-girl came to me, and said, O my master, answer the summons of my mistress. Wondering at this, I said, No one here knoweth me.—How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedreddin.—So I went with her until we arrived at the money-changers: and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou hast wounded my heart, and love of thee hath taken



possession of it; and from the time that I first saw thee, neither sleep nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it. Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.—I am a stranger, I answered, and have no place of reception but the Khan; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect.—Well, she replied; but to-night is the eve of Friday, and let nothing be done till to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbaniah:<sup>1</sup> and when thou hast arrived there, ask for the house called the mansion of Barakat the chief, known by the surname of Abou-Shaman; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khan in which I lodged. I passed the whole night sleepless, and was scarcely sure that the day-break had appeared when I arose and changed my clothes, and having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khan of Mesrou to the Gate of Zawili, where I mounted an ass, and said to its owner, Go with me to the Habbaniah. And in less than the twinkling of an eye he set off, and soon he stopped at a by-street called Darb El-Munakiri, when I said to him, Enter the street and inquire for the Mansion of the Chief. He was absent but a little while, and, returning, said, Alight.—Walk on before me, said I, to the house. And he went on until he had led me to the house; whereupon I said to him, To-morrow come to me hither to convey me back.—In the name of Allah, he replied; and I handed him a quarter of a piece of gold, and he took it and departed. I then knocked at the door, and there came forth to me two young virgins in whom the forms of womanhood had just developed themselves, resembling two moons, and they said, Enter; for our mistress is expecting thee, and she hath not slept last night from her excessive love for thee. I entered an upper saloon with seven doors; around it were latticed windows looking upon a garden in which were fruits of every kind, and running streams and singing birds; it was plastered with royal gypsum, in which a man might see his face reflected: its roof was ornamented with gilding, and surrounded by inscriptions in letters of gold upon a ground of ultramarine: it comprised a variety of beauties, and shone in the eyes of beholders: the pavement was of coloured marbles, having in the midst of it a fountain, with four snakes of red gold casting forth water from their mouths like pearls and jewels at the corners of the pool; and it was furnished with carpets of coloured silk, and mattresses.

Having entered I seated myself: and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; and her hands and feet were stained with henna; and her bosom ornamented with gold. As soon as she beheld me she smiled in my face and embraced me, saying, Is it true that thou hast come to me, or is this a dream?—I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me nor hath food been pleasant!—In such case have I been, I replied;—and we sat down to converse; but I hung down my head towards the ground, in bashfulness; and not long had I thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. I ate with her until we were satisfied; when they brought the basin and ewer, and I washed my hands: after which we perfumed ourselves with rosewater infused with musk, and sat down again to converse; expressing to each other our mutual passion: and her love took such possession of me that all the wealth I possessed seemed worthless in comparison. In this manner we continued to enjoy ourselves until, night approaching, the female slaves brought supper and wine, a complete service, and we drank until midnight. Never in my life had I passed such

<sup>1</sup> A name of a street in Cairo.

a night. And when morning came, I arose, and, having thrown to her the handkerchief containing the pieces of gold, I took leave of her and went out; but as I did so she wept, and said, O my master, when shall I see again this lovely face? I answered her, I will be with thee at the commencement of the night. And when I went forth, I found the owner of the ass, who had brought me the day before, waiting for me at the door; and I mounted, and returned with him to the Khan of Mesrour, where I alighted and gave to him half a piece of gold, saying to him, Come hither at sunset. He replied, On the head by thy command.

I entered the Khan, and ate my breakfast, and then went forth to collect the price of my stuffs; after which I returned. I had prepared for my wife a roasted lamb, and purchased some sweetmeat; and I now called the porter, described to him the house, and gave him his hire. Having done this, I occupied myself again with my business until sunset, when the owner of the ass came, and I took fifty pieces of gold, and put them into a handkerchief. Entering the house I found that they had wiped the marble and polished the vessels of copper and brass, and filled the lamps, and lighted the candles, and dished the supper, and strained the wine: and when my wife saw me, she threw her arms around my neck, and said, Thou hast made me desolate by thine absence! The tables were then placed before us, and we ate until we were satisfied, and the slave-girls took away the first table, and placed before us the wine; and we sat drinking, and eating of the dried fruits, and making merry, until midnight. We then slept until morning, when I arose and handed her the fifty pieces of gold as before, and left her.

Thus I continued to do for a long time, until I passed the night and awoke possessing not a piece of silver nor one of gold; and I said within myself, this is of the work of the Devil! And I repeated these verses:—

Poverty causeth the lustre of a man to grow dim, like the yellowness of the setting sun.

When absent, he is not remembered among mankind: and when present, he shareth not their pleasures.

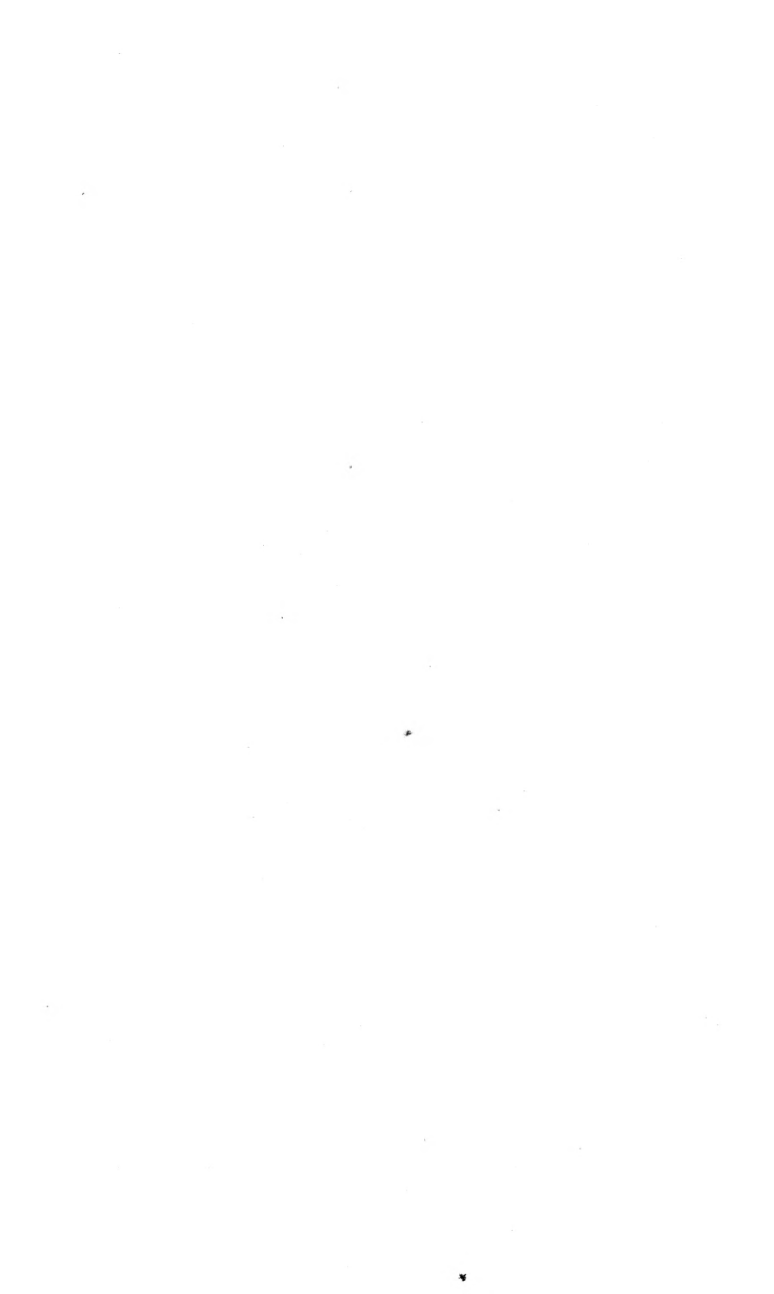
In the market-street he shunneth notice; and in the desert places he poureth forth his tears.

By Allah! a man, among his own relations, when afflicted with poverty, is as a stranger!

With these reflections I walked forth into the street, and proceeded thence to the Gate of Zawili, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse: and I caught hold of the purse, and took it from his pocket. But the trooper felt that his pocket was lightened, and putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace, and struck me upon my head. I fell to the ground, and the people surrounded us and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them, and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me; but, as it was predestined, there came at this moment the Judge and other magistrates entering the gate, and seeing the people surrounding me and the trooper, the Judge said, What is the news? The trooper answered, By Allah, O Emir, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd. Was any one with thee? asked the Judge. The trooper, answered, No. And the Judge called out to the chief of his servants, saying, Seize him and search him. So he seized me; and protection was withdrawn from me; and the Judge said to him, Strip him of all that is upon him. And when he did so, they found the purse in my clothes, and the Judge, taking it, counted the money, and found it to be twenty



The Trooper Striking the Christian Broker. (Page 128.)



pieces of gold as the trooper had said; whereupon he was enraged, and called out to his attendants, saying, Bring him forward. They, therefore, brought me before him, and he said to me, O young man, tell the truth, Didst thou steal this purse?—And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say I stole it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Judge heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession.—All this took place at the Gate of Zawili.—The Judge then ordered the executioner to cut off my hand: and he cut off my right hand; but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed: so the Judge left me and departed. The people, however, continued around me, and gave me to drink a cup of wine; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief; so I took it from him.

The trooper then left me and departed, after having given me the purse, and I went my way; but first I wrapped my hand in a piece of rag, and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the mansion, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered? I answered her, My head acheth, and I am not well. And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master! sit up and raise thy head, and tell me what hath happened to thee this day; for I read a tale in thy face.—Abstain from speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when she placed some food before me; but I abstained from it, fearing that she should see me eat with my left hand, and said, I have no desire to eat at present. She then said again, Tell me what hath happened to thee this day, and wherefore I see thee anxious and broken-hearted. I answered, I will presently tell thee at my leisure. And she put the wine towards me, saying, Take it; for it will dispel thine anxiety; and thou must drink, and tell me thy story. I replied, therefore, If it must be so, give me to drink with thy hand. And she filled a cup and drank it; and then filled it again and handed it to me, and I took it from her with my left hand, and while tears ran from my eyes, I repeated these verses:—

When God willeth an event to befall a man who is endowed with reason and hearing and sight,

He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair.

Till, having fulfilled His purpose against him, He restoreth him his reason that he may be admonished.

Having thus said, I wept again; and when she saw me do so, she uttered a loud cry, and said, What is the reason of thy weeping? Thou hast burned my heart! And wherefore didst thou take the cup with thy left hand?—I answered her, I have a boil upon my right hand.—Then put it forth, said she, that I may open it for thee.—It is not yet, I replied, the proper time for opening it; and continue not to ask me; for I will not put it forth at present. I then drank the contents of the cup, and she continued to hand me the wine until intoxication overcame me, and I fell asleep in the place where I was sitting; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as none else experienceth, overcame her at the sight; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she had placed before me. She then gave me to drink a cup of wine; and I ate and drank, and

put down the purse and was about to depart: but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppreseth my heart. Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words.—Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees. She then took me by my hand, and, having led me to a closet, opened a large chest, and said to me, See what is contained in this chest. I looked, therefore; and lo, it was full of handkerchiefs; and she said, This is thy property, which I have received from thee: for every time that thou gavest me a handkerchief containing fifty pieces of gold, I wrapped it up, and threw it into this chest: take, then, thy property; for God hath restored it to thee, and thou art now of high estate. Fate hath afflicted thee on my account, so that thou hast lost thy right hand, and I am unable to compensate thee: if I should sacrifice my life, it would be but a small thing, and thy generosity would still have surpassed mine.—She then added, Now take possession of thy property. So I received it: and she transferred the contents of her chest to mine, adding her property to mine which I had given her. My heart rejoiced, my anxiety ceased, and I approached and kissed her, and made myself merry by drinking with her; after which she said again, Thou hast sacrificed all thy wealth and thy hand through love of me, and how can I compensate thee?—By Allah, if I gave my life for love of thee, it were but a small thing, and I should not do justice to thy claims upon me. She then wrote a deed of gift transferring to me all her apparel, and her ornaments of gold and jewels, and her houses and other possessions: and she passed that night in grief on my account, having heard my relation of the accident that had befallen me.

Thus we remained less than a month, during which time she became more and more infirm and disordered: and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and deposited her body in the earth, and having caused recitations of the Koran to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give the price of the sesame, which is in thy hands.—This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity: and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me?—I answered, Yes:—and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and bought other in its stead, after which he returned to the land of Egypt; but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country. Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you!—And upon this, the Sultan's

steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback: and if it be more wonderful than the events relating to him, wilt thou grant us our lives?—The King answered, Tell thy story:—and he began thus:—

#### THE STORY TOLD BY THE SULTAN'S STEWARD.

I WAS last night with a party who celebrated a recitation of the Koran, for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast comprising among other dishes a zirbaja.<sup>1</sup> We approached, therefore, to eat of the zirbaja; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore that he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had finished, we said to him, By Allah, tell us the reason of thine abstaining from eating of the zirbaja. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap: altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and they brought water and the other things which this man required: so he washed his hands as he had described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbaja, and began to eat, while we regarded him with the utmost wonder. His hand trembled, and when he put it forth, we saw that his thumb was cut off, and he ate with his four fingers: we therefore said to him, We conjure thee by Allah to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it?—O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my feet is in like manner deprived of the great toe: but see ye:—and, so saying, he uncovered the stump of the thumb of his other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said:—

Know that my father was a great merchant, the chief of the merchants of the city of Bagdad in the time of the Caliph Haroun Alrashid; but he was ardently addicted to the drinking of wine, and hearing the lute; and when he died, he left nothing. I buried him, and caused recitations of the Koran to be performed for him, and, after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her, and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me; and I never heard speech more charming than hers, or words more sweet. She then drew aside the veil from her face, and I directed at her a glance which drew from me a sigh; my

<sup>1</sup> A kind of spoon-meat.

heart was captivated by her love, and I continued repeatedly gazing at her face. She said to me, O youth, hast thou any handsome stuffs?—O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver: and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I went home intoxicated with her love, and they placed before me the supper, and I ate a morsel; but reflections upon her beauty and loveliness prevented my eating more. I desired to sleep, but sleep came not to me; and in this condition I remained for a week. The merchants demanded of me their money; but I prevailed upon them to wait another week; and after this week, the lady came again riding upon a mule, and attended by a eunuch and two other slaves; and, having saluted me, said, O my master, we have been tardy in bringing to thee the price of the stuffs: bring now the money-changer, and receive it.<sup>1</sup> So the money-changer came, and the eunuch gave him the money, and I took it, and sat conversing with her until the market was replenished, and the merchants opened their shops, when she said to me, Procure for me such and such things. Accordingly, I procured for her what she desired of the merchants, and she took the goods and departed without saying anything to me respecting the price. When she had gone, therefore, I repented of what I had done; for I had procured for her what she demanded for the price of a thousand pieces of gold; and as soon as she had disappeared from my sight, I said within myself, What kind of love is this? She hath brought me five thousand pieces of silver, and taken goods for a thousand pieces of gold!—I feared that the result would be my bankruptcy and the loss of the property of others, and said, The merchants know none but me, and this woman is no other than a cheat, who hath imposed upon me by her beauty and loveliness: seeing me to be young, she hath laughed at me, and I asked her not where was her residence.

I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money; and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money:—and she gave me the price of the goods which she had taken, with a surplus; after which, she amused herself by talking with me, and I almost died with joy and happiness. She then said to me, Hast thou a wife? I answered, No: for I am not acquainted with any woman:—and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind:—and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, what thou wilt; for she will not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Show favour to thy slave, and pardon me for that which I am about to say. I then

<sup>1</sup> A money-changer is very frequently employed to examine the money which a purchaser offers; and if it be old to weigh it. The money-changers are mostly Jews and Christians.



acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee;—and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited excepting myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick:—and I said to him, Disclose to me her history. He replied, The Lady Zobeide, the wife of Haroun Alrashid, brought up this damsel, and she is one of our slaves: she had desired of her mistress to be allowed the liberty of going and returning at pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidant; after which she spoke of thee to her mistress, and begged that she would marry her to thee: but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace: and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her: but if thy plot be discovered, thy head will be struck off. What, then, sayest thou?—I answered, Good: I will go with thee, and await the event that shall befall me there.—As soon, then, as this next night shall have closed in, said the eunuch, repair to the mosque which the lady Zobeide hath built on the bank of the Tigris, and there say thy prayers, and pass the night.—Most willingly, I replied.

Accordingly, when the time of nightfall arrived, I went to the mosque, and said my prayers there, and passed the night; and as soon as the morning began to dawn I saw two eunuchs approaching in a small boat, conveying some empty chests, which they brought into the mosque. One of them then departed, and the other remained; and I looked attentively at him, and lo, it was he who had been our intermediary: and soon after, the damsel, my companion, came up to us. I rose to her when she approached, and embraced her; and she kissed me, and wept: and after we had conversed together for a little while, she took me and placed me in a chest, and locked it upon me. The slaves then brought a quantity of stuffs, and filled with them the other chests, which they locked and conveyed, together with the chest in which I was enclosed, to the boat, accompanied by the damsel; and having embarked them, they plied the oars, and proceeded to the palace of the honoured lady Zobeide. The intoxication of love now ceased in me, and reflection came in its place; I repented of what I had done, and prayed God to deliver me from my dangerous predicament.

Meanwhile, they arrived at the gate of the Caliph, where they landed and took out all the chests, and conveyed them into the palace: but the chief of the doorkeepers, who had been asleep when they arrived, was awoken by the sounds of their voices, and cried out to the damsel, saying, The chests must be opened that I may see what is in them:—and he arose, and placed his hand upon the chest in which I was hidden. My reason abandoned me, my heart almost burst from my body, and my limbs trembled; but the damsel said, These are the chests of the lady Zobeide, and if thou open them and turn them over, she will be incensed against thee, and we shall all perish. They contain nothing but clothes dyed of various colours, excepting this chest upon which thou hast put thy hand, in which there are also some bottles filled with the water of Zemzem,<sup>1</sup> and if any of the water run out upon the clothes it will spoil their colours. Now I have advised thee, and it is for thee to decide: so do what thou wilt.—When he heard therefore these words, he said to her, Take the chests, and pass on: and the eunuchs immediately took them up, and, with the damsel, conveyed them to the palace: but, in an instant, I heard a person crying out, and saying, The Caliph! the Caliph!

I was bereft of my reason, and seized with a colic from excessive fear: I almost died, and my limbs were affected with a violent shaking. The Caliph cried out to

<sup>1</sup> The holy well of Mecca.

the damsel, saying to her, What are these chests? She answered, O my Lord (may God exalt thy dominion!) these chests contain clothes of my mistress Zobeide.—Open them, said the Caliph, that I may see the clothes.—When I heard this I felt sure of my destruction. The damsel could not disobey his command; but she replied, O Prince of the Faithful, there is nothing in these chests but clothes of the lady Zobeide, and she hath commanded me not to open them to any one. The Caliph, however, said, The chests must be opened, all of them, that I may see their contents:—immediately he called out to the eunuchs to bring them before him. I therefore felt certain that I was on the point of destruction. They then brought before him chest after chest, and opened each to him, and he examined the contents; and when they brought forward the chest in which I was enclosed, I bade adieu to life, and prepared myself for death; but as the eunuchs were about to open it, the damsel said, O Prince of the Faithful, verily this chest containeth things especially appertaining to women; and it is proper, therefore, that it should be opened before the lady Zobeide:—and when the Caliph heard her words, he ordered the eunuchs to convey all the chests into the interior of the palace. The damsel then hastened and ordered two eunuchs to carry away the chest in which I was hidden, and they took it to an inner chamber, and went their way: whereupon she quickly opened it, and made a sign to me to come out: so I did as she desired, and entered a closet that was before me, and she locked the door upon me and closed the chest: and when the eunuchs had brought in all the chests, and had gone back, she opened the door of the closet, and said, Thou hast nothing to fear! May God refresh thine eye! Come forth now, and go up with me, that thou mayest have the happiness of kissing the ground before the lady Zobeide.

I therefore went with her, and beheld twenty other female slaves, high-bosomed virgins, and among them was the lady Zobeide, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down, so I seated myself before her; and she began to ask me questions respecting my condition and lineage; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel; after which she commanded me to remain with them ten days. Accordingly, I continued with them during this period: but I knew nothing meanwhile of the damsel; certain of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zobeide asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.

The lady Zobeide, therefore, sent for the Cadi and witnesses, and they wrote my contract of marriage to the damsel; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a repast comprising a basin of zirbaja sweetened with sugar, perfumed with rose-water infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind; and, by Allah, when this repast was brought, I instantly commenced upon the zirbaja, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark; when the maids lighted the candles, and the singing girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace; after which, they brought her to me, and dis-

robed her: and as soon as I was left alone with her, I threw my arms around her neck, scarcely believing in our union: but as I did so, she perceived the smell of the zirbaja from my hand, and immediately uttered a loud cry: whereupon the female slaves ran in to her from every quarter.

I was violently agitated, not knowing what was the matter; and the slaves who had come in said to her, What hath happened to thee, O our sister?—Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense!—What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, wherefore hast thou eaten of the zirbaja, and not washed thy hand? By Allah, I will not accept thee for thy want of sense, and thy disgusting conduct!—And so saying, she took from her side a whip, and beat me with it upon my back until I had become insensible from the number of the stripes. She then said to the other maids, Take him to the magistrate of the city police, that he may cut off his hand with which he ate the zirbaja without washing it afterwards. On hearing this, I exclaimed, There is no strength nor power but in God! Wilt thou cut off my hand on account of my eating a zirbaja and neglecting to wash it? And the maids who were present entreated her, saying to her, O our sister, be not angry with him for what he hath done this time. But she replied, By Allah, I must cut off something from his extremities! And immediately she departed, and was absent from me ten days: after which she came again, and said to me, O thou black-faced I am I not worthy of thee? How didst thou dare to eat the zirbaja and not wash thy hand? And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was stanch'd; and I said, I will not eat of a zirbaja as long as I live unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbaja was brought, my colour changed, and I said within myself, This was the cause of the cutting off of my thumbs and great toes: so, when ye compelled me, I said, I must fulfil the oath which I have sworn.

I then said to him (continued the Sultan's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was appeas'd, and I was admitted into her favour; and we lived happily together for a considerable time; after which she said, The people of the Caliph's palace know not that thou hast resided here with me, and no strange man excepting thee hath entered it; nor didst thou enter but through the assistance of the lady Zobeide. She then gave me fifty thousand pieces of gold, and said to me, Take these pieces of gold, and go forth and buy for us a spacious house. So I went forth and purchased a handsome and spacious house, and removed thither all the riches that she possessed, and all that she had treasur'd up, and her dresses and rarities. This was the cause of the amputation of my thumbs and great toes. So we ate (said the Sultan's steward), and departed; and after this, the accident with the humpback happened to me; this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified. The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback: and the King said, Relate thy story. So he commenced thus:—

#### THE STORY TOLD BY THE JEWISH PHYSICIAN.

THE most wonderful of the events that happened to me in my younger days was this:—I was residing in Damascus, where I learnt and practised my art; and while I was



Portrait of the Jew

thus occupied, one day there came to me a mamlook from the house of the governor of the city ; so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld at the upper end of the saloon, a sofa of alabaster overlaid with plates of gold, upon which was reclining a sick man : he was young ; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration ; and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand :—whereupon he put forth to me his left hand ; and I was surprised at this, and said within myself, What self-conceit ! I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength ; when he entered the bath, and washed himself, and came forth : and the governor conferred upon me a handsome dress of honour, and appointed me superintendant of the hospital of Damascus. But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated ; at the sight of which I wondered, and grieved for him ; and looking at his skin, I observed upon him marks of beating with sticks, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case ; for I will relate to thee my story when we have gone out from the bath :—and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he said to me, Hast thou a desire to divert thyself in the supper-room ? I answered, Yes :—and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them : they brought the fruit, and when

we had eaten, I said to him, Relate to me thy story:—and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of Mosul. My paternal grandfather died leaving ten male children, one of whom was my father; he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blessed with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of Mosul. The day was Friday; and we performed the congregational prayers; and all the people went out, excepting my father and my uncles, who sat conversing together respecting the wonders of various countries, until they mentioned Egypt; when one of my uncles said, The travellers assert that there is not on the face of the earth a more agreeable country than Egypt with its Nile:—and my father added, He who hath not seen Cairo, hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the metropolis of the world? Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstasy to their attractions.

When I heard these descriptions of Egypt, my mind became wholly engaged by reflections upon that country; and after they had departed to their homes, I passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.

I took leave of my father, and we set forth from Mosul, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise, containing fruits of every kind. We took lodgings in one of the Khans, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and I remained, and took up my abode in a handsome mansion, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.

Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the mansion a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon without hesitation she entered; and I was delighted at her compliance and closed the door upon us both. She then uncovered her face, and took off her izar, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruit, and everything else that was requisite for her entertainment, and we ate and sported together; after which we drank till we were intoxicated, and fell asleep, and so we remained until the morning, when I handed her ten pieces of gold; but she swore that she would not accept them from me, and said, Expect me again, O my beloved, after three days: at the hour of sunset I will be with thee: and do thou prepare for us, with these pieces of gold, a repast similar to this which we have just enjoyed. She then gave me ten pieces of gold, and took leave of me, and departed, taking my reason with her. And after the three days had expired, she came again, decked with embroidered stuffs and ornaments and other attire, more magnificent than those which she wore on the former occasion. I had prepared for her what was required

previously to her arrival ; so we now ate and drank and fell asleep as before ; and in the morning she gave me again ten pieces of gold, promising to return to me after three more days. I therefore made ready what was requisite, and after the three days, she came attired in a dress still more magnificent than the first and second, and said to me, O my master, am I beautiful?—Yea, verily, I answered.—Wilt thou give me leave, she rejoined, to bring with me a damsel more beautiful than myself, and younger than I, that she may sport with us, and we may make merry with her? For she hath requested that she may accompany me, and pass the night in frolicking with us. And so saying, she gave me twenty pieces of gold, desiring me to prepare a more plentiful repast, on account of the lady who was to come with her ; after which she bade me adieu, and departed.

Accordingly, on the fourth day, I procured what was requisite, as usual, and soon after sunset she came, accompanied by a female wrapped in an izar, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she was like the full moon : I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued caressing the new damsel, and filling the wine-cup for her, and drinking with her ; but the first lady was affected with a secret jealousy. By Allah, she said, verily this girl is beautiful? Is she not more charming than I?—Yea, indeed, I answered.—Soon after this, I fell asleep, and when I awoke in the morning, I found my hand defiled with blood, and, opening my eyes, perceived that the sun had risen ; so I attempted to rouse the damsel, my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy ; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the house, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and taking the remainder of my money, went forth, and repaired to the owner of the house, and paid him a year's rent, saying to him, I am about to journey to my uncles, in Egypt.

So I departed to Egypt, where I met with my uncles, and they were rejoiced to see me. I found that they had concluded the sale of their merchandise, and they said to me, What is the cause of thy coming? I answered, I had a longing desire to be with you, and feared that my money would not suffice me.—For a year I remained with them, enjoying the pleasures of Egypt and its Nile ; and I dipped my hand into the residue of my money, and expended it prodigally in eating and drinking until the time approached of my uncles' departure, when I fled from them : so they said, Probably he hath gone before us and returned to Damascus :—and they departed. I then came forth from my concealment, and remained in Cairo three years, squandering away my money until scarcely any of it remained ; but meanwhile I sent every year the rent of the mansion at Damascus to its owner : and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the house. The owner was rejoiced to see me, and I entered it, and cleansed it of the blood of the murdered damsel, and removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left ; and I went one day to the market, where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker ; and he rose to me, and seated me by his side : then having waited until the market was replenished, he took it and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold ; but he came to me and said, This neck-

lace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes: we had made it for a woman, merely to laugh at her, and my wife has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the judge, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants. And before I knew what had happened, the officers had surrounded me, and they took me to the judge, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth:—and instantly his people stripped me of my outer clothing, and beat me with sticks all over my body, until through the torture that I suffered from the blows, I said, I stole it; reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her: and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil, and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the mansion; but its owner said to me, Since this hath happened to thee, leave the house, and look for another abode; for thou art accused of an unlawful act.—O my master, I replied, give me two or three days' delay that I may seek for a lodging:—and he assented to this, and departed and left me. So I remained alone, and sat weeping, and saying, How can I return to my family with my hand cut off. He who cut it off knoweth not that I am innocent: perhaps, then, God will bring about some event for my relief.

I sat weeping violently; and when the owner of the house had departed from me, excessive grief overcame me, and I was sick for two days; and on the third day, suddenly the owner of the house came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them and said, What is the news?—whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain round my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Vizier and its Ruler: it hath been lost from the governor's house for a period of three years, and with it was his daughter. When I heard these words from them, my limbs trembled, and I said within myself, They will kill me! my death is inevitable! By Allah, I must relate my story to the governor; and if he please he will kill me, or if he please he will pardon me.—And when we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it? Verily ye have cut off his hand wrongfully.—He then ordered that the chief of the market should be imprisoned, and said to him, Give to this person the compensatory fine for his hand, or I will hang thee and seize all thy property. And he called out to his attendants, who took him and dragged him away.

I was now left with the governor alone, after they had, by his permission, loosed the chain from my neck, and untied the cords which bound my arms; and the governor, looking towards me, said to me, O my son, tell me thy story and speak truth. How did this necklace come into thy possession?—So I replied, O my lord, I will tell thee the truth:—and I related to him all that had happened to me with the first damsel, and how she had brought to me the second, and murdered her from jealousy: on hearing which, he shook his head and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter: I kept her closely: and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cairo; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city; so she visited thee four times; and on the fourth occasion she brought to thee her younger sister. They were sisters by the same mother, and much attached to each

other; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her; after which the elder returned alone: and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her;—but she afterwards informed her mother secretly of the murder which she had committed; and her mother privately related the affair to me; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true; for I knew the affair before thou toldst it me. See then, O my son, what hath happened: and now I request of thee that thou wilt not oppose me in that which I am about to say; and it is this:—I desire to marry thee to my youngest daughter: for she is not of the same mother as they were: she is a virgin, and I will receive from thee no dowry, but will assign to you both an allowance; and thou shalt be to me as an own son.—I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness?—The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history; and after I had remained with him three days, he gave me a large sum of money; and I left him to set forth on a journey; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happened to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said:—

#### THE STORY TOLD BY THE TAILOR.

Know, O King of the age, that what hath happened to me is more wonderful than the events which have happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen-drapers and carpenters and others; and when the sun had risen, the repast was brought for us to eat; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Bagdad. He was attired in clothes of the handsomest description, and was a most comely person, excepting that he was lame; and as soon as he had entered and saluted us, we rose to him; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us. We and the master of the house, however, prevented him, and urged him to seat himself; and the host conjured him, saying What is the reason of thy entering and then immediately departing?—By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Bagdad, is troubled by the presence of this barber? We then looked towards him and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Bagdad, my city, and he was the cause of my lameness and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Bagdad and took up my abode in this city, and I will not pass the next night without departing from it.—Upon this, we said to him, We conjure thee by Allah to relate to us thy adventure with him:—and the countenance of the barber turned pale when he heard us make this request. The young man then said:—



Know, O good people, that my father was one of the chief merchants of Bagdad; and God, whose name be exalted, blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me wealth, and servants and other dependents; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats.

Now God, whose perfection be extolled, made me to be a hater of women; and so I continued, until, one day, I was walking through the streets of Bagdad, when a party of them stopped my way; I therefore fled from them, and, entering a by-street which was not a thoroughfare, I reclined upon a stone bench at its further extremity. Here I had been seated but a short time

when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I had never in my life beheld.

She had some flowers which she was watering, beneath the window; and she looked to the right

and left and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place, until sunset, in a state of distraction from the violence of my passion, when lo, the Cadi of the city came riding along, with slaves before him and servants behind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me, and seated themselves around me, not knowing what was the matter with me: and I acquainted them not with my case, nor returned any answers to their questions: and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said, O my son, this is the daughter of the Cadi of Bagdad, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her; thou canst obtain an interview with her only through me: so brace up thy nerves. When I heard, therefore, what she said, I took courage, and fortified my heart; and my family rejoiced that day. I rose up firm in limb, and hoping for complete restoration; and the old woman departed; but she returned with her countenance changed, and said, O my son, ask not what she did when I told her of thy case; for she said, If thou abstain not, O ill-omened old woman, from this discourse, I will treat thee as thou deservest:—but I must go to her a second time.

On hearing this, my disorder increased: after some days, however, the old woman came again, and said, O my son, I desire of thee a reward for good tidings. My soul



Young Man sitting on a Stone Bench.

returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart?—and when she had thus said I wept and answered, O my daughter and mistress, I came to thee yesterday from visiting a youth who loveth thee, and he is at the point of death on thy account:—and, her heart being moved with compassion, she asked, Who is this youth of whom thou speakest? I answered, He is my son, and the child that is dear to my soul: he saw thee at the window some days ago, while thou wast watering thy flowers; and when he beheld thy face, he became distracted with love for thee: I informed him of the conversation that I had with thee the first time; upon which his disorder increased, and he took to his pillow: he is now dying, and there is no doubt of his fate.—And upon this, her countenance became pale, and she said, Is this all on my account?—Yea, by Allah, I answered; and what dost thou order me to do?—Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congregational prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman the anguish which I had suffered ceased; my heart was set at rest, and I gave her the suit of clothes which I was then wearing, and she departed, saying to me, Cheer up thy heart. I replied, I have no longer any pain. The people of my house, and my friends, communicated one to another the good news of my restoration to health, and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself, and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming. It is a judicious piece of advice, replied I; but I will shave my head first, and then go into the bath.

So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheikh, who, on entering, saluted me: and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, May God accept thy prayer! He then said, Be cheerful, O my master; for health hath returned to thee. Dost thou desire to be shaved or to be bled?—for it hath been handed down, on the authority of Ibn Abbas, that the Prophet said, Whoso shorteneth his hair on Friday, God will avert from him seventy diseases;—and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent disease. Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak. And he arose and, stretching forth his hand, took out a handkerchief and opened it; and lo, there was in it an astrolabe, consisting of seven plates: and he took it, and went into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day,—which is Friday, and which is the tenth of the month Saffar of the year 263<sup>1</sup> of the flight of the Prophet.—upon whom be the most excellent of blessings and peace!—and the ascendant star of which, according to the required rules of the science of computation, is the planet Mars,—seven degrees and six minutes; and it happeneth that

<sup>1</sup> November 2nd, A. D. 876.

Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation; and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he!—but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

By Allah, I exclaimed, thou hast wearied me, and dissipated my mind, and augured against me, when I required thee only to shave my head: arise, then, and shave it; and prolong not thy discourse to me. But, he replied, By Allah, if thou knewest the truth of the case, thou wouldst demand of me a further explication; and I counsel thee to do this day as I direct thee, according to the calculations deduced from the stars: it is thy duty to praise God and not to oppose me; for I am one who giveth thee good advice, and who regardeth thee with compassion: I would that I were in thy service for a whole year, that thou mightest do me justice; and I desire not any pay from thee for so doing.—When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me.—O my master, he replied, I am he whom the people call The Silent, on account of the paucity of my speech, by which I am distinguished above my brothers: for my eldest brother is named Bacbouc; and the second Heddard; and the third, Bacbac; and the fourth is named Alcouz; and the fifth, Anaschar; and the sixth is named Shacabac; and the seventh brother is named The Silent, and he is myself.

Now when this barber thus overwhelmed me with his talk, I felt as if my gall-bladder had burst, and said to the boy, Give him a quarter of a piece of gold, and let him depart from me for the sake of Allah; for I have no need to shave my head. But the barber, on hearing what I said to the boy, exclaimed, What is this that thou hast said, O my lord? By Allah, I will accept from thee no pay unless I serve thee; and serve thee I must: for to do so is incumbent on me, and to perform what thou requirest; and I care not if I receive from thee no money. If thou knowest not my worth, I know thine: and thy father—may Allah have mercy upon him!—treated us with beneficence; for he was a man of generosity. By Allah, thy father sent for me one day, like this blessed day, and when I went to him he had a number of his friends with him, and he said to me, Take some blood from me. So I took the astrolabe, and observed the altitude for him, and found the ascendant of the hour to be of evil omen, and that the letting of blood would be attended with trouble: I therefore acquainted him with this, and he conformed to my wish, and waited until the arrival of the approved hour, when I took the blood from him. He did not oppose me; but, on the contrary, thanked me; and in like manner all the company present thanked me; and thy father gave me a hundred pieces of gold for services similar to the letting of blood.—May God, said I, show no mercy to my father for knowing such a man as thou!—and the barber laughed, and exclaimed, There is no Deity but God! Mahomet is God's Apostle! Extolled be the perfection of him who changeth others, but is not changed! I did not imagine thee to be otherwise than a man of sense; but thou hast talked nonsense in consequence of thine illness. God hath mentioned, in his Excellent Book, those who restrain their anger, and who forgive men:—but thou art excused in every case. I am unacquainted, however, with the cause of thy haste; and thou knowest that thy father used to do nothing without consulting me: and it hath been said, that the person to whom one applies for advice should be trusted; now thou wilt find no one better acquainted with the affairs of the world than myself, and I am standing on my feet to serve thee. I am not displeased with thee, and how then art thou displeased with me? But I will have patience with thee on account of the favours which I have received from thy father.—By Allah, said I, thou hast wearied me with thy discourse, and overcome me with thy speech! I desire that thou shave my head and depart from me.

I gave vent to my rage; and would have arisen, even if he had wetted my head, when he said, I knew that displeasure with me had overcome thee; but I will not be angry with thee, for thy sense is weak, and thou art a youth: a short time ago I

used to carry thee on my shoulder, and take thee to the school.—Upon this, I said to him, O my brother, I conjure thee by the requisitions of Allah, depart from me that I may perform my business, and go thou thy way. Then I rent my clothes, and when he saw me do this, he took the razor, and sharpened it, and continued to do so until my soul almost parted from my body; then advancing to my head, he shaved a small portion of it; after which he raised his hand, and said, O my lord, haste is from the Devil; I do not imagine that thou knowest my condition in society; for my hand lighteth upon the heads of kings and emirs and viziers and sages and learned men.—Leave, said I, that which doth not concern thee! Thou hast contracted my heart, and troubled my mind.—I fancy that thou art in haste, he rejoined.—I replied, Yes! Yes! Yes!—Proceed slowly, said he: for verily haste is from the Devil, and it giveth occasion to repentance and disappointment; and he upon whom be blessing and peace hath said, The best of affairs is that which is commenced with deliberation:—and, by Allah, I am in doubt as to thine affair: I wish, therefore, that thou wouldst make known to me what thou art hasting to do: and may it be good; for I fear it is otherwise!

There now remained to the appointed time three hours: and he threw the razor from his hand in anger, and taking the astrolabe, went again to observe the sun; then after he had waited a long time, he returned, saying, There remain, to the hour of prayer, three hours, neither more nor less.—For the sake of Allah, said I, be silent; for thou hast crumbled my liver!—and, thereupon, he took the razor, and sharpened it as he had done the first time, and shaved another portion of my head. Then stopping again, he said, I am in anxiety on account of thy hurry: if thou wouldst acquaint me with the cause of it, it would be better for thee; for thou knowest that thy father used to do nothing without consulting me.

I perceived now that I could not avoid his importunity, and said within myself, The time of prayer is almost come, and I desire to go before the people come out from the service; if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence: for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he exclaimed, The day is a blessed day for me! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them anything to eat; and now I have remembered it. Alas for the disgrace that I shall experience from them!—So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertainment; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head. May God recompense thee with every blessing! he replied: describe to me what thou hast for my guests, that I may know it.—I have, said I, five dishes of meat, and ten fowls fricandoed, and a roasted lamb.—Cause them to be brought before me, he said, that I may see them. So I had them brought to him, and he exclaimed, Divinely art thou gifted! How generous is thy soul! But the incense and perfumes are wanting.—I brought him, therefore, a box containing perfumes and aloes-wood and ambergris and musk, worth fifty pieces of gold. The time had now become contracted, like my own heart; so I said to him, Receive this, and shave the whole of my head, by the existence of Mahomet, God favour and preserve him! But he replied, By Allah, I will not take it until I see all that it contains. I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.

He then advanced, and took the razor, and shaved another small portion of my head, after which he said, By Allah, O my son, I know not whether I should thank thee or thank thy father: for my entertainment to-day is entirely derived from thy bounty and kindness, and I have no one among my visitors deserving of it; for my guests are Zeitoun the bath-keeper, and Salia the wheat-seller, and Oukal the bean



The Tailor and the Barber. (Page 146.)



seller, and Akrasha the grocer, and Homeid the dustman, and Akarish the milk-seller, and each of these has a peculiar dance which he performeth, and peculiar verses which he reciteth; and the best of their qualities is, that they are like thy servant the mamlouk who is before thee; and I, thy slave, know neither loquacity nor impertinence. As to the bath-keeper, he saith, If I go not to the feast, it cometh to my house!—and as to the dustman, he is witty and full of frolic: often doth he dance, and say, News with my wife is not kept in a chest!—and each of my friends hath jests that another hath not: but the description is not like the actual observation. If thou choose, therefore, to come to us, it will be more pleasant both to thee and to us: relinquish, then, thy visit to thy friends of whom thou hast told us that thou desirest to go to them: for the traces of disease are yet upon thee, and probably thou art going to a people of many words, who will talk of that which concerneth them not; or probably there will be among them one impertinent person; and thy soul is already disquieted by disease.—I replied, If it be the will of God, that shall be on some other day:—but he said, It will be more proper that thou first join my party of friends, that thou mayest enjoy their conviviality, and delight thyself with their salt.

Upon this I laughed from a heart laden with anger, and said to him, Do what I require, that I may go in the care of God, whose name be exalted, and do thou go to thy friends, for they are waiting thine arrival. He replied, I desire nothing but to introduce thee into the society of these people; for verily they are of the sons of that class among which is no impertinent person; and if thou didst but behold them once, thou wouldst leave all thine own companions.—May God, said I, give thee abundant joy with them, and I must bring them together here some day. If that be thy wish, he rejoined, and thou wilt first attend the entertainment of thy friends this day, wait until I take this present with which thou hast honoured me and place it before my friends, that they may eat and drink without waiting for me, and then I will return to thee, and go with thee to thy companions; for there is no false delicacy between me and my companions that should prevent my leaving them: so I will return to thee quickly, and repair with thee whithersoever thou goest.—Upon this I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart with them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival.—But he said, I will not leave thee to go alone.—The place to which I am going, said I, none can enter except myself.—I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Bagdad no one can do anything of this kind, especially on such a day as this: seeing that the Judge of Bagdad is a terrible, sharp sword.—Wo to thee, O wicked old man! I exclaimed, what are these words with which thou addressest me?—And upon this, he kept a long silence.

The time of the prayer was near, when he had finished shaving my head; so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me:—and I continued my endeavours to deceive him, that he might go away; but he said to me, Verily, thou art deceiving me, and wilt thou go alone, and precipitate thyself into a calamity from which there will be no escape for thee: by Allah! by Allah! then, quit not this spot until I return to thee and accompany thee, that I may know what will be the result of thine affair.—I replied, Well: prolong not thine absence from me. And he took the food and drink and other things which I had given him, but intrusted them to a porter to convey them to his abode, and concealed himself in one of the by-streets. I then immediately arose. The mueddins on the minarets had chanted the Selam of Friday; and I put on my clothes, and went forth alone, and, arriving at the by-street, stopped at the door of the house where I had seen the damsel: and lo, the barber was behind

me, and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon and closed the door; and I said within myself, How did this devil discover me?

Now it happened just at this time, for the fulfilment of God's purpose to rend the veil of protection before me, that a female slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also,



The Barber rending his Clothes.

and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of the Cadi! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master!—The barber all the while being before them, with his clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!—Thus they advanced to the house in which I was confined; and when the Cadi heard of this occurrence, the event troubled him, and he arose, and opened the

door, and seeing a great crowd, he was confounded, and said, O people, what is the news? The servants replied, Thou hast killed our master.—O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you?—Thou hast just now beaten him with sticks, said the barber; and I heard his cries.—What hath he done that I should kill him? repeated the Cadi. And whence, he added, came he; and whither would he go?—Be not an old man of malevolence, exclaimed the barber: for I know the story, and the reason of his entering thy house, and the truth of the whole affair: thy daughter is in love with him, and he is in love with her; and thou hast discovered that he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee excepting the Caliph; or thou shalt bring forth to us our master, that his family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.

Upon this, the Cadi was withheld from speaking, and became utterly abashed before the people; but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house; and when I saw him do so, I sought for a way to escape; but I found no place of refuge excepting a large chest which I observed in the same apartment in which I then was; I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed myself, came thither; then turning his eyes to the right and the left, and seeing nothing but the chest, he raised it upon his head; whereupon my reason forsook me. He quickly descended with it; and



I, being now certain that he would not quit me, opened the chest, and threw myself upon the ground. My leg was hurt by the fall; and when I came to the door of the house, I found a multitude of people. I had never seen such a crowd as was there collected on that day; so I began to scatter gold among them, to divert them; and while they were busied in picking it up, I ran through the by-streets of Bagdad, followed by this barber; and wherever I entered, he entered after me crying, They would have plunged me into affliction on account of my master! Praise be to God who aided me against them, and delivered my master from their hands! Thou continuedst, O my master, to be excited by haste for the accomplishment of thine evil design until thou broughtest upon thyself this event; and if God had not blessed thee with me, thou hadst not escaped from this calamity into which thou hast fallen; and they might have involved thee in a calamity from which thou wouldst never have escaped. Beg, therefore of God, that I may live for thy sake, to liberate thee in future. By Allah, thou hast almost destroyed me by thine evil design, desiring to go alone; but we will not be angry with thee for thine ignorance, for thou art endowed with little sense, and of a hasty disposition. — Art thou not satisfied, replied I, with that which thou hast done, but wilt thou run after me through the market-streets? And I desired for death to liberate me from him; but found it not; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner: and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document dividing my property among my family, and appointing a guardian over them, and ordered him to sell the house and all the immovable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this rascal. I then arrived in your country, where I took up my abode, and have remained a considerable time; and when ye invited me, and I came unto you, I saw this vile rascal among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the hurting of my leg?

The young man still persevered in his refusal to remain

with us; and when we had heard the story, we said to the barber, Is this true which



Portrait of the Barber.

this young man hath said of thee?—By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished; myself only was the cause of his escape; and it was through the goodness of God, by my means that he was afflicted by the hurting of his leg instead of being punished by the loss of his life. Were I a person of many words I had not done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impertinent than my brothers; and it was this:—

### THE BARBER'S STORY OF HIMSELF.

I WAS living in Bagdad, in the reign of the Prince of the Faithful Mountasir Billah, who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which he ordered the chief magistrate of Bagdad to bring them to him in a boat. I saw them, and I said within myself, these persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in this boat eating and drinking; and none shall be their companion but myself:—so I embarked, and mixed myself among them; and when they had landed on the opposite bank, the guards of the Judge came with chains, and put them upon their necks, and put a chain upon my neck also.—Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak.—They took us, therefore, altogether, in chains, and placed us before Mountasir Billah, the Prince of the Faithful; whereupon he gave orders to strike off the heads of the ten: and the executioner struck off the heads of the ten, and I remained. The Caliph then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten.—I do not think, rejoined the Caliph, that thou hast beheaded more than nine: and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten.—Count them, said the Caliph. And they counted them; and lo, they were ten. The Caliph then looked towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood? And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that I am the sheikh El Samit, or the Silent; I possess, of science, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not: my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Caliph heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence, as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six.—And are thy six brothers, said he, like thyself, distinguished by science and knowledge, and paucity of speech? I answered, they lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them expe-

rienced a defect: the first was lame; the second deprived of many of his teeth; the third blind; the fourth one-eyed; the fifth cropped of his ears; and the sixth had both his lips cut off: and think not, O Prince of the Faithful, that I am a man of many words: nay, I must prove to thee that I am of a more generous character than they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee

### THE BARBER'S STORY OF HIS FIRST BROTHER.

Know, O Prince of the Faithful, that the first (who was named Bacboue) was the lame one. He practised the art of a tailor in Bagdad, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love. He passed that day gazing at her, and neglecting his occupation, until the evening; and on the following morning he opened his shop, and sat down to sew; but every time that he sewed a stitch, he looked towards the window; and in this state he continued, sewing nothing sufficient to earn a piece of silver.

On the third day he seated himself again in his place, looking towards the woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey: and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the slave girl came to him again, and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night?—for she tasted not sleep from her passion for thee.—She then placed before him a piece of yellow satin, and said to him, My mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him whatsoever thou wilt.—He then busied himself with the cutting out, and used all diligence in sewing the two pairs of trousers; and presently the woman looked out at him from the window, and saluted him by a sign, now casting down her eyes, and now smiling in his face, so that he imagined he should soon obtain possession of her. After this, she disappeared from before him, and the slave-girl came to him: so he delivered to her the two pairs of trousers, and she took them and departed: and when the night came he threw himself upon his bed, and remained turning himself over in restlessness until the morning.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey:—and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this?—but my brother answered not: and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin. For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves

by laughing at him; so, when he had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the night when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller accordingly went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity of wheat, and the owners of the flour are demanding it; I will therefore yoke him in the mill, that he may finish the grinding of the flour:—and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired. After this, the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer her, by reason of the severity of the flogging. He then returned to his house; and lo, the sheikh who had performed the marriage-contract came and saluted him, saying May Allah prolong thy life! May thy marriage be blessed!—May God not preserve thee liar! returned my brother: thou thousandfold villain! By Allah I went only to turn the mill in the place of the bull until the morning.—Tell me thy story, said the sheikh:—and my brother told him what had happened to him: upon which the sheikh said, Thy star agreeth not with hers: but if thou desire that I should change for thee the mode of the contract, I will change it for another better than it, that thy star may agree with hers.—See then, replied my brother, if thou hast any other contrivance to employ.

My brother then left him, and repaired again to his shop, hoping that somebody might give him some work, with the profit of which he might obtain his food; and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer; so she swore to him that all that had happened to him in the mill was not with her consent: and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work: after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next night in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her.—Now the husband of the young woman had said to her, How shall we contrive when he cometh to thee that I may take him and drag him before the judge? She replied, Let him then play him a trick, and involve him in a disgrace for which he shall be paraded throughout this city as an example to others:—and my brother knew nothing of the craftiness of women. Accordingly, at the approach of evening, the slave-girl came to him, and taking him by the hand returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee.—Hasten thee, said he, to give me a kiss, first of all. And his words were not finished when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah, I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but without listening to him, he took him to the house of the judge, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the harem of others—and

he fell from the camel, and his leg broke: so he became lame. The judge then banished him from the city; and he went forth, not knowing whither to turn his steps: but I, though enraged, overtook him, and brought him back: and I have taken upon myself to provide him with meat and drink unto the present day.

The Caliph laughed at my story, and exclaimed, Thou hast spoken well:—but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words.—Tell me, said the Caliph, what happened to all thy brothers; and grace my ears with these nice particulars; I beg thee to employ exuberance of diction in thy relation of these pleasant tales.

#### THE BARBER'S STORY OF HIS SECOND BROTHER.

So I said, Know, O Prince of the Faithful, that my second brother, whose name was Heddar, was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing which, if it please thee, thou shalt do for me. My brother, therefore, stopped: and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me:—and she proceeded thus:—What sayest thou of a handsome house, with running water, and fruit and wine, and a beautiful face to behold and a smooth cheek to kiss, and an elegant form to embrace: and to enjoy all these pleasures without interruption? Now if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity.—When my brother had heard her words, he said to her, O my mistress, how is that thou hast sought me out in preference to all the rest of the creation for this affair; and what is there in me that hath pleased thee? She replied, Did I not say to thee that thou must not be a person of many words? Be silent then, and come with me.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace in which he beheld four damsels, than whom none more lovely had ever been seen, singing with voices that would charm a heart as insensible as stone. One of these damsels drank a cup of wine; and my brother said to her, May it be attended with health and vigour!—and advanced to wait upon her; but she prevented his doing so, giving him to drink a cup of wine: and as soon as he had drunk it, she slapped him on his neck. When he found that she treated him thus, he went out from the chamber in anger, and with many words; but the old woman, following him, made a sign to him with her eye that he should return: so he returned, and seated himself, without speaking; and upon this, the damsel slapped him again upon the back of his neck until he became senseless; after which, recovering, he withdrew. The old woman, however, overtook him, and said to him, Wait a little, and thou shalt attain thy wish.—How many times, said he, shall I wait a little before I attain it? The old woman answered, When she hath become exhilarated with wine thou shalt obtain her favour. He therefore returned to his place, and resumed his seat. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, thou wilt attain thy wish.—O my mistress, he replied, I am thy slave, and under thy authority.—Know then, said she, that I am devotedly fond of frolic, and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing; and they sang so that their hearers were in an ecstasy: after which the chief lady said to one of

the other damsels. Take thy master and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave thy beard.—How, said he, shall I do that which will disgrace me among the public? The old woman answered, she desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt attain thy desire.—So my brother patiently submitted to the damsel's directions; his beard was shaven, and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! She then conjured him by her life to arise and dance; and he did so; and there was not a single cushion in the chamber that she did not throw at him. In like manner also the other damsels threw at him various things, such as oranges, and limes, and citrons, until he fell down senseless from the pelting, while they slapped him incessantly upon the back of his neck, and cast things in his face. But at length the old woman said to him, Now thou hast attained thy wish. Know that there remaineth to thee no more beating, nor doth there remain for thee to do more than one thing, namely, this: it is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes: thou, being prepared in the like manner, must run after her, and she will run before thee as though she were flying from thee: but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so; the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leathersellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eyebrows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. They then placed him upon an ass, and conducted him to the judge, who exclaimed, What is this?—They answered, This descended upon us from the house of the Vizier, in this condition. And the judge inflicted upon him a hundred lashes, and banished him from the city: but I went out after him, and brought him back privately into the city, and allotted him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.

#### THE BARBER'S STORY OF HIS THIRD BROTHER.

As to my third brother (the blind man, Baebac), who was also surnamed Kuffeh, or empty-head, fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door?—but my brother answered not; and then heard him call with a loud voice, Who is this? Still, however he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!—Art thou blind? said the man; and my brother answered, Yes.—Then give me thy hand, rejoined the master of the house;—so my brother stretched forth to him his

hand, and the man took him into the house, and led him up from staircase to staircase until he had ascended to the highest platform of the roof; my brother thinking that he was going to give him some food or money: and when he had arrived at this highest terrace of his house, the owner said, What dost thou desire, O blind man? — I desire something, he answered again, for the sake of God, whose name be exalted! — May God, replied the man, open to thee some other way! — What is this, exclaimed my brother: couldst thou not tell me so when I was below? — Thou vilest of the vile! retorted the other: why didst thou not ask of me something for the sake of God when thou heardest my voice the first time, when thou wast knocking at the door? — What then, said my brother, dost thou mean to do to me? — The man of the house answered, I have nothing to give thee. — Then take me down stairs, said my brother. The man replied, the way is before thee. So my brother made his way to the stairs, and continued descending until there remained between him and the door twenty steps, when his foot slipped and he fell, and rolling down, broke his head.

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him; and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself. — Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room, lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the



The Blind Men exploring the Apartment.

chamber, and, finding no one, returned and seated themselves by my brother, and brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver. Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger! — and they fell upon him with blows until they were tired, when they shouted out, O Believers! a thief hath come in upon us, and

desireth to take our property!—and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigning to be blind like themselves, so that no one who saw him doubted him to be so: and shouted, O Believers! I demand protection of Allah and the Sultan! I demand protection of Allah and the Judge! I demand protection of Allah and the Emir! for I have important information to give to the Emir!—and before they could collect their thoughts, the officers of the Judge surrounded them and took them all, including my brother, and conducted them before their master. The Judge said, What is your story?—and the stranger replied, Hear my words, O Judge; the truth of our case will not become known to thee but by means of beating; and if thou wilt, begin by beating me before my companions. The Judge therefore said, Throw down this man, and flog him with whips:—and accordingly they threw him down and flogged him; and when the stripes tortured him, he opened one of his eyes; and after they had continued the flogging a little longer, he opened his other eye; upon which the Judge exclaimed, What meaneth this conduct, O thou villain?—Grant me indemnity, replied the man, and I will acquaint thee:—and the Judge having granted his request, he said, We four pretend that we are blind, and, intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by this means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred, and they arose against me and beat me, and took my property. I beg protection, therefore, of Allah and of thee; and thou art more deserving of my share than they. If thou desire to know the truth of that which I have said, flog each of them more than thou hast flogged me, and he will open his eyes.

So the Judge immediately gave orders to flog them; and the first of them who suffered was my brother. They continued beating him until he almost died; when the Judge said to them, O ye scoundrels! do ye deny the gracious gift of God, feigning yourselves to be blind? My brother exclaimed, Allah! Allah! Allah! there is none among us who seeth!—They then threw him down again, and ceased not to beat him until he became insensible, when the Judge said, Leave him until he shall have recovered, and then give him a third flogging:—and in the meantime, he gave orders to flog his companions, to give each of them more than three hundred stripes; while the seeing man said to them, Open your eyes, or they will flog you again after this time. Then addressing himself to the Judge, he said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators. And the Judge sent with him a man, who brought him the money; and he took it, and gave to the informer out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went forth, O Prince of the Faithful, and, having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Caliph laughed at my story, and said, Give him a present, and let him go:—but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words:—whereupon the Caliph said, Crack our ears, then, with thy ridiculous stories, and continue to us thy disclosure of vices and misdeeds. So I proceeded thus:—



## THE BARBER'S STORY OF HIS FOURTH BROTHER.

My fourth brother, O Prince of the Faithful, was the one-eyed (named Alcous): he was a butcher in Bagdad, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat, so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone away, my brother looked at the money which he had paid him, and seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but, on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him:—and very soon after, the old man approached with his money, upon which my brother arose, and, laying hold upon him began to cry out, O Believers! come to my aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee—that thou abstain from disgracing me, or that I disgrace thee before the public?—For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton. Thou liest, thou accursed! exclaimed my brother. None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee:—and immediately the old man exclaimed, O ye people here assembled! verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop! So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel!—and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his eye, and knocked it out. The people then carried the carcase, and took with them my brother, to the chief magistrate of the police; and the old man said to him, O Emir, this man slaughtereth human beings, and selleth their flesh for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death. He then banished him from the city.

My brother, therefore, went forth in a state of distraction, not knowing what course to pursue; but he journeyed onwards until he arrived at a great city, where he thought fit to settle as a shoemaker; so he opened a shop and sat there working for his subsistence. And one day, he went forth on some business, and, hearing the neighing of horses, he inquired respecting the cause, and was told that the King was going forth to hunt; whereupon he went to amuse himself with the sight of the procession; but the King happening to look on one side, his eye met that of my brother, and immediately he hung down his head, and exclaimed, I seek refuge with God from the evil of this day! He then turned aside the bridle of his horse, and

rode back, and all his troops returned with him; after which he ordered his pages to run after my brother, and to beat him; and they did so; giving him so severe a beating that he almost died; and he knew not the cause. He returned to his abode in a miserable plight, and afterwards went and related his misfortunes to one of the King's attendants, who laughed at the recital until he fell backwards, and said to him, O my brother, the King cannot endure the sight of a one-eyed person, and especially when the defect is that of the left eye: for in this case, he faileth not to put the person to death.

When my brother heard these words, he determined to fly from that city; and forthwith departed from it and repaired to another city, where there was no King. Here he remained a long time; and after this, as he was meditating upon his adventure in the former city, he went out one day to amuse himself, and heard again the neighing of horses behind him; upon which he exclaimed, The decree of God hath come to pass!—and ran away, seeking for a place in which to conceal himself; but he found none, until continuing his search, he saw a door set up as a barricade: so he pushed this, and it fell down; and, entering the doorway, he beheld a long passage, into which he advanced. Suddenly, however, two men laid hold upon him, and exclaimed, Praise be to God who hath enabled us to take thee, O thou enemy of God! For these three nights thou hast suffered us to enjoy neither quiet nor sleep, and we have found no repose: nay, thou hast given us a foretaste of death!—O men! said my brother, what hath happened unto you? They answered. Thou keepest a watch upon us, and desirest to disgrace us and to disgrace the master of the house! Is it not enough for thee that thou hast reduced him to poverty, thou and thy companions? Produce now the knife wherewith thou threatenest us every night.—And so saying, they searched him, and found upon his waist the knife with which he cut the shoe-leather.—O men, he exclaimed, fear God in your treatment of me, and know that my story is wonderful. They said, What then is thy story? So he related it to them, in the hope that they would liberate him; but they believed not what he said: and, instead of showing him any regard, they beat him, and tore his clothes; whereupon, his body becoming exposed to their view, they discovered upon his sides the marks of beating with sticks, and exclaimed, O wretch! these scars bear testimony to thy guilt. They then conducted him before the Judge, while he said within himself, I am undone for my transgressions, and none can deliver me but God, whose name be exalted! And when he was brought before the Judge, the magistrate said to him, O thou scoundrel! nothing but a heinous crime hath occasioned thy having been beaten with sticks:—and he caused a hundred lashes to be inflicted upon him: after which they mounted him upon a camel, and proclaimed before him, This is the recompense of him who breaketh into men's houses!—But I had already heard of his misfortunes, and gone forth, and found him; and I accompanied him about the city while they were making this proclamation, until they left him; when I took him, and brought him back secretly into Bagdad, and apportioned him a daily allowance of food and drink.

#### THE BARBER'S STORY OF HIS FIFTH BROTHER.

My fifth brother, Alrasehar, was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day; and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now, my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit: so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a

wall. And as he sat, he meditated and said within himself, Verily, my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and mamlouks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer but I will have her brought to my house that I may hear her songs.—All this he calculated with the tray of glass lying before him.—Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Viziers, and I will demand as my wife the daughter of the chief Vizier; for I have heard that she is endowed with perfect beauty and surprising loveliness; and I will give as her dowry a thousand pieces of gold. If her father consent, my wish is attained; and if he consent not, I will take her by force, in spite of him; and when I have come back to my house, I will buy ten young eunuchs, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels; after which I will ride every day upon a horse, with slaves behind me and before me, and go about through the streets and markets to amuse myself, while the people will salute me and pray for me. Then I will pay a visit to the Vizier, who is the father of the maiden, with mamlouks behind me and before me, and on my right hand and on my left; and when he seeth me, he will rise to me in humility, and seat me in his own place; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Vizier; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and when any person cometh to me from the house of the Vizier, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it. Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stand the timid and the abject; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom; so that the maids will say, O our master and our lord, may we be thy sacrifice! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture hath become painful to her.—Upon this, I will raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony of displaying her is finished: whereupon they will conduct her to the sleeping-chamber; and I will rise from my place, and go to another apartment, and put on my night-dress, and go to the chamber in which she is sitting, where I will seat myself upon the divan; but I will not look towards her. The tirewomen will urge me to approach her; but I will not hear their words, and will order some of the attendants to bring a purse containing five hundred pieces of gold for them, and command them to retire from the chamber. And when they have gone, I will seat myself by the side of the bride; but with averted countenance, that she may say, Verily this is a man of a haughty spirit. Then her mother will come to me, and will kiss my hands, and say to me, O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee. But I will return her no answer. And she will kiss my feet, again and again, and will say, O my master, my daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break: incline to her therefore, and speak to her, and calm her mind. And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may

taste the savour of humiliation, and know that I am the Sultan of the age.—Then her mother will say to me, O my master, this is thy handmaid: have compassion upon her, and be gracious to her:—and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by the requisitions of God, that thou reject not the cup from thy slave; for verily I am thy slave. But I will make her no reply: and she will urge me to take it, and will say, It must be drunk:—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus.—So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief!

The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission, a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray of glass, by the sale of which to obtain his subsistence, and it is broken, and he is afflicted as thou seest:—and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door; he arose, therefore, and opened it: and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey;—and, retiring within, gave her permission to enter; his mind still wandering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rekahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces of gold; but when she saw this, she exclaimed, Extolled be God's perfection! Verily I wonder at the person who fell in love with thee in thy beggarly condition! Take back thy money from me, and if thou want it not, return it to her who gave it thee when thy glass broke.—O my mother, said he, how can I contrive to obtain access to her? She answered, O my son, she hath an affection for thee; but she is the wife of an affluent man: take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words; so shalt thou obtain of her favours and her wealth whatever thou shalt desire. My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him; and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked; whereupon a Greek damsel came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it; and, seating himself there, he put down the gold before him, and placed his turban on his knees; and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most magnificent apparel. My brother stood up at her approach; and when she beheld him, she laughed in his face, and rejoiced at his visit: then going to the door, she locked it; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with

various kinds of silk, where my brother sat down, and she seated herself by his side, and toyed with him for a considerable time. She then arose, saying, to him, Move not from this place until I return to thee:—and was absent from him for a short period; and as my brother was waiting for her, there came in to him a black slave, of gigantic stature, with a drawn sword, the brightness of which dazzled the sight; and he exclaimed to my brother, Wo to thee! Who brought thee to this place? Thou vilest of men! Thou misbegotten wretch, and nursling of impurity!—My brother was unable to make any reply; his tongue was instantly tied; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor, when he retired from



The Second Misfortune of the Barber's Fifth Brother.

him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is Meliha?—upon which a girl came to him, holding a handsome tray containing salt; and with this she forthwith stuffed the flesh wounds with which my brother's skin was gashed until they gaped open; but he moved not, fearing the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so when he found that he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain: and God (to whom be ascribed all might and glory!) granted him his protection: he therefore proceeded in the darkness, and concealed himself in the passage until the morning, when the old woman went forth to seek another victim, and my brother, going out after her, without her knowledge, returned to his house.

He now occupied himself with the treatment of his wounds until he was restored; and continued to watch for the old woman, and constantly saw her taking men, one

after another, and conducting them to the same house. But he uttered not a word on the subject; and when his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass; he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales: therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold. So my brother said, Walk on before me:—and she went, and my brother followed her until she arrived at the door, and knocked? upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she arose, saying to him, Quit not this place until I return to thee:—and she retired; and my brother had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother arose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he dragged him by his feet to the vault, and called out, Where is Meliha? The slave-girl, therefore, came, having in her hand the tray containing the salt; but when she saw my brother with the sword in his hand, she turned back and fled: my brother, however, overtook her, and struck off her head. He next called out, Where is the old woman?—and she came; and he said to her, Dost thou know me, O malevolent hag? She answered, No, O my lord.—I am, said he, the man who had the pieces of gold, and in whose house thou performedst the ablation, and prayedst; after which, devising a stratagem against me, thou betrayedst me into this place.—The old woman, exclaimed, Fear God in thy treatment of me!—but my brother turning towards her, struck her with the sword, and clave her in twain. He then went to search for the chief damsel, and when she saw him, her reason fled, and she implored his pardon, whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants; and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness it. I replied, I hear and obey:—and arose, and clad myself in the best of my attire, and taking with me a purse containing a hundred pieces of gold, proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch.—My brother then said to her, Is there any property of his in the house?—Abundance, she answered; and if thou canst remove it, do so:—and upon this he arose and went with her, when she opened to him chests filled with purses: at the sight of which he was confounded; and she said to him, Go now and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned: but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and the stuffs. He discovered, therefore, that she had eluded him: and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Judge summoneth thee. So they took him, and conducted him to the Judge, who, when he saw him, said to him, Whence obtainedst thou these stuffs?—Grant me indemnity, said my brother: and the Judge gave him the handkerchief of indemnity: and my brother related to him all that had befallen him with the old

woman from first to last, and the flight of the damsel; adding,—and of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The judge thereupon demanded the whole of the money and the stuffs: but fearing the Sultan might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey:—and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears: and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.

### THE BARBER'S STORY OF HIS SIXTH BROTHER.

MY sixth brother (Shacabac), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmecides. My brother, therefore, advanced to the doorkeepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing I cannot endure!—Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash thy hands. He then performed the same motions as if he were washing his hands; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste. On which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us the dish the like of which is not found among the viands of Kings!—and, addressing my brother, he said, Eat, O my guest, for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out,

Boy, place before us the chickens stuffed with pistachio-nuts:—and said to his guest, Eat that of which thou hast never tasted the like. O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various kinds of viands, and to describe their several excellences; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in these dishes? No, O my master, answered my brother. Eat more then, resumed the host; and be not ashamed.—I have eaten enough of the meats, replied the guest. So the man of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish, for it is excellent: and of these cakes, by my life! and take this one before the syrup runs from it.—May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the cake.—This, answered the host, is my usual custom in my house: they always put for me, in each of the cakes, a mithkal<sup>1</sup> of musk, and half a mithkal of ambergris.—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheeks as if he were enjoying the sweets. After this, the master of the house called out to his attendants, Bring the dried fruits?—and again they moved about their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins;—and so on, enumerating the various kinds of dried fruits; and added again, Eat, and be not ashamed.—O my master, replied my brother, I have had enough, and have not power to eat anything more;—but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee? said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine.—Drink, then, rejoined the master of the house, and may it be attended with benefit and health:—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, What is this, thou vilest of the creation?—O my master, answered my brother, I am thy slave whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my actions, excepting thee: now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the

<sup>1</sup> About seventy-two grains.



"There," said he, "swallow that!" (Page 106.)





dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting and drinking. Thus they continued to live for a period of twenty years: the man then died, and the Sultan seized upon his property, and took possession of it.

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee:—but my brother, weeping, replied, By Allah, I possess nothing, O sheikh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedouin drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; still urging his demand.—Now this Bedouin had a handsome wife, who, when he was absent, used to manifest a strong affection for my brother; though he observed a proper decorum towards her, fearing God (whose name be exalted!); and it happened, one day, that she had called him, and seated him with her; but while they were together, lo, her husband came in upon them; and when he beheld my brother, he exclaimed, Wo to thee, thou base wretch! Dost thou desire now to corrupt my wife?—Then drawing his knife, he inflicted upon him another cruel wound; after which he mounted him upon a camel, and, having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case: so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.

Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they.—But when the Prince of the Faithful had heard my story, and all that I had related to him respecting my brothers, he laughed, and said, Thou hast spoken truth, O Samit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Bagdad; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the succession of another Caliph, when, returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related of me, with respect to impertinence, and loquacity, and dulness, and want of taste, is false, O people.

#### CONTINUATION OF THE STORY TOLD BY THE TAILOR.

THE tailor then proceeded thus:—When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me, and amuse

me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her, and went out with her, and we amused ourselves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker.—This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

#### CONTINUATION OF THE STORY OF THE HUMPBAC.

WHEN the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber; saying to them, His presence is indispensable, that I may hear his talk, and it may be the cause of the deliverance of you all; then we will bury this humpback decently in the earth, for he hath been dead since yesterday; and we will make him a monument round his grave, since he hath been the occasion of our acquaintance with these wonderful stories.

The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before the King; and when the King beheld him, he saw him to be an old man, past his ninetieth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to him, O silent man, I desire that thou relate to me somewhat of thy stories.—O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Mahometan, and this humpback lying dead among you; and what is the reason of this assembly?—Wherefore dost thou ask this? said the King. The barber answered, I ask it in order that the King may know me to be no impertinent person nor one who meddleth with that which doth not concern him, and that I am free from the loquacity of which they accuse me: for I am fortunate in my characteristic appellation, since they have surnamed me the Silent. The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew, and the steward, and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him.—And they did so. He then seated himself at his head, and taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause: and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event!—The King, astonished at his words, said, O Samit, explain to us the reason of thy saying this.—O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he anointed the neck of the humpback; after which he covered it up until it perspired; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and, recovering his consciousness, drew his hands over his face, and exclaimed, There is no deity but God! Mahomet is God's Apostle! God favour and preserve him!—and all who were present were astonished at the sight, and the King laughed until he became insensible; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful!



The Barber extracting the bone from the throat of the Humpback.

I have never witnessed anything more strange! and added, O Believers! O assembly of soldiers! have ye ever in the course of your lives seen any one die and after that come to life? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world: for the barber hath been the means of restoring him to life. They replied, This is indeed a wonderful thing!

The King then gave orders to record this event; and when they had done so, he placed the record in the royal library; after which, he bestowed dresses of honour upon the Jew and the Christian and the steward; upon each of them a costly dress: the tailor he appointed to be his own tailor, granting him regular allowances, and reconciling him and the humpback with each other: the humpback he honoured with a rich and beautiful dress, and with similar allowances, and appointed him his cup-companion: and upon the barber also he conferred the like favours, rewarding him with a costly dress of honour, regular allowances, and a fixed salary, and appointing him state-barber, and his own cup-companion; so they all lived in the most happiness and comfort until they were visited by the terminator of delights and the separator of friends.



## CHAPTER VI.

Commencing with part of the Thirty-second Night, and ending with part of the Thirty-sixth.

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THE STORY OF NOUREDDIN AND ENIS ELJELIS.

THERE was, in Balsora, a certain king who loved the poor and indigent, and regarded his subjects with benevolence! he bestowed of his wealth upon him who believed in Mahomet.

The name of this King was Mohammed the son of Suleiman Zeini; and he had two Viziers, one of whom was named Mowein the son of Saouy; and the other Fadladdin the son of Khacan. Fadladdin the son of Khacan was the most generous of the people of his age, upright in conduct, so that all hearts agreed in loving him, and the wise complied with his counsel, and all the people supplicated for him length of life: for he was a person of auspicious aspect, a preventer of evil and mischief: but the Vizier Mowein the Son of Saouy hated others, and loved not good: he was a man of inauspicious aspect; and in the same degree that the people loved Fadladdin the son of Khacan, so did they abhor Mowein the son of Saouy, in accordance with the decree of the Almighty.

Now the King Mohammed the son of Suleiman Zeini was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Vizier Fadladdin the son of Khacan, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities.—Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sultan thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of Fadladdin the son of Khacan. So the treasurer did as he commanded, and the Vizier departed, after the Sultan had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shown to the Vizier.

The brokers, therefore, sold no female slave, without showing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him; but on a certain day one of the brokers came to the mansion of the Vizier Fadladdin, and found that he had mounted to repair to the palace of the King. He said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived. The Vizier replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eyelashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel; the moisture of her lips was sweeter than sirop; her figure put to shame the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden.

When the Vizier beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and

her owner hath sworn that this sum doth not equal the cost of the chickens which she hath eaten, nor the cost of the dresses which she hath bestowed upon her teachers; for she hath learnt writing and grammar and lexicography, and the interpretation of the Koran, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments. The Vizier then said, Bring to me her master;—and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin.

And the Vizier said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultan Mohammed the son of Suleiman Zeini? The foreigner answered, As she is for the Sultan, it is incumbent on me to give her as a present to him, without price. So the Vizier, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner; after which, the slave-broker addressed the Vizier, and said, With the permission of our lord the Vizier, I will speak.—Impart what thou hast to say, replied the Vizier. It is my opinion then, said the broker, that thou shouldst not take up this damsel to the Sultan to-day: for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her; but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve; then cause her to be taken into the bath, and attire her in clothes of the handsomest description, and go up with her to the sultan: so shalt thou experience more abundant good fortune. The Vizier considered the advice of the slave-broker, and approved of it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.

Now the Vizier Fadladdin had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Mohammed the son of Suleiman Zeini, and that I have a son who hath not left a girl in the quarter without making love to her; therefore keep thyself concealed from him, and beware of showing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey:—and he left her and departed. And it happened as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves hath bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence. She then went in to the Vizier's wife, and kissed her hand, and she said to her, May it be favourable, O Enis Eljelis! How didst thou find this bath?—O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was the fair Eljelis, saying to them, Suffer no one to go in to the damsel:—and they replied, We hear and obey. But while Enis was sitting in her chamber, lo, the Vizier's son, whose name was Nouredin Ali, came in, and asked after his mother and the family. The two girls answered, They are gone into the bath. Now the fair Enis heard the speech of Nouredin Ali as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Vizier hath told me that he hath not left a girl in the quarter without making love to her; by Allah, I have a desire to see him! She then rose upon her feet, fresh as she was from the bath, and approaching the door of the chamber, looked at Nouredin Ali, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them; whereupon they fled from before him, and stopped at a distance, look-

ing to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes. And upon this,



Noureddin embracing the Slave.

the youth, who was in a state of intoxication, went up to her, and embraced her, while she in like manner, threw her arms around his neck, and kissed him. But the two slave-girls, having seen their young master enter the chamber of the damsel, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion: and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the house? And when she drew near to the slave-girls whom she had placed at the door of the private chamber, she said to them, Wo to you! What is the matter?—They answered, as soon as they beheld her, Our master Noureddin Ali

came to us and beat us, and we fled from him, and he went into the chamber of Enis Eljelis, and when we cried out to thee he fled. The mistress of the house then went to the fair Eljelis, and said to her, What is the news?—O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—and I answered, Yes.—By Allah, O my mistress, I believed that what he said was true; and he came up to me and embraced me, and kissed me three times, and left me overcome by his love.

Upon this the mistress of the house wept and slapped her face, and her female slaves did the like, fearing for Noureddin Ali, lest his father should slay him; and while they were in this state, lo, the Vizier came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself, I will give thee, of my own property, ten thousand pieces of gold, her price.—But upon this, he raised his head towards her, and said to her, Wo to thee! I want not her price; but I fear the loss of my life and property. Wherefore, O my master? she asked,—Knowest thou not, said he, that we have this enemy Mowein the son of Saouy? When he heareth of this event, he will repair to the Sultan, and say to him, Thy Vizier, whom thou imaginest that he loveth thee, hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her; for thou art more worthy of her than the Sultan: and he took her; and the damsel is now with him.—Then the King will say, Thou liest. And he will say to the King, With thy permission, I will break in upon him suddenly, and bring



her to thee. And he will give him permission to do so; he will therefore make a sudden attack upon the house, and take the damsel, and conduct her into the presence of the Sultan, and he will question her, and she will not be able to deny: he will then say, O my lord, I give thee good counsel, but I am not in favour with you:—and the Sultan will make an example of me, and all the people will make me a gazing-stock, and my life will be lost. His wife, however, replied, Acquaint no one for this thing hath happened privily: commit, therefore, thine affair unto God, in this extremity. And upon this, the heart of the Vizier was quieted, and his mind was relieved.

Such was the case of the Vizier.—Now, as to Noureddin, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and arose before morning without being seen by any one else. Thus he continued to do for the space of a month, not seeing the face of his father; and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country.—And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Vizier sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat; but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him. The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father filled with tears, and he said to him, O my son, is the loss of my property and my life of small account with thee?—Listen, O my father, rejoined the youth: and he implored his forgiveness. So the Vizier arose from the breast of his son, and was moved with compassion for him; and the youth arose, and kissed his father's hand; and the Vizier said, O my son, if I knew that thou wouldst act equitably to Enis Eljelis, I would give her to thee.—O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her:—and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name he exalted!) caused the King to forget the affair of the female slave; but the matter became known to Mowein the son of Saouy; yet he could not speak of it on account of the high estimation in which the other Vizier was held by the Sultan.

After this year had expired, the Vizier Fadladdin the son of Khacan entered the bath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless; and his malady continued unremittingly; so he called, thereupon, his son Noureddin Ali, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its period is decreed, and every soul must drink the cup of death. I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel Enis Eljelis.—O my father, said the youth, who is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits.—O my son, rejoined the Vizier, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith, and uttered a sigh, and was recorded among the company of the blessed. And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultan, and the people of the city heard of the death of Fadladdin the son of Khacan, and even the boys in the schools wept for him. His son Noureddin Ali arose and prepared his funeral, and the Emirs and Viziers and

other officers of the state attended it, and among them was the Vizier Mowein the son of Saouy.

Noureddin Ali for a long time remained in a state of violent grief for the loss of his father; but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noureddin, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among mankind. O my master, cheer up thy heart, and give over mourning.—And upon this, Noureddin Ali arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents. His steward therefore, came into him, and said to him, O my master Noureddin, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property.—But when Noureddin Ali heard these words of his steward, he looked at him, and replied, Of all that thou hast said to me, I will not attend to one word. Know, O steward, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper. So the steward left him, and went his way; and Noureddin Ali resumed his habits of extravagant generosity: whenever any one of his companions said, Verily this thing is beautiful!—he would reply, It is a present to thee: And if any said, O my master, verily such a house is delightful!—he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a whole year; after which, as he was sitting with them, a person knocked at the door: so Noureddin arose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noureddin. The steward, answered, Know that there remaineth not of thy property in my hands anything equivalent to a piece of silver; or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When Noureddin Ali heard these words, he hung down his head towards the ground, and exclaimed, There is no strength nor power but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for Noureddin Ali hath become a bankrupt. So when Noureddin returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart.—Why thus depart to-day? said Noureddin. His guest answered, My wife is to give birth to a child this night, and it is impossible for me to be absent from her: I desire therefore, to go and see her. And he gave him leave. Then another arose, and said to him, O my master Noureddin, I desire to-day to visit my brother; for he celebrateth the circumcision of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So Noureddin Ali remained alone; and he called his slave-girl, and said to her, O Enis Eljelis, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair; but I heard thee reciting the two verses of poetry,

When fortune is liberal to thee, be thou liberal to all others before she escape from thee:

For liberality will not annihilate thy wealth when she is favourable: nor avarice preserve it when she deserteth thee.

And when I heard thee repeat them, I was silent, and would not make any remark to thee.—O Enis Eljelis, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief.—By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at the doors of their houses: perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport. So he arose instantly, and proceeded without stopping until he arrived at the by-street in which his ten companions resided; for they all lived in that same street; and he advanced to the first door, and knocked; and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master,—Noureddin Ali is standing at the door, and saith to thee, Thy slave kisseth thy hands, looking for a favour from thee.—And the girl entered, and acquainted her master; but he called out to her, saying, Return and tell him, He is not here.—The girl, therefore, returned to Noureddin, and said to him, My master, Sir, is not here.—And he went on, saying within himself, If this is a knave, and hath denied himself, another is not. He then advanced to the next door, and said as he had before; and the second also denied himself; and Noureddin exclaimed, By Allah, I must try all of them: perchance one of them may stand me in the place of all the others. And he went round to all the ten; but found that not one of them would open the door, or show himself, or even order him a cake of bread.

He then returned to his slave; his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee?—By Allah, he replied, not one of them showed me his face.—O my master, rejoined she, sell off the movables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house, and there remained nothing in his possession; and upon this he looked towards the fair Enis, and said to her, What shall we do now?—It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me: for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price: and if God have decreed our reunion we shall meet again. But he replied, O Enis Eljelis, it is not easy for me to endure thy separation for one hour.—Nor is the like easy to me, said she; but necessity is imperious. And upon this, he took the fair Eljelis, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale.—O my master Noureddin, replied the broker, noble qualities are held in remembrance. Is she not Enis Eljelis, whom thy father purchased of me for ten thousand pieces of gold?—He answered, Yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled: so he waited till the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state he arose and exclaimed, O merchants! O possessors of wealth! every thing that is round is not a nut; nor is every thing long a banana; nor is every thing that is red, meat; nor is every thing white, fat; nor is every thing that is ruddy, wine; nor is every thing tawny a date! O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding for her?—And one of the merchants answered, With four thousand and five hundred pieces of gold.

But lo, the Vizier Mowein the son of Saouy was in the market, and, seeing Noureddin Ali standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then casting his eyes around, and hearing the broker as he stood crying in the market with the merchants around him, he said within himself, I do not imagine anything else than that he hath become a bankrupt, and come forth with the slave-girl to sell her; and if this be the

case, how pleasant to my heart! He then called the crier, who approached him, and kissed the ground before him; and the Vizier said to him, I desire this female slave whom thou art crying for sale. The broker, therefore, being unable to oppose his wish, brought the slave and placed her before him; and when he beheld her, and considered her charms, her elegant figure and her soft speech, he was delighted with her, and said to the broker, To what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them receded, knowing the tyrannical conduct of that Vizier. Mowein the son of Saouy then, looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.—So the broker went to Nouredin Ali, and said to him, O my master, the slave-girl is lost to thee without price. How so? said Nouredin. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold; but this tyrant Mowein the son of Saouy came into the market, and when he beheld the damsel, she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee:—and I doubt not but he knoweth that the slave belongeth to thee; and if he give thee her price immediately, it will be through the goodness of God; but I know, from his injustice, that he will write thee an order upon one of his agents for the money, and then send to them and desire them to give thee nothing: and every time that thou shalt go to demand it of them, they will say to thee, To-morrow we will pay thee:—and they will not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order:—and as soon as they have received the paper from thee they will tear it in pieces: so thou wilt lose the price of the slave.

When Nouredin, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Nouredin.—That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale.—If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Nouredin, is the right counsel. So the broker returned into the midst of the market, and taking hold of the hand of the slave-girl, made a sign to the Vizier Mowein the son of Saouy, saying, O my lord, this is her owner who hath just come. Then Nouredin Ali advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home, and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price.—But when Mowein the son of Saouy beheld Nouredin, he said to him, Wo to thee! Hast thou anything left to be sold or bought?—And he would have laid violent hands upon him. The merchants then looked towards Nouredin (and they all loved him) and he said to them, Here am I before you, and ye have all known his tyranny!—By Allah, exclaimed the Vizier, were it not for you, I had killed him? Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon this, Nouredin went up to the Vizier, the son of Saouy (and Nouredin was a man of courage) and he dragged the Vizier from his saddle, and threw him upon the ground. There was at that spot a kneading-place

for mud,<sup>1</sup> and the Vizier fell into the midst of it, and Nouredin beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Vizier ten mamlouks, and when they saw Nouredin treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces; but the people said to them, This is a Vizier, and this is the son of a Vizier, and perhaps they may make peace with each other, and ye will incur the anger of both of them: or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths; it is advisable, therefore, that ye interfere not between them. And when Nouredin Ali had ceased from beating the Vizier, he took his slave-girl, and returned to his house.

The Vizier, the son of Saouy, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes; and when he beheld himself in this condition, he took a round mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultan, and cried out, O King of the age! I am oppressed! So they brought him before the King, who looked at him attentively, and saw that he was his Vizier Mowein, the son of Saouy. He said, therefore, Who hath done thus unto thee?—and the Vizier cried and moaned.

O my lord, he replied, thus is every one who loveth thee and serveth thee; these afflictions always befall him. And who, said the King again, hath done thus unto thee?—Know, answered the Vizier, that I went forth to-day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I had never in my life beheld, and the broker said that she belonged to Nouredin. Now our lord the Sultan had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him; so he gave her to his son; and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils; and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker: so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold; whereupon I said to myself, I will buy this for our Lord the Sultan; for her original price was from him. I therefore said, O my son, receive her price, four thousand pieces of gold. But when he heard my words, he looked at me and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee.—I then said to him, I would not buy her for myself, but for our lord the Sultan, who is our benefactor. As soon, however, as he had heard these words from me, he was filled with rage, and dragged me, and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me. Nothing exposed me to all this ill treatment but my coming to purchase this slave-girl for your Majesty. The Vizier then threw himself upon the ground, and lay weeping and trembling.

Now when the Sultan beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of Ali the son of Fadladdin the son of Khacan, and plunder it, and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey:—and went forth to repair to the house of Nouredin Ali. But there was in the court of the Sultan, a chamberlain named Alameddin Sangiar, who had been one of the mamlouks of Fadladdin the son of Khacan, the father of Nouredin: and when he heard the order of the

<sup>1</sup> In Arab towns mud is kneaded for making mortar.

Sultan, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of Nouredin Ali, and knocked at the door. Nouredin came forth to him, and, when he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Nouredin said, O Alameddin, what is the news? He replied, Save thyself by flight, thou and the slave-girl: for Mowein the son of Saouy hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultan hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Sangiar stretched forth his hand to Nouredin with some pieces of gold, and he counted them, and found them to be forty pieces, and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Nouredin went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of his protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: the master was standing in the midst of it, and saying, He who hath any thing to do, whether leave-taking or procuring provisions, or who hath forgotten aught, let him do what he desireth and return; for we are going. And they all replied, We have nothing remaining to do, O master. So upon this, the master said to his crew, Quick! Loose the rope's end, and pull up the stake. And Nouredin Ali exclaimed, Whither, O master? He answered, To the Abode of Peace, Bagdad. And Nouredin embarked, and the damsel with him, and they set the vessel afloat, and spread the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind.

Meanwhile, the forty men whom the Sultan had sent came to the house of Nouredin Ali, and broke open the doors and entered, and searched all the chambers, but without success: so they demolished the house, and returned, and acquainted the Sultan, who said, Search for them in every place, where they may be:—and they replied, We hear and obey. The Vizier Mowein the son of Saouy then descended to his house, after the Sultan had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself. And he greeted the King with a prayer for long life, and his heart was set at ease: and the Sultan gave orders to proclaim throughout the city, O all ye people! our lord the Sultan hath commanded that whoever shall meet with Nouredin, and bring him to the Sultan, shall be invested with a robe of honour, and he will give him a thousand pieces of gold; and he who shall conceal him or know where he is, and not give information thereof, will merit the exemplary punishment that shall befall him! So all the people began to search for him: but could not trace him.—Such was the case with these people.

Now as to Nouredin and his slave, they arrived in safety at Bagdad, and the master of the vessel said to them, This is Bagdad, and it is a city of security—winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, Nouredin Ali landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long seats, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Nouredin said to the damsel, By Allah, this is a pleasant place!—and she replied, O my master, let us sit down a while upon one of these seats. So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept.—Glory be to him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Caliph Haroun Alrashid, who, when his



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heart was contracted, used to come to this garden, and enter the palace above-mentioned, and there sit. The Palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Caliph entered it, he commanded the female slaves to open the windows, and ordered Ishak the cup-companion to sing with them; so his heart became dilated, and his anxiety ceased. There was a superintendent to the garden, an old man, named the sheikh Ibrahim; and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Caliph came thither some days after, he acquainted him with this occurrence, and the Caliph said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt. Now on this day the sheikh Ibrahim went out to transact an affair of business, and found the two sleeping at the garden-gate, covered with a single izar; and he said, Do not these two persons know that the Caliph hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibrahim, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them.—So he lifted up the izar from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of Nouredin Ali, began to rub it gently; whereupon Nouredin opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheikh Ibrahim and kissed it; and the sheikh said to him, O my son, whence are ye?—O my master, he answered, we are strangers!—and a tear gushed from his eye. The sheikh Ibrahim then said to him, O my son, know that the Prophet (God favour and preserve him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden and divert thyself in it, that thy heart may be dilated?—O my master, said Nouredin, to whom doth this garden belong? The sheikh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Nouredin heard his words, he thanked him, and arose, together with his slave, and the sheikh Ibrahim preceding them, they entered the garden.

The gate was arched, and over it were vines with grapes of different colours; the red, like rubies; and the black, like ebony. They entered a bower, and found within it fruits growing in clusters and singly, and the birds were warbling their various notes upon the branches; the nightingale was pouring forth its melodious sounds; and the turtle-dove filled the place with its cooing; and the blackbird, in its singing, resembled a human being; and the ring-dove, a person exhilarated by wine. The fruits upon the trees, comprising every description that was good to eat, had ripened; and there were two of each kind: there were the camphor apricot, and the almond-apricot, and the apricot of Khorasan; the plum of a colour like the complexion of beauties; the cherry delighting the sense of every man; the red, the white, and the green fig, of the most beautiful colours; and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negro eyes; the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.

The sheikh Ibrahim conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegances which it displayed, and seated themselves in one of the windows; and Nouredin, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.<sup>1</sup> The sheikh Ibrahim then brought to them some food, and they ate to satisfaction, and washed their hands, and Nouredin, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Nouredin looked towards the sheikh, and said to him, O sheikh Ibrahim, hast thou not any beverage? For people drink after eating. So the sheikh brought him some sweet and cold water: but Nouredin said, This is not the beverage I desire.—Dost thou want wine? asked the sheikh.—Yes, answered Nouredin. The sheikh exclaimed, I seek refuge with Allah from it! Verily, for thirteen years I have done nothing of that kind; for the Prophet (God favour and preserve him!) cursed its drinker and its presser and its carrier.—Hear from me two words, said Nouredin. The sheikh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor its drinker, nor its carrier will aught of the curse fall upon thee? The sheikh answered, No.—Then take this piece of gold, rejoined Nouredin, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass;—so, in this case, thou wilt be neither the carrier nor the presser nor the buyer; and nothing will befall thee of that which befalleth the rest.

The sheikh Ibrahim, after laughing at his words; replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Nouredin said to him, We have become dependant upon thee, and thou hast nothing to do but to comply with our wishes: bring us, therefore, all that we require. O my son, said the sheikh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Nouredin entered the store-room, and beheld in it vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. The sheikh Ibrahim then brought to them sweet-scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wanted like those of the gazelle, and their hair hung down: whereupon the sheikh Ibrahim said, What aileth me that I am sitting at a distance from them? Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons?—He then advanced, and seated himself at the edge of the raised portion of the floor: and Nouredin said to him, O my master, by my life I conjure thee to approach and join us. So he went to them; and Nouredin filled a cup, and looking at the sheikh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheikh Ibrahim exclaimed, I seek refuge with Allah! Verily for thirteen years I have done nothing of that kind.—And Nouredin, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.

Upon this, the beautiful Enis looked towards the sheikh, and said to him, O sheikh Ibrahim, see how this man hath treated me.—O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me?—The sheikh ved

<sup>1</sup> A very inflammable wood.

with tenderness and affection for her by her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheikh Ibrahim, said to him, I conjure thee by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it; that which I have drunk is enough for me. But she said, By Allah, it is indispensable:—and he took the cup, and drank it. She then gave him the third; and he took it, and was about to drink it, when, lo, Nouredin raised himself, and said to him, O sheikh Ibrahim, what is this? Did I not conjure thee a while ago, and thou refusedst, and saidst, Verily, for thirteen years I have not done it?—The sheikh Ibrahim, touched with shame, replied, By Allah, I am not in fault; for she pressed me. And Nouredin laughed, and they resumed their carousal, and the damsel, turning her eyes towards her master, said to him, O my master, drink thou, and do not urge the sheikh Ibrahim: that I may divert thee with the sight of him. So she began to fill and to hand to her master, and her master filled and gave to her, and thus they continued to do, time after time; till at length the sheikh Ibrahim looked towards them and said, What meaneth this? And what sort of carousal is this? Wherefore do ye not give me to drink, since I have become your cup-companion?—At this they both laughed until they became almost senseless: and then drank, and gave him to drink: and they continued thus until the expiration of a third of the night, when the damsel said, O sheikh Ibrahim, with thy permission shall I arise and light one of the candles which are arranged here?—Rise, he answered; but light not more than one candle. But she sprang upon her feet, and beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Nouredin said, O sheikh Ibrahim, in what favour am I held with thee? Wilt thou not allow me to light one of these lamps?—The sheikh answered, Arise and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and the saloon seemed to dance. And after this, the sheikh Ibrahim, overcome by intoxication, said to them, Ye are more frolicsome than I;—and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the all-seeing and all-knowing, who hath appointed a cause to every event, had decreed that the Caliph should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Giafar the Barmecide! In the twinkling of an eye Giafar stood before the Prince of the Faithful; and the Caliph said to him, O dog of Viziers, dost thou serve me and not acquaint me with what happeneth in the city of Bagdad?—What, asked Giafar, is the occasion of these words?—The Caliph answered, If the city of Bagdad were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Wo to thee! Who could do these things unless the office of Caliph were taken from me?—Who, said Giafar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened?—The Caliph replied, Advance hither to me, and look. So Giafar approached the Caliph, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon. He desired, therefore, to make an excuse for the sheikh Ibrahim, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission: and accordingly he said, O prince of the Faithful, the sheikh Ibrahim last week said to me, O my master Giafar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful.—And what, said I, is thy

design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Caliph that I may celebrate the circumcision of my sons in the palace. So I said, Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Caliph, and will acquaint him with it. And he left me thus: and I forgot to acquaint thee.—O Giafar, said the Caliph, thou wast guilty of one offence against me, and then thine offence became two; for thou hast erred in two points: the first, thy not acquainting me with this affair: and the second, thy not accomplishing the desire of the sheikh Ibrahim; for he did not come to thee and address thee with these words but to hint a demand for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him.—O Prince of the Faithful, replied Giafar, I forgot.

The Caliph then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheikhs, and attendeth to the poor, and favoureth the indigent: and I imagine all his acquaintances are with him this night: so I must repair to him: perhaps one of them may offer up for us a prayer productive of good to us in this world and the next; and probably some advantage may accrue to him from my presence, and he will receive pleasure from this together with his friends.—O Prince of the Faithful, replied Giafar, the greater part of the night hath passed, and they are now about to disperse. But the Caliph said, We must go to them. And Giafar was silent, and was perplexed in his mind, not knowing what to do. So the Caliph rose upon his feet, and Giafar arose and preceded him, and Mesroul the eunuch went with them. The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned; and the Caliph, approaching it, found it open; and he was surprised, and said, See, O Giafar, how the sheikh Ibrahim hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the garden, where they stopped beneath the palace; and the Caliph said, O Giafar, I desire to take a view of them secretly before I go up to them, that I may see how the sheikhs are occupied in the dispensing of their blessings and the employment of their miraculous powers; for they have qualities which distinguish them both in their private retirements and in their public exercises; and now we hear not their voices, nor discover any indication of their presence. Having thus said, he looked around and, seeing a tall walnut-tree, he said, O Giafar, I would climb this tree: for its branches are near to the windows: and look at them. And accordingly he ascended the tree, and climbed from branch to branch until he came to that which was opposite to one of the windows, and there he sat, and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheikh Ibrahim sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant.

When the Caliph witnessed this conduct of the sheikh Ibrahim, the vein of anger swelled between his eyes, and he descended, and said, O Giafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night; ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.—On hearing the words of the Prince of the Faithful, Giafar was perplexed at his situation: and he climbed up into the tree, and looked, and saw Nouredin and the sheikh Ibrahim and the damsel, and the sheikh Ibrahim had the cup in his hand. As soon as he beheld this, he made sure of destruction; and he descended, and stood before the Prince of the Faithful, and the Caliph said, O Giafar, praise be to God who hath made us to be of the number of those who follow the external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Giafar was unable to reply, from his excessive confusion. The Caliph then looked towards him, and said, Who can have

brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld.—Giafar, now conceiving a hope that the Caliph might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Caliph said, O Giafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and looking at them, heard the sheikh Ibrahim say, O my mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments.—O sheikh Ibrahim, replied the fair Enis, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheikh Ibrahim heard her words, he rose upon his feet.—The Caliph said to Giafar, What can he be going to do? Giafar replied, I know not.—And the sheikh Ibrahim went away, and returned with a lute; and the Caliph, looking attentively at it, saw that it was the lute of Ishak the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all: but if she sing well, I will pardon them, and crucify thee. So Giafar said, O Allah, let her not sing well!—Why? asked the Caliph.—That thou mayest crucify all of us, answered Giafar: and then we shall cheer one another by conversation. And the Caliph laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect: after which she sang with such sweetness that the Caliph exclaimed, O Giafar, never in my life have I heard so enchanting a voice as this.—Perhaps, said Giafar, the anger of the Caliph hath departed from him?—Yea, he answered: it hath departed. He then descended with Giafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me.—O Prince of the Faithful, replied Giafar, if thou go up to them, probably they will be troubled by thy presence; and as to the sheikh Ibrahim, he will assuredly die of fear.—The Caliph therefore said, O Giafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them. And he and Giafar walked towards the Tigris, reflecting upon this matter: and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence.—Now the Caliph had, on a former occasion, called to the sheikh Ibrahim, and said to him, What was that noise that I heard beneath the windows of the palace?—and he answered, The voices of the fishermen, who are fishing.—So he said, Go down and forbid them from coming to this place. They were therefore forbidden to come thither; but this night there came a fisherman named Kerim, and seeing the garden gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion;—so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who, awaking from a pleasant slumber, findeth the fawn in his possession, and as soon as he had finished his recitation, lo, the Caliph, unattended, stood at his head. The Caliph knew him, and exclaimed, O Kerim!—and the fisherman, hearing him call him by his name, turned towards him; and when he beheld the Caliph, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate: but poverty and the wants of my family impelled me to the act of which thou art witness. The Caliph replied, Throw thy net for my luck. And the fisherman advanced, rejoicing exceedingly, and cast the net, and having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.

The Caliph was delighted at this, and said, O Kerim, strip off thy clothes: and he did so. He was clad in a jubbeh<sup>1</sup> in which were a hundred patches of coarse woollen

<sup>1</sup> A long outer garment.

stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth: and he took from his head a turban which for three years he had never unwound: but when he happened to find a piece of rag he twisted it around it; and when he had taken off the jubbeh and turban, the Caliph pulled off from his own person two vests of silk of Alexandria and Baalbeck, and a melwatah<sup>1</sup> and a farajiah,<sup>1</sup> and said to the fisherman, Take these and put them on. The Caliph then put on himself the fisherman's jubbeh and turban, and having drawn a litham<sup>2</sup> over his face, said to the fisherman, Go about thy business; and he kissed the feet of the Caliph, and thanked him.

But scarcely had he finished his thanks, when the vermin overran the person of the Caliph, and he began to seize them with his right hand and his left from his neck, and to throw them down: and he exclaimed, O fisherman, wo to thee? What are these abundant vermin in this jubbeh?—O my lord, he answered, at present they torment thee: but when a week shall have passed over thee, thou wilt not feel them, nor think of them. The Caliph laughed, and said to him, How can I suffer this jubbeh to remain upon me? The fisherman replied, I wish to tell thee something; but I am ashamed, through my awe for the Caliph. Impart, said the Caliph, what thou hast to tell me. So he said to him, It hath occurred to my mind, O Prince of the Faithful, that thou desirest to learn the art of fishing, in order that thou mayest be master of a trade that may profit thee: and if such be thy desire, this jubbeh is suitable to thee. And the Caliph laughed at his words.

The fisherman then went his way, and the Caliph took the basket of fish, and, having put upon it a little grass, went with it to Giafar, and stood before him; and Giafar, thinking that he was Kerim the fisherman, feared for him, and said, O Kerim, what brought thee hither? Save thyself by flight; for the Caliph is here this night.—And when the Caliph heard the words of Giafar, he laughed until he fell down upon his back. So Giafar said, Perhaps thou art our lord the Prince of the Faithful?—Yes, O Giafar, answered the Caliph, and thou art my Vizier, and I came with thee hither, and thou knowest me not. How then should the sheikh Ibrahim know me when he is drunk? Remain where thou art until I return to thee.—Giafar replied, I hear and obey. And the Caliph advanced to the door of the palace, and knocked. The sheikh Ibrahim arose therefore, and said, Who is at the door? He answered, I, O sheikh Ibrahim. The sheikh said, Who art thou?—and the Caliph answered, I am Kerim the fisherman: I heard that there were guests with thee, and have therefore brought thee some fish: for it is excellent. Now Nouredin and the damsel were both fond of fish, and when they heard the mention of it they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheikh Ibrahim opened the door, and the Caliph, in his fisherman's disguise, entered, and began by salutation; and the sheikh Ibrahim said to him, Welcome to the robber, the thief, the gambler! Come hither, and show us the fish which thou hast brought.—He therefore showed it to them, and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master, this fish is excellent! I wish it were fried!—By Allah, said the sheikh Ibrahim, thou hast spoken truth. Then addressing the Caliph, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it.—On the head be thy commands, replied the Caliph; I will fry it and bring it.—Be quick, said they, in doing it.

The Caliph therefore arose and ran back to Giafar, and said, O Giafar, they want the fish fried.—O Prince of the Faithful, replied he, give it me, and I will fry it. But the Caliph said, By the tombs of my ancestors, none shall fry it but myself: with my own hand will I do it! He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and

<sup>1</sup> Articles of apparel.

<sup>2</sup> A sort of half veil.

even the salt and wild marjorum, &c. So he approached the fire-place, and put on the frying-pan, and fried it nicely; and when it was done he put it upon a banana leaf, and having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel, and the sheikh Ibrahim, advanced and ate; and when they had finished, they washed their hands, and Nouredin said, By Allah, O fisherman, thou hast done us a kindness this night. Then putting his hand into his pocket, he took forth for him three pieces of gold, of those which Sangiar had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me: for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart; but take this as accordant with my present circumstances. So saying, he threw the pieces of gold to the Caliph, who took them, and kissed them, and put them in his pocket. The object of the Caliph in doing this was only that he might hear the damsel sing; so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me; but I beg of thy unbounded indulgence that this damsel may sing an air that I may hear her. Nouredin therefore said, O Enis Eljelis! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had



Enis Eljelis playing on the Lute.

heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it these two verses:—

The fingers of many a fawn-like damsel have played upon the lute, and the soul hath been ravished by the touch.

She hath made the deaf to hear her songs; and the dumb hath exclaimed, Thou hast excelled in thy singing!

Then she played again, in an extraordinary manner, so as to charm the minds of her hearers, and sang the following couplet:—

We are honoured by your visiting our abode, and your splendour hath dispelled the darkness of the moonless night:

It is therefore incumbent upon me to perfume my dwelling with musk and rose-water and camphor.

Upon this, the Caliph was affected with violent emotion, and overcome by ecstasy, so that he was no longer master of himself from excessive delight: and he began to exclaim, Allah approve thee! Allah approve thee! Allah approve thee! So Nouredin said to him, O fisherman, have the damsel and her art in striking the

ehords pleased thee?—Yea, by Allah! exclaimed the Caliph. And Nouredin immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he arose upon his feet, and took a melwatah, and threw it upon the Caliph in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee.

The Caliph, when he heard this, was distressed at the idea of separating them, and, looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Nouredin answered, By Allah, O fisherman, a wonderful event, and an extraordinary adventure happened to me and this damsel; if it were engraven on the understanding, it would be a lesson to him who would be admonished.—Wilt thou not, rejoined the Caliph, relate to us thy story, and acquaint us with thy case. Perhaps thy doing so may be productive of relief; for the relief of God is near.—So Nouredin said, Wilt thou hear our story in poetry or in prose?—Prose, answered the Caliph, is mere talk; and verse, words put together like pearls. And Nouredin hung down his head towards the ground, and then related his story in a series of verses; but when he had finished, the Caliph begged him to explain his case more fully. He therefore acquainted him with the whole of his circumstances from beginning to end; and when the Caliph understood the affair, he said to him, Whither wouldst thou now repair! He answered, God's earth is wide. The Caliph then said to him, I will write for thee a letter which thou shalt convey to the Sultan Mohammed, the son of Suleiman Zeini, and when he shall have read it, he will do thee no injury.—Is there in the world, said Nouredin, a fisherman who correspondeth with Kings? Verily this is a thing that can never be.—Thou hast spoken truly, rejoined the Caliph; but I will acquaint thee with the cause. Know that I read in the same school with him, under a master, and I was his monitor: and after that, prosperity was his lot, and he became a Sultan, while God made me to be a fisherman; yet I have never sent to request anything of him but he hath performed my wish; and if I sent to him every day to request a thousand things of him, he would do what I asked. When Nouredin, therefore, heard his words, he said to him, Write, that I may see. And he took an ink-case and a pen, and wrote (after' the phrase, In the name of God, the Compassionate, the Merciful)—To proceed.—This letter is from Haroun Alrashid the son of El Mahdi, to his highness Mohammed the son of Suleiman Zeini, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Nouredin the son of Fadladdin the son of Khacan the Vizier, and on his arrival in thy presence thou shalt divest thyself of the regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee.—He then gave the letter to Nouredin, who took it and kissed it and put it in his turban, and immediately set forth on his journey.

The sheikh Ibrahim now looked towards the Caliph in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems, and received three pieces of gold, and desirest to take the slave also. But when the Caliph heard these words, he cried out at him, and made a sign to Mesrour, who immediately discovered himself, and rushed in upon him. Giafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Caliph, who took off and gave to him that with which he was then clad, and put on this suit. The sheikh Ibrahim was sitting on a chair; the Caliph paused to see the result; and the sheikh was astounded, and began to bite the ends of his fingers through his confusion; saying, Am I asleep or awake? The Caliph then looked at him, and said, O sheikh Ibrahim, what is this predicament in which thou art placed?



And upon this, the sheikh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness; and the Caliph pardoned him: after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultan of Balsora, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noureddin, he continued his journey until he entered Balsora, and went up to the palace of the Sultan, when he uttered a loud cry, whereupon the Sultan desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. And as soon as the Sultan saw the superscription in the handwriting of the Prince of the Faithful, he rose upon his feet, and, having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful. He then summoned before him the four Cadies, and the Emirs, and was about to divest himself of the regal office: but lo, the Vizier Mowein the son of Saouy was before him, and the Sultan gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put it into his mouth, and chewed it, and threw it down. The Sultan, enraged, cried, Wo to thee; what hath induced thee to act thus?—He answered, This man hath had no interview with the Caliph nor with his Vizier; but is a young wretch, an artful devil, who, having met with a paper containing the hand-writing of the Caliph, hath counterfeited it, and written what he desired: wherefore then shouldst thou abdicate the sovereignty, when the Caliph hath not sent to thee an envoy with a royal autographical mandate; for if this affair were true, he had sent with him a chamberlain or Vizier; but he came alone.—What then is to be done? said the Sultan. The Vizier answered, Send away this young man with me, and I will take charge of him, and despatch him in company with a Chamberlain to the city of Bagdad; and if his words be true, he will bring us a royal autographical mandate and diploma of investiture; and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon my offender.

When the Sultan heard what the Vizier said, it pleased him: and the Vizier took him away and cried out to the pages, who threw down Noureddin, and beat him until he became insensible. He then ordered to put a chain upon his feet, and called to the jailor; and when he came, he kissed the ground before him. This jailor was named Kuteit, and the Vizier said to him, O Kuteit, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day. The jailor replied, I hear and obey:—and he put Noureddin into the prison, and locked the door upon him; but after having done this, he gave orders to sweep a stone seat within the door, and furnished it with a prayer-carpet and a pillow, and seated Noureddin upon it, and loosed his chain, and treated him with kindness. The Vizier every day sent to him, commanding him to beat him; and the jailor pretended that he tortured him, while on the contrary, he treated him with benignity.

Thus he continued to do for forty days: and on the forty-first day, there came a present from the Caliph, and when the Sultan saw it it pleased him, and he conferred with the Vizier upon the subject: but one said, Perhaps this present was designed for the new Sultan. Upon this, the Vizier Mowein, the son of Saouy, remarked, It were proper to have slain him on his arrival: and the Sultan exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head. The Vizier replied, I hear and obey:—and arose, saying, I desire to proclaim throughout the city, He who wisheth to witness the decapitation of Noureddin Ali the son of Fadladdin the son of Khacan, let him come to the palace:—so that all the people may come to behold it, and I may gratify my heart and mortify my enviers. The Sultan said, Do what thou wilt. So the Vizier descended, full of joy and hap-

piness, and went to the Judge, and ordered him to make this proclamation: and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops; and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence. The Vizier then went forth, attended by ten mamlouks, to the prison; and Kuteit the jailor said to him, What dost thou desire, O our Lord the Vizier? — Bring forth to me, said the Vizier, this young wretch. The jailor replied, He is in a most miserable state from the excessive beating which I have inflicted upon him. And he entered, and found him reciting some verses. And the jailor pulled off from him his clean clothes, and, having clad him in two dirty garments, brought him out to the Vizier. Noureddin then looked at him, and saw that he was his enemy who had incessantly desired his destruction; and when he beheld him, he wept, and said to him, Art thou secure from misfortune? O Vizier, know that God (whose perfection be extolled, and whose name be exalted!) is the doer of whatsoever He willeth. — O Ali, replied the Vizier, wouldst thou frighten me by these words? I am now going to strike off thy head, in spite of the people of Balsora; and I will pay no regard to thy counsel.

The Vizier then ordered his pages to convey him on the back of a mule; whereupon they said to him (being distressed to obey), Suffer us to stone him, and cut him in pieces, though our lives should be sacrificed in consequence. But he replied, Never do it. So they proceeded to proclaim before Noureddin, This is the smallest recompense of him who forgoeth a letter from the Caliph to the Sultan. And they continued to parade him throughout Balsora, until they stationed him beneath the window of the palace, and in the place of blood, when the executioner approached him, and said to him, I am a slave under command; and if thou hast any want, acquaint me with it, that I may perform it for thee; for there remaineth not of thy life any more than the period until the Sultan shall put forth his face from the window. And the people were excited to tears for him; and the executioner took some water to hand it to him: but the Vizier arose from his place, and struck the bottle of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head; whereupon he bound Noureddin's eyes. The people, however, called out against the Vizier, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state, lo, a dust arose, and filled the sky and the open tracts, and when the Sultan beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Vizier said, After thou shalt first have beheaded this man. But the Sultan replied, Wait thou until we see what is the news.

Now this dust was the dust of Giafar, the Vizier of the Caliph, and of his attendants: and the cause of their coming was this. The Caliph had passed thirty days without remembering the affair of Ali the son of Fadladdin, the son of Khacan, and no one mentioned it to him, until he came one night to the private apartment of Enis Eljelis, and heard her lamenting, as she recited, with a soft voice, the saying of the poet: —

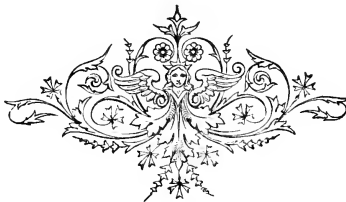
Thine image [is before me] whether distant or near, and my tongue never ceaseth to mention thee.

Her lamentation increased, and lo, the Caliph opened the door, and entered the chamber, and saw her weeping. On beholding the Caliph, she fell at his feet. The Caliph said to her, Who art thou? She answered, I am the present given to thee by Ali the son of Fadladdin the son of Khacan; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Caliph summoned Giafar the Barmecide, and said to him, For thirty days I have heard no news of Ali the son of Fadladdin the son of Khacan, and I imagine

nothing less than that the Sultan hath killed him: but, by my head! by the tombs of my ancestors! if any evil event have happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to Balsora, and bring me an account of the conduct of the King Mohammed the son of Suleiman Zeini to Ali the son of Fadladdin the son of Khacan.

So Giafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Nouredin; and when he heard their words, he hastened to go up to the Sultan, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to Nouredin Ali, the Caliph would destroy him who was the cause of it. He then arrested the Sultan, and the Vizier Mowein the son of Saouy, and gave orders to liberate Nouredin Ali, and enthroned him as Sultan in the place of the Sultan Mohammed the son of Suleiman Zeini; after which he remained at Balsora three days, the usual period of entertainment; and on the morning of the fourth day, Nouredin Ali said to Giafar, I have a longing desire to see the Prince of the Faithful. So Giafar said to the King Mohammed the Son of Suleiman, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Bagdad. He replied, I hear and obey:—and they performed the morning-prayers, and mounted all together, with the Vizier Mowein the son of Saouy, who now repented of what he had done. As to Nouredin Ali, he rode by the side of Giafar: and they continued their journey until they arrived at Bagdad, the Abode of Peace.

They then presented themselves before the Caliph, and related to him the case of Nouredin; whereupon the Caliph addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached Mowein the son of Saouy; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Nouredin threw down the sword from his hand, and, looking towards the Caliph, said, O Prince of the Faithful, he hath beguiled me. So the Caliph said, Do thou leave him:—and he said to Mesrour, O Mesrour, advance thou, and strike off his head. Mesrour, therefore, did so: and upon this, the Caliph said to Ali the son of Fadladdin the son of Khacan, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of Balsora, and desire nothing but to have the honour of serving thee.—Most willingly I assent, said the Caliph.—And he summoned the damsel, and when she had come before him, he bestowed favours upon them both; he gave to them one of the palaces of Bagdad, and assigned to them regular allowances, and made Nouredin one of his companions at the table; and he remained with him until death overtook him.



## CHAPTER VII.

Commencing with part of the Twenty-sixth Night, and ending with part of the Forty-fourth.

THE STORY OF GANEM THE SON OF AYOUB, THE DISTRACTED  
SLAVE OF LOVE.

It hath been told me, O happy King, said Sbeberazade, that there was, in ancient times, a certain merchant of Damascus, possessed of wealth, who had a son like the moon at the full, of eloquent tongue, called Ganem the son of Ayoub, the Distracted Slave of Love; and this son had a sister, named Fetnah, on account of her excessive beauty and loveliness. Their father died, leaving them large property, among which were a hundred loads of silk and brocade, and bags of musk: and upon these loads was written, This is intended for Bagdad:—it having been his desire to journey to that city.

So, when God (whose name be extolled!) had taken his soul, and some time had elapsed, his son took these loads, and journeyed with them to Bagdad.—This was in the time of Haroun Alrashid.—He took leave of his mother and relations and townspeople before his departure, and went forth, placing his dependence upon God (whose name be exalted!), and God decreed him safety, so that he arrived at Bagdad, whither there travelled in his company a party of merchants. He hired for himself a handsome house, and furnished it with carpets and cushions, and suspended curtains in it; and there he deposited those loads, together with the mules and camels, and remained until he had rested himself; and the merchants of Bagdad, and its great men, came and saluted him. He then took a wrapper containing ten pieces of costly stuff, with the prices written upon them, and went forth with them to the market of the merchants, who met him and saluted him, treated him with honour and welcomed him, and seated him at the shop of the sheikh of the market; and he sold the pieces, gaining, for every piece of gold, two. So Ganem rejoiced, and he proceeded to sell the stuffs by little and little; and continued to do so for a whole year.

After this, on the first day of the following year, he came to the same market, but found its gates shut, and, inquiring the cause of this, he was answered, One of the merchants hath died, and all the rest of them have gone to walk in his funeral-procession. Wilt thou then, added his informant, gain a recompense by walking with them?—He replied, Yes:—and he asked respecting the place of the funeral. So they guided him thither; and he performed the ablution, and walked with the other merchants until they arrived at the place of prayer, where they prayed over the dead. The merchants then walked all together before the corpse to the burial-ground, Ganem following them until the procession arrived at the burial-ground outside the city, and they proceeded among the tombs until they came to that in which the corpse was to be deposited. They found that the family of the deceased had pitched a tent over the tomb, and placed there the candles and lamps; and they buried the dead, and the readers sat reciting the Koran at the tomb. The merchants sat with them; and so also did Ganem the son of Ayoub: but he was overcome by bashfulness, saying within himself, I cannot quit them until I have departed with them. They sat listening to the recitation of the Koran until the period of nightfall, when

the servants placed before them the supper and sweetmeats, and they ate till they were satisfied, and washed their hands, and resumed their seats.

The heart of Ganem was now troubled with reflections upon his merchandise, and he was fearful of the thieves, and said within himself, I am a stranger, and suspected of possessing wealth, and if I pass the night far away from my abode, the thieves will steal the money and the loads. So, fearing for his property, he arose and went forth from among the company, asking their leave to depart on account of some business that he had to transact, and followed the beaten track until he came to the gate of the city; but it was then midnight, and he found the gate of the city shut, and saw no one coming or going, and heard not a sound save the barking of the dogs, and the howling of the wolves: whereupon he exclaimed, There is no strength nor power but in God! I was in fear for my property, and came hither on account of it, and have found the gate shut, and now I have become in fear for my life!—He then returned to seek for himself a place in which to sleep until the morning; and, finding a private burial-place enclosed by four walls, with a palm-tree within it, and a gate-way of hard stone open, he entered it, and desired to sleep: but sleep came not to him.

Tremor and gloom overcame him, thus lying among the tombs, and he rose upon his feet, and opening the door, looked out, and beheld a light gleaming in the distance in the direction of the city-gate. He advanced a few steps, and saw the light approaching in the way which led to the burial-place in which he was taking refuge; whereupon Ganem feared for himself, and hastily closed the door, and climbed up into the palm-tree, and concealed himself in the midst of its branches. The light continued to approach the tomb by little and little until it came very near; and as he looked attentively at it, he perceived three black slaves, two of whom were bearing a chest, the other having in his hand an adze and a lantern; and as they drew near, one of the two slaves who were bearing the chest said, What aileth thee, O Sawab?—to which the other of the two replied, What aileth thee, O Cafour? The former rejoined, Were we not here at the hour of nightfall, and did we not leave the door open?—Yes, answered the other: what thou sayest is true. See then, resumed the first speaker, It is shut and barred.—Upon this, the third, who was carrying the adze and light, and whose name was Bakheet, said, How small is your sense? Know ye not that the owners of the gardens go forth from Bagdad and repair hither, and evening overtaking them, enter this place, and shut the door upon themselves, through fear, lest the blacks like ourselves should take them and eat them?—Thou hast spoken truth, they answered; but there is none among us of less sense than thyself. — Verily, he replied, ye will not believe me until we enter the burial-place and find some one in it: and I imagine that, if any one be in it, and have seen the light, he hath betaken himself to the top of the palm-tree.

When Ganem heard these words of the slave, he said within himself, How cunning is this slave! May Allah disgrace the blacks for their malice and villany! There is no strength nor power but in God, the High, the Great! What will deliver me from this difficulty?—The two men who were bearing the chest then said to him who had the adze, Climb over the wall, and open to us the door, O Bakheet; for we are fatigued with carrying the chest upon our necks; and if thou open to us the door, we will give thee one of the persons whom we take, and we will fry him for thee excellently, so that not a drop of his fat shall be lost. But he replied, I am afraid of a thing which my little sense hath suggested to me: let us throw over the chest behind the door; for it is our deposit. They said to him, if we throw it, it will break.—I am afraid, he rejoined, that there may be, within the tomb, robbers who slay men and steal their property; for when evening overtaketh them they enter these places to divide what they have taken.—O thou of little sense, exclaimed the two others; can they enter here?—They then put down the chest, and climbed up the wall, and descended, and opened the door, while the third slave, Bakheet, stood waiting for them with the light, and a basket containing some plaster; after which they

seated themselves, having closed the door; and one of them said, O my brother, we are tired with walking and taking up and putting down, and opening the door and shutting it, and it is now midnight, and we have not strength remaining to open the tomb and to bury the chest; wherefore we will sit here three hours to rest ourselves, and then arise and accomplish our business; but each of us shall in the mean time tell his story, and relate all that hath happened from beginning to end. So the first, who carried the light, told his story; but it was of a nature unfit to be here repeated; after which, another of the slaves thus began:

#### THE STORY OF THE SLAVE CAFOUR.

Know, O my brothers, that I was, at the commencement of my career, a boy of eight years, and I used to tell one lie to the slave-merchants every year, so that they fell out with each other in consequence, and the slave-merchant my master, becoming impatient of me, committed me to the broker, desiring him to cry, Who will buy this slave with his fault? He was therefore asked, What is his fault?—and answered, He telleth one lie every year. And a merchant approached the broker, and said to him, How much have they bidden for this slave with his fault? He answered, They have bidden six hundred pieces of silver.—Then thou shalt have twenty for thyself, replied the merchant. So the broker introduced him to the slave-merchant, who received from him the money, and the broker conveyed me to the dwelling of the merchant, and took his brokerage.

The merchant clad me in a dress suitable to my condition, and I continued with him for the remainder of the year, until the new year commenced with prosperity. It was a blessed year, plenteous in the produce of the earth, and the merchants began to give entertainments, every day one taking his turn to do so, until it was my master's turn to give an entertainment in a garden within the city. So he went, and the other merchants also, and he took for them what they required of food and other provisions, and they sat eating and drinking and carousing till noon, when my master wanted something from the house, and said, O slave, mount the mule, and go to the house, and bring from thy mistress such a thing, and return quickly.

I obeyed, therefore, and went to the house: but when I approached it, I shrieked out, and shed tears; whereupon the people of the quarter assembled together, old and young; and my master's wife and daughters, hearing my cry, opened the door, and asked me what was the matter. I answered them, My master was sitting beneath an old wall, he and his friends, and it fell upon them; and when I beheld what happened to them, I mounted the mule and came in haste to inform you. And when his children and wife heard these words, they shrieked, and tore their clothes, and slapped their faces, and the neighbours came to them. Then my master's wife overturned the furniture of the house, one thing upon another, and pulled down its shelves, and broke its shutters and its windows, and smeared its walls with mud and indigo, and said to me, Wo to thee, O Cafour! Come hither and help me, and demolish these cupboards, and smash these vessels and this China-ware.—So I went to her, and destroyed with her the shelves of the house and all that was upon them, and its cupboards and what they contained, and went about over the terraces and through every place until I had laid waste the whole, crying all the while, Oh my master! My mistress then went forth, with her face uncovered, and only with her head-veil, and the girls and boys went with her, saying to me, O Cafour, walk on before us, and show us the place where thy master lieth dead beneath the wall, that we may take him forth from under the ruins, and carry him in a bier, and bring him to the house, and convey his corpse in a handsome manner to the burial. So I walked before them, crying, Oh my master!—and they followed me with their faces and heads uncovered, crying Oh our misfortune! Oh our calamity!—and there was none among the men, nor among the women, nor among the children, nor a maiden,

nor an old woman (in the quarter), who did not accompany us: and all of them slapped themselves in the excess of their lamentation. Thus I went with them through the city; and the people asking the news, they informed them of that which they had heard from me; and the people exclaimed, There is no strength nor power but in God, the High, the Great! We will go to the Judge, and acquaint him.— And when they arrived before the Judge, they informed him; and he mounted, and took with him labourers with axes and baskets, and they followed my footsteps, accompanied by a crowd of people.

I preceded them, weeping and crying out, and throwing dust upon my head, and slapping my face! and when I came to the party in the garden, and my master beheld me, I slapped my face, and exclaimed, Oh my mistress? who will have pity upon me after my mistress? Would that I had been her sacrifice!— When my master, therefore, saw me, he was confounded, his countenance became pale, and he said, What aileth thee, O Cafour, and what is this predicament, and what is the news? I answered him, When thou sentest me to the house to bring thee what thou wantedst, I went thither and entered the house, and found that the wall of the saloon had fallen, and that the whole saloon had tumbled down upon my mistress and her children.— And did not thy mistress, said he, escape? I answered, No: not one of them escaped; and the first of them that died was my mistress the elder.— But did my youngest daughter escape? he asked. I answered, No.— And what, said he, hath become of the mule that I ride: is she safe?— No, O my master, I answered: for the walls of the house and the walls of the stable tumbled down upon all that was in the house; even upon the sheep and the geese, and the hens, and all of them became a mass of flesh beneath the ruins; not one of them escaped. He then said to me, And thy master the elder, I answered, No; not one escaped; and now there remain neither house nor inhabitants, nor any trace of them; and as to the sheep and the geese and the hens, the cats and dogs have now eaten them.— And when my master heard my words, the light became darkness before his face, and he was no longer master of his senses nor of his reason, and was unable to stand upon his feet: he was paralysed, and the strength of his back failed him, and he rent his clothes, and plucked his beard and slapped his face, and threw his turban from his head, and ceased not to slap his face until the blood flowed from it; and he began to cry, Ah! Oh my children! Ah! Oh my wife! Ah! Oh my misfortune! Unto whom hath happened the like of that which hath happened to me!— The merchants, also, his companions, joined with him in cries and lamentations, and were moved with pity for his case, and rent their clothes: and my master went forth from the garden, beating himself for the calamity that had (as he supposed) befallen him, and redoubled the blows upon his face, seeming as though he were drunk.

And as the party thus went out from the gate of the garden, they beheld a great dust, and heard tumultuous cries, and looking in that direction, saw the crowd approaching them. This crowd was the Judge and his attendants, and a concourse of people who had come to gratify their curiosity, with the merchant's family behind them; shrieking and crying with violent lamentation and excessive grief; and the first who accosted my master were his wife and children. On beholding these, he was confounded, and laughed, and said to them, How are ye: and what hath happened to you in the house, and what hath befallen you? And when they saw him, they exclaimed, Praise be to God for thy safety! And they threw themselves upon him, and his children clung to him, crying out, Oh our father! Praise be to God for thy safety, O our father!— and his wife said to him, Praise be to God who hath shown us thy face in safety!— and she was stupified, and her reason fled from her at that which she beheld. She then said to him, How didst thou escape with thy friends?— And how, said he, were ye in the house?— We were all well, they answered, in prosperity and health, and no evil hath befallen our house, save that thy slave Cafour came to us with his head uncovered and his clothes rent, crying out, Oh my master! Oh my master!— and we said to him, What is the matter, O Cafour?

and he answered, My master was sitting under a wall in the garden, and it fell upon him, and he died. — By Allah, replied my master, he came to me just now crying, Oh my mistress! Oh the children of my mistress! — and said, My mistress and her children are all dead!

He then looked aside, and seeing me with my turban falling from my head, while I still cried out and wept violently, and threw dust upon my head, he called out to me: so I approached him, and he said to me, Wo to thee! O malevolent slave! O misbegotten wretch! O thou of accursed race! What events hast thou brought about! But, by Allah, I will strip off thy skin from thy flesh, and cut thy flesh from thy bones! — By Allah, replied I, thou canst not do to me anything; for thou boughtest me with my fault, on this condition; the witnesses testifying that thou boughtest me with my fault, thou knowing it; and it was, that I was accustomed to tell one lie every year: and this is but half a lie, and when the year is complete, I will tell the other half of it: so it will be an entire lie. But upon this, he cried out at me, O most accursed of slaves! is this but half a lie? Nay, it is an exceeding calamity! Depart from me; for thou art free.<sup>1</sup> — By Allah, I replied, if thou liberate me, I will not liberate thee until the year be complete, and I tell the remaining half of the lie; and when I have completed it, then take me to the market, and sell me as thou boughtest me, with my fault; and liberate me not; for I have no trade by means of which to procure my subsistence; this is a legal proposition that I have stated to thee, laid down by the lawyers in the chapter of emancipation. — While we were thus talking, the crowd approached, with the people of the quarter, women and men, come to mourn, and the Judge with his attendants; and my master and the other merchants went to the Judge, and acquainted him with the case, and that this was but half a lie; and when the people who were present heard this, they were astonished at this lie, and struck with the utmost wonder: and they cursed and reviled me while I stood laughing, and saying, How can my master kill me when he bought me with this fault?

So when my master went to the house, he found it in a state of ruin (and it was I who destroyed the greater part, and broke in it things worth a large sum of money); and his wife said to him, It was Cafour who broke the vessels and the China-ware. Upon this, his rage increased, and he exclaimed, By Allah, in my life I have never seen such a misbegotten wretch as this slave; yet he calleth it half a lie. What then would have been the result had it been a whole lie? In that case he had destroyed a city, or two cities! — Then, in the excess of his rage, he went to the Judge, who inflicted upon me a severe beating, so that I became insensible, and swooned away; after which my master contrived means of obtaining for me a high a price, and I ceased not to excite disturbances in the places into which I was sold, and was transferred from emir to emir, and from grandee to grandee, by sale and purchase, until I entered the palace of the Prince of the Faithful, and now my spirit is broken, and my strength hath failed.

#### CONTINUATION OF THE STORY OF GANEM THE SON OF AYOUB, THE DISTRACTED SLAVE OF LOVE.

WHEN the other slaves had heard his story, they laughed at it, and said to him, Verily thou art a villain, the son of a villain: thou hast told an abominable lie. The first and second then said to the third slave, Relate to us thy story. — O sons of my uncle, he replied, All that hath just been related is nonsense: but my story is long, and this is not a time to tell it: for the morning, O sons of my uncle, is near, and perhaps it may overtake us with this chest still before us, and we shall be dis-

<sup>1</sup>The manumission of a slave, without giving him the means of providing for himself, is considered by Mahometans as a punishment.



graced among the public, and our lives be lost: haste then to work, and when we have finished, and returned home, I will relate to you my story. So they put down the light, and dug a trench of the size of the chest between four tombs; Cafour digging, and Sawab removing the earth in baskets, until they had dug to the depth of half a fathom, when they put the chest into the trench, and replaced the earth over it, and went forth from the enclosure, and, having closed the gate, disappeared from before the eyes of Ganem the son of Ayoub.

When, therefore, they had left the place vacant unto Ganem, and he knew that he was alone, his mind became busied respecting the contents of the chest, and he said within himself, What can this chest contain? He waited until daybreak gleamed and shone forth, and then descended from the palm-tree, and removed the earth with his hands until he had uncovered the chest and disengaged it, when he took a stone and struck with it the lock, and broke it; and lifting up the cover, he looked in, and beheld a damsel asleep, stupified with bhang, but still breathing; she was of a beautiful and lovely person, and decked with ornaments of gold and necklaces of jewels worth a kingdom, and of a value that no money would equal. When Ganem the son of Ayoub beheld her, he knew that she had been the object of a plot, and being convinced of this, he pulled her up until he had lifted her out of the chest, and laid her upon her back; and as soon as she scented the breeze, and the air entered her nostrils, and her mouth and throat, she sneezed, and then was choked, and coughed, whereupon there fell from her throat a round piece of bhang, of such potency that if an elephant smelt it he would sleep from one night to another. She then opened her eyes, and, looking around, said, with an eloquent voice, Wo to thee O wind! thou neither satisfiest the thirsty, nor cheereth by thy presence the satisfied with drink! Where is Zahr el Bostan?—But no one answered her. Then looking aside, she exclaimed, Where are my slaves! are ye awake? speak.—But no one answered her. And she looked round about her, and exclaimed, Alas for me, that I am transported to the tombs! O Thou who knowest the secrets of the breasts and recompenseth on the day of resurrection! who hath brought me from among the curtains and the veils, and placed me amid four tombs?

While she was saying all this, Ganem stood still; but he now said to her, O my mistress, there are neither veils nor palaces nor tombs for thee here: this is none other than thy slave Ganem the son of Ayoub, whom the King, who is omniscient with respect to hidden things, hath impelled hither that he may deliver thee from these troubles, and that the utmost of thy desires may be accomplished unto thee. And he was silent; and when she became convinced of the truth of the case, she exclaimed, I testify that there is no deity but God, and I testify that Mahomet is God's Apostle! Then looking towards Ganem, with her hands placed upon her breast, she said to him with a sweet voice, O auspicious youth! who brought me unto this place? For now I have recovered my senses.—O my mistress, he answered, three eunuchs came bearing this chest:—and he related to her all that had happened, and how the evening had overtaken him, so that he became the means of her preservation, and that otherwise she had died of suffocation; and he inquired of her respecting her history. O youth, she replied, praise be to God who hath cast me into the hands of one like thee! Rise therefore now, and put me into the chest, and go forth to the road, and as soon as thou shalt find any one who lets out asses or other beasts, or a muleteer, hire him to transport this chest, and convey me to thy house; and when I am in thy abode it will be well, and I will relate to thee my story, and acquaint thee with my tale, and good fortune will accrue to thee through my means.—So Ganem rejoiced, and he went forth into the desert tract.

The day had begun to gleam, the sun rose in splendour, and the people came walking forth; and Ganem hired a man with a mule, and brought him to the burial-place. He then lifted the chest, after he had put the damsel into it, and, with his heart smitten by love for her, proceeded with her, full of joy, for she was a damsel worth ten thousand pieces of gold, and was decked with ornaments and apparel of

enormous value. Scarcely had he found himself at his house when he put down the chest, and opened it, and took forth from it the damsel, who looked, and saw that the place was a handsome dwelling furnished with variegated carpets, and she observed the gay colours and various embellishments, and beheld stuffs packed up, and loads of goods, and other property: so she knew that he was a great merchant, and a man of wealth. She then uncovered her face, and looked at him, and observed him to be a handsome young man, and loved him; and she said to him, Bring us something to eat. He answered her, On the head and the eye be thy commands:—and went to the market, and bought a roasted lamb, and a dish of sweetmeats, and procured some dried fruits, and candles, and wine, and the requisite apparatus for perfumes. Then returning to the house, he took in the things, and when the damsel saw him, she laughed, and kissed him, and embraced him, and began to caress him, so that the love which he felt increased, and took entire possession of his heart. They then ate and drank until the approach of night, and their love was mutual; for they were both of the same age, and both equal in comeliness; and when the night approached, the Distracted Slave of Love, Ganem the son of Ayoub, arose and lighted the candles and lamps, and the chamber glistened; he then brought forth the wine-service, and prepared the table, and sat down with her; he filling and handing to her, and she filling and handing to him, while they both toyed and laughed and recited verses: their gaiety increased, and they were engrossed by mutual love.—Extolled be the perfection of the Uniter of Hearts!—Thus they continued until it was near morning, when sleep overcame them, and each of them slept apart from the other till morning came.

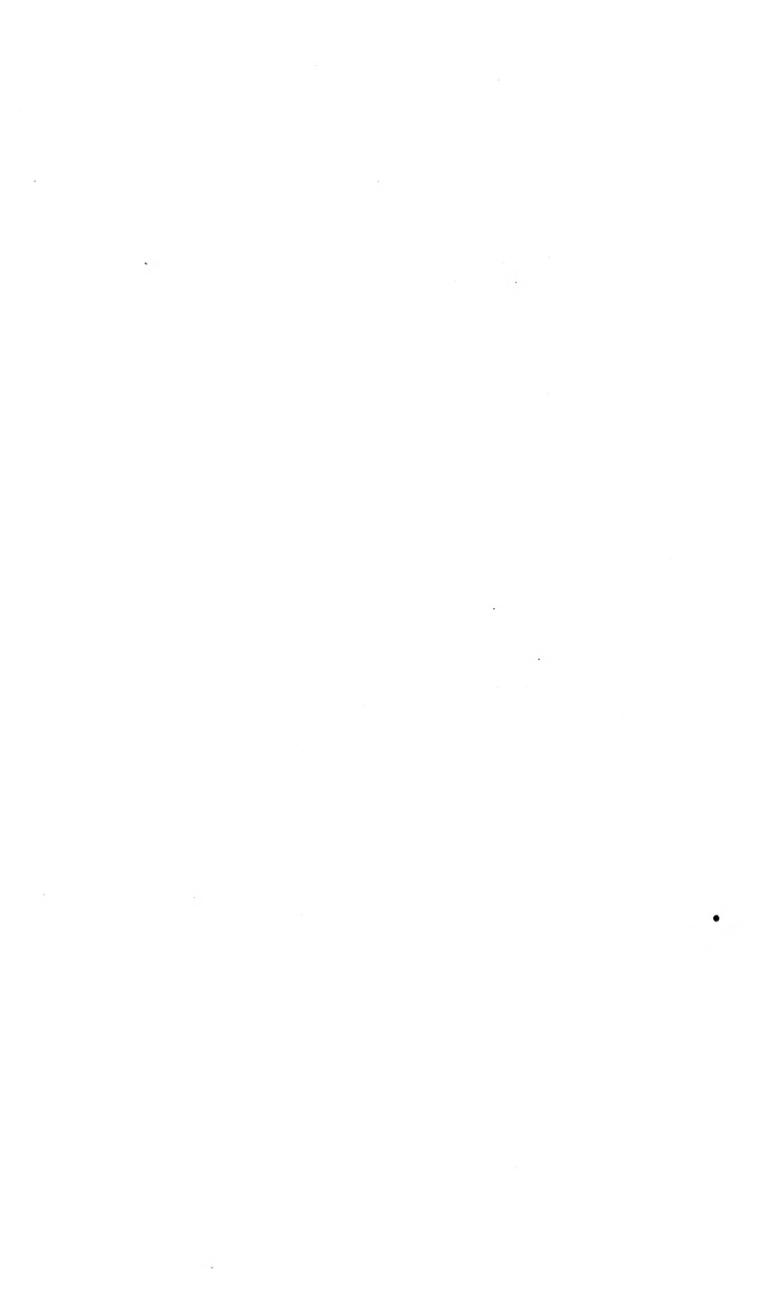
Ganem the son of Ayoub then arose, and went forth to the market, and bought what was requisite of vegetables and meat and wine and other provisions, and brought them to the house: and he again sat with her to eat, and they ate until they were satisfied; after which he brought the wine, and they drank and toyed together till their cheeks reddened and their eyes became more intensely black; and Ganem said, O my mistress have compassion on the captive of thy love, and him whom thine eyes have slain! I had remained sound of heart but for thee!—Then he wept a while; and she replied, O my master, and light of mine eye, by Allah, I love thee, and confide in thee; but I know that thou canst not be united to me.—And what hindereth? said he. She answered, I will this night relate to thee my story, that thou mayest accept my excuse. But they continued thus a whole month, and after this, one night, when Ganem was complaining to her of his passion, she said to him, I will now explain to thee my case, that thou mayest know my dignity, and my secret be revealed to thee, and my excuse become manifest to thee. He replied, Well. And she took hold of a band which confined a part of her dress, and said to him, O my master, read what is on this border. So he took the border in his hand, and looked at it, and found worked upon it in gold, I am thine, and thou art mine, O descendant of the Prophet's uncle.<sup>1</sup> And when he had read this, he let fall his hand, and said to her, Reveal to me thy history. She answered, Well:—and thus began.

Know that I am a favourite slave of the Prince of the Faithful, and my name is Alcolomb. The Prince of the Faithful, after he had reared me in his palace, and I had grown up, observed my qualities, and the beauty and loveliness with which my Lord had endowed me, and loved me excessively: he took me and lodged me in a private apartment, and appointed me ten female slaves to serve me, and then gave me those ornaments which thou seest with me. After this, the Caliph went forth one day on a journey to one of the surrounding provinces, and the lady Zobeide came to one of the female slaves who were in my service, and said, When thy mistress Alcolomb sleepeth, put this piece of bhang into her nose and her drink, and thou shalt receive from me a sum of money that will satisfy thee. The slave replied,

<sup>1</sup> This is meant to indicate Haroun Alrashid.



Alcolomb Drugged for Burial. (Page 200.)



Most willingly:—and she received the bhang from her, rejoicing on account of the money, and because she had been originally Zobeide's slave: and she insinuated the bhang into me, whereupon I fell upon the floor with my head bent down to my feet, and seemed to be in another world; and when she could devise no other stratagem, she put me into that chest, and privily summoned the black slaves, and, after having given presents to them and to the door-keepers, sent me with the black slaves on the night when thou wast reposing at the top of the palm-tree: and they did with me as thou sawest, and my deliverance was effected through thy means: then thou broughtest me unto this place, where thou hast treated me with the utmost kindness. This is my story: and I know not what hath happened to the Caliph during my absence. Know, therefore, my dignity; and divulge not my case.

When Ganem the son of Ayoub heard these words of Alcolomb, and discovered that she was the favourite of the Caliph, he drew back, in his awe for the Caliph, and sat alone at one side of the chamber, blaming himself, and reflecting upon his situation, perplexed by love of her to whom he could not be united; and he wept from the violence of his desire, and the fierceness of his passion and distraction, and began to complain of fortune and its injustice.—Extolled be the perfection of Him who causeth the hearts of the generous to be troubled with love, and endueth not the mean with so much of it as equalleth the weight of a grain!—And upon this Alcolomb rose to him and embraced him, and kissed him, and, her heart being entirely captivated by his love, she revealed what she had hidden of the extent of her passion, and encircled his neck with her arms, and kissed him again, but he withdrew from her embrace, in his fear for the Caliph. They then conversed a while, drowned in the sea of mutual love, and so remained until day, when Ganem arose, and went forth to the market as usual, and procured what was requisite, and, returning to the house, found Alcolomb weeping; but as soon as she beheld him, she ceased from her tears, and smiled, and said to him, Thou hast made me desolate by thine absence, O beloved of my heart. By Allah, this hour during which thou hast been away from me hath appeared as a year; for I cannot endure thy separation; and see, I have thus shown thee my state, through the violence of my passion. Arise therefore now, and mind not what hath happened, but take me as thy wife.—But he replied, I seek refuge with Allah! This is a thing that cannot be. How should the dog sit in the place of the lion? What belongeth to my lord is forbidden me to approach.—He then tore himself from her, and sat apart; and she increased in love through his refusal.—In this manner they passed three long months; and whenever she made any advances to him he withdrew from her, and said, Whatever belongeth to the master is forbidden to the slave.—Such was the case of the Distracted Slave of Love, Ganem the son of Ayoub.

Meanwhile, Zobeide, during the absence of the Caliph, having acted thus with Alcolomb, became perplexed, saying within herself, What shall I say to the Caliph when he cometh and inquireth respecting her; and what shall be my answer to him? She then called for an old woman who resided with her, and acquainted her with her secret, and said to her, What shall I do, now that Alcolomb is no more? The old woman answered, when she understood the affair, Know, O my mistress, that the return of the Caliph is near; but I will send to a carpenter, and desire him to make a wooden image of a corpse, and they shall dig for it a grave, and thou shalt light candles and lamps around it, and command every one who is in the palace to wear black, and order thy female slaves and eunuchs, as soon as they know of the Caliph's return from his journey, to raise lamentations in the vestibules, and when he enters and asks the news, they shall answer him, Alcolomb is dead; and may God abundantly compensate thee for the loss of her!—and from the esteem with which she was regarded by our mistress, she hath buried her in her own palace. So when he heareth this, he will weep, and the event will distress him. Then he will cause the readers to sit up by night at her tomb to perform recitations of the Koran; and if he say within himself, Surely the daughter of my uncle, through her jealousy hath

been led to destroy Alcolomb,—or the distraction of love overpower him, and he give orders to take her forth from the tomb, fear not from that; for if they dig down to the image in the form of a human being, and take it forth shrouded in costly grave-clothes, and the Caliph desire to remove the grave-clothes from it, to behold her, do thou prevent him, and the fear of the world to come will withhold him; and do thou say to him, To behold her corpse uncovered is unlawful. Then he will believe her death, and will return her image to its place, and thank thee for thy conduct, and thou shalt escape, please God, from this difficulty.—When the lady Zobeide, therefore, heard what she said, she approved of it, and bestowed upon her a dress of honour, and commanded her to do this, having given her a sum of money. So the old woman set about the business immediately, and ordered the carpenter to make for her an image as above described, and when it was finished, she brought it to the lady Zobeide, and she shrouded it, and lighted the candles and lamps, and spread the carpets around the tomb, and clad herself in black, ordering the female slaves to do the same; and the news was spread through the palace that Alcolomb had died.

Some time after this, the Caliph returned from his journey, and went up to his palace; but his mind was occupied only with Alcolomb; and seeing the pages and eunuchs and female slaves all clad in black, his heart was agitated: and when he entered the palace of the lady Zobeide, and beheld her also clad in black, he inquired the reason of it, and they informed him of the death of Alcolomb. Upon hearing this, he fell down in a swoon; and when he recovered, he asked where was her tomb; and the lady Zobeide answered, Know, O Prince of the Faithful, that, on account of the esteem in which she was held by me, I buried her in my palace. So the Caliph, entering the palace in his travelling dress, proceeded to visit the tomb of Alcolomb, and found the carpets spread, and the candles and lamps lighted; and when he beheld this, he thanked her for what she had done. But afterwards he became perplexed, and wavered for some time between belief and disbelief, until suspicion overcame him, and he gave orders to open the tomb and to take her out; when, however, he saw the grave-clothes, and was about to remove them that he might behold her, he feared God (whose name be exalted!) and the old woman said, Restore her to her place. Then immediately the Caliph commanded to bring the professors of religion and law, and the readers, and they performed recitations of the whole of the Koran at her tomb, while he sat by the side of it weeping until he became insensible.

He continued to frequent the tomb for the space of a month: after which it happened that he entered the Harem, after the Emirs and Viziers had dispersed from before him to their houses, and he slept awhile, and a female slave sat at his head, and another at his feet; and after sleep had overcome him he awoke, and opened his eyes, and heard the damsel who was at his head say to her at his feet, Wo to thee, O Keizuran!—Wherefore, O Kadib? said the other.—Our lord, rejoined the first, is ignorant of what hath happened; so he sitteth up by night at a tomb in which there is nothing but a carved image, the work of a carpenter.—And what then, asked the other damsel, hath befallen Alcolomb? Her companion answered, Know that our mistress Zobeide sent some bhang by a female slave, and she stupified her with it, and when the bhang had taken effect upon her, she put her in a chest, and sent her away with Sawab and Cafour, commanding them to throw her into the tomb. Upon this, Keizuran said, Wo to thee, O Kadib! Is not the lady Alcolomb dead?—Heaven preserve her youth from death! answered Kadib: I heard the lady Zobeide say that Alcolomb was with a young merchant named Ganem of Damascus, and that she had been with him, including this day, four months; and our lord here weepeth and passeth sleepless nights at a tomb in which there is no corpse.—Thus they conversed together, while the Caliph heard their words: and when they had finished their conversation, and he had become acquainted with the event, that this tomb was a false one, and that Alcolomb had been with Ganem the son of Ayoub for the space of four months, he was violently incensed, and arose, and summoned the Emirs of

his court; whereupon the Vizier Giafar the Barmecide presented himself and kissed the ground before him, and the Caliph said to him, in anger, Descend, O Giafar, with a body of men, and inquire for the house of Ganem the son of Ayoub, and assault it suddenly, and bring him hither with my female slave Alcolomb: and I will assuredly torture him.

Giafar replied, I hear and obey:—and he went forth with his attendants, the Judge also accompanying him, and they proceeded until they arrived at Ganem's house. Ganem had just before gone out and brought a pot of meat, and was about to stretch forth his hand to eat of it with Alcolomb, when she looked out, and found that the house was beset on all sides, and the Vizier and the Judge and the officers of violence and the Mamlouks with drawn swords were surrounding it as the black surrounds the pupil of the eye; and upon this she knew that tidings of her situation had reached the ears of the Caliph her lord, and she made sure of destruction: her countenance became pale, and her beauty changed, and looking towards Ganem, she said to him, O my beloved, save thyself!—How shall I do, said he, and whither shall I flee, when my wealth and means of subsistence are in this house? But she answered, Delay not, lest thou perish, and thy wealth also be lost.—O my mistress, and light of mine eye, rejoined he, how can I contrive to go forth when they are surrounding the house?—Fear not, she answered:—and she pulled off his clothes, and clad him in worn-out, ragged garments, and, taking the pot that had contained the meat, placed it upon his head, and put in it a little bread and a saucer of meat, and said to him, Go forth by the help of this stratagem, and thou hast nothing to fear with respect to me, for I know what I am able to do with the Caliph. When Ganem, therefore, heard the words of Alcolomb, and the advice which she gave him, he went forth through the midst of them, bearing the pot, and Providence protected him, so that he escaped from the snares and injuries which menaced him, by the blessing of his good conscience.

And when the Vizier Giafar arrived at the house, he dismounted from his horse, and entered, and looked at Alcolomb; who had adorned herself, and filled a chest with gold and ornaments and jewels and rarities, such as were light to carry and of great value; and when Giafar came in to her, she rose upon her feet, and kissed the ground before him, saying to him, O my master, the pen hath written what God hath decreed. But Giafar, when he beheld her situation, replied, By Allah, O my mistress, he gave me no order but to arrest Ganem the son of Ayoub. And she said, Know that he hath packed up some bales of merchandise, and gone with them to Damascus, and I know nothing more than this; and I request thee to take care of this chest for me, and to convey it to the palace of the Prince of the Faithful. So Giafar answered, I hear and obey;—and he took the chest, and gave orders that it should be conveyed, together with Alcolomb, to the palace of the Caliph, treating her with honour and respect. This took place after they had plundered the house of Ganem; and they went to the Caliph; and Giafar related to him all that had happened; whereupon the Caliph appointed to Alcolomb a dark chamber, and there lodged her, commissioning an old woman to serve her; for he imagined that Ganem had acted dishonestly towards her.

He then wrote a letter to the Emir Mohammed the son of Suleiman Zeini; who was viceroy of Damascus, containing as follows:—As soon as this letter cometh to thy hands, thou shalt arrest Ganem the son of Ayoub, and send him unto me. So when the mandate was brought to him, he kissed it, and put it upon his head, and caused it to be proclaimed through the market-street, Whosoever desireth to plunder, let him repair to the house of Ganem the son of Ayoub. And they came to the house, and found that the mother of Ganem and his sister had made for them a tomb, and sat by it weeping; and they laid hold upon them, and plundered the house, and the mother and sister knew not the cause: and when they brought them before the Sultan, he inquired of them respecting Ganem the son of Ayoub; and they answered

him, For the space of a year we have obtained no tidings of him.—And they restored them to their place.

In the mean time, Ganem the son of Ayoub, the Distracted Slave of Love, when his wealth had been seized, was perplexed, and began to weep for himself so as to break his heart. He walked on, and ceased not on his way to the close of day, suffering from excessive hunger and fatigue, until he arrived at a village, where he entered a mosque, and seated himself upon a round mat, and he leaned his back against one of the walls of the building, and then threw himself down, under the influence of extreme hunger and weariness. There he remained until morning, his heart palpitating from want of food; vermin attacked his body, his breath became fetid, and he was altogether changed; and the people of that village, coming to perform the morning prayers, found him lying there sick through want of food, yet exhibiting evident traces of former affluence; and when they approached him, they found him cold and hungry. They clad him, therefore, with an old garment having ragged sleeves, and said to him, Whence art thou, O stranger, and what is the cause of thine infirmity? And Ganem opened his eyes, and looked at them, and wept; but he returned them no answer. Then one of them, knowing the violence of his hunger, went and brought him a saucer of honey and two cakes of bread, and he ate, while they sat around him until the sun rose, when they departed to their several occupations. — In this state he remained among them for a month, and his infirmity and disease increased; so the people, commiserating him, consulted together respecting his case, and agreed to transport him to the hospital at Bagdad.

While they were thus conversing, lo, two women, beggars, came in to him, and they were his mother and sister: and when he beheld them, he gave them the bread that was at his head, and they slept by him the next night: but he knew them not. And on the following day, the people of the village came to him, bringing a camel, and said to its owner, Convey this sick person on the camel, and when thou hast arrived at Bagdad, put him down at the door of the hospital; perhaps he may recover his health, and thou wilt receive a recompense. He answered them, I hear and obey. So they brought forth Ganem the son of Ayoub from the mosque, and placed him, with the round mat upon which he was sleeping, on the camel; and his mother and sister came to look at him among the other people; but they knew him not. Then observing him attentively, they said, Verily he resembleth our Ganem! Can he be this sick person or not?—But as to Ganem, he awoke not until he was mounted on the camel, and he began to weep and moan; and the people of the village saw his mother and sister weeping for him, though they did not know him. Then his mother and sister journeyed onwards to Bagdad, while the camel-driver also proceeded without stopping until he had deposited Ganem at the door of the hospital, when he took his camel and returned.

Ganem remained lying there until the morning, and when the people began to pass along the street, they beheld him. He had become so emaciated that his form resembled that of a toothpick, and the people ceased not to gaze at him until the sheikh of the market came and repelled them from him, and said, I will gain Paradise by means of this poor person; for if they take him into the hospital they will kill him in one day. He then ordered his young men to carry him, and they conveyed him to his house, where he spread for him a new bed, and put for him a new cushion, and said to his wife, Serve him faithfully. She replied, On the head:—and she tucked up her sleeves, and, having heated for him some water, washed his hands and feet and body, and clothed him in a vest of one of her female slaves. She then gave him to drink a cup of wine, and sprinkled rose-water upon him; so he recovered his senses: and he remembered his beloved Alcolomb, and his anguish increased.—Thus did it happen to Ganem.

Now as to Alcolomb,—when the Caliph, incensed against her, had lodged her in the dark chamber, she remained there in the same state for eighty days; and it happened that the Caliph passed one day by that place, and heard her reciting verses:



and when she had finished her recitation of them, she exclaimed, O my beloved! O Ganem! How kind art thou, and how chaste is thy disposition! Thou hast acted with kindness unto him who hath injured thee, and hast guarded the honour of him who hath violated thine, and hast protected his harem, and he hath enslaved both thee and thy family; but thou wilt assuredly stand, and the Prince of the Faithful, before a just Judge, and thou wilt obtain justice against him on the day when the Judge shall be God, and the witnesses the angels!—And when the Caliph heard her words, and understood her complaint, he knew that she was injured; and he entered his palace, and sent the eunuch to her, and when she came before him she hung down her head, with weeping eye, and sorrowful heart: and he said to her, O Alcolomb, I see that thou complainest of my oppression, and accusest me of tyranny, and thinkest that I have injured him who hath acted kindly unto me. Who then is he who hath guarded my honour and I have violated his? and who hath protected my harem and I have enslaved his?—She answered him, Ganem the son of Ayoub: for he hath not attempted any dishonest action towards me, by thy beneficence, O Prince of the Faithful!—Upon this the Caliph exclaimed, There is no strength nor power but in God?—and then added, O Alcolomb, desire of me what thou wilt, and I will grant thy wish. So she replied, I desire of thee my beloved, Ganem the son of Ayoub. And when he heard her words, he said, I will cause him to be brought hither, if it be the will of God, in honour.—O Prince of the Faithful, she rejoined, when thou shalt have caused him to be brought, wilt thou present me to him? He answered, When I have had him brought I will present thee to him, the present of a generous man who will not revoke his gift. So she said, O Prince of the Faithful, permit me to search about for him: perhaps God may unite me with him. And he replied, Do as thou wilt.

Upon this she rejoiced, and went forth, taking with her a thousand pieces of gold, and visited the sheikhs, and gave alms for the sake of Ganem; and on the following day she went to the market of the merchants, and gave to the chief of the market some money, saying to him, Bestow it in alms upon the strangers. Then again, in the following week, she went forth, taking with her a thousand pieces of gold, and, entering the market of the goldsmiths and jewellers, summoned the chief of the market, and he came, and she gave him the thousand pieces of gold, and said to him, Bestow it in alms upon the strangers:—whereupon the chief, who was the sheikh of the market before mentioned, looked at her, and said to her, Wilt thou go with me to my house, to look at a young stranger there, and see how elegant he is, and how perfectly charming? For it is probable that he is Ganem the son of Ayoub, the Distracted Slave of Love.—But the chief had no knowledge of him, and imagined that he was a poor person involved in debt, whose wealth had been taken from him, or a lover parted from his beloved. And when she heard his words, her heart beat, and her affections were engrossed by him, and she answered, Send with me some one to conduct me to thy house. So he sent with her a young boy, who conducted her to the house where the stranger was lodged, and she thanked him for doing so; and when she entered the house, and saluted the chief's wife, the latter arose and kissed the ground before her; for she knew her. Then Alcolomb said to her, Where is the sick person who is with you? And she wept, and answered, Here he is, O my mistress; but he is of a respectable family, and exhibiteth traces of former affluence. And Alcolomb looked towards the bed upon which he was lying, and regarding him narrowly, beheld him as though he were Ganem himself; but his condition was changed, and he had become so emaciated that he resembled a toothpick, and the truth of his case was disguised from her, so that she did not discover him to be the person whom she sought: but she was moved with compassion for him, and she wept, and exclaimed, Verily, strangers are objects of pity, though they be Emirs in their own countries! She then ordered for him supplies of wine and medicines, and sat at his head a while, and mounted, and returned to her

palace ; and she continued to go forth to every market for the purpose of searching for Ganem.

Soon after, the chief of the market brought the mother of Ganem, and his sister Fetnah, and went with them to Alcolomb, and said to her, O most charitable lady, there have entered our city this day a woman and a girl of respectable origin, bearing evident traces of former affluence, but they are clad in garments of hair-cloth, and each of them hath a wallet hung to her neck, and their eyes are weeping, and their hearts sorrowful ; so I have brought them unto thee, that thou mayest give them refuge, and preserve them from the disgrace of beggary ; for they are not persons suited to ask alms of the sordid : and, please God, we shall enter Paradise by their means.—By Allah, O my master, she replied, thou hast made me long to behold them ! Where are they ? Order them to come in. So, upon this, Fetnah and her mother came in to Alcolomb, who, when she saw them, and observed that they were both distinguished by beauty, wept for them, and said, By Allah, they are persons of an affluent family, and traces of wealth are conspicuous in their appearance. O my mistress, replied the chief of the market, we love the poor and indigent for the sake of future recompense : and probably the extortioners have oppressed these two persons, and plundered them of their wealth, and ruined their houses. Then these two females wept violently, and, remembering Ganem the son of Ayoub, the Distracted Slave of Love, their wailing increased, and Alcolomb wept with them ; and the mother of Ganem exclaimed, We pray God to unite us with him whom we seek, and he is my son Ganem the son of Ayoub. When Alcolomb, therefore, heard these words, she knew that this woman was the mother of her beloved, and that the other was his sister, and she wept until she fell down in a swoon ; and when she recovered, she approached them, and said to them, Ye have nothing to fear ; for this day is the first of your prosperity, and the last of your adversity ; therefore grieve not. She then ordered the chief of the market to take them to his house, and to let his wife conduct them into the bath, and attire them in handsome clothing, and take care of them, and treat them with the utmost honour ; and she gave him a sum of money.

Then, on the following day, Alcolomb mounted and went again to the house of the chief of the market, and went to visit his wife, who rose to her, and kissed the ground before her, and thanked her for her charity ; and she saw that the wife had conducted the mother of Ganem, and his sister, to the bath, and taken off their former clothes, and that the traces of their original affluence had become more conspicuous in consequence : and she sat a while conversing with them ; after which she asked the wife of the chief of the market respecting the sick person who was with her. She answered, He is in the same state. And Alcolomb said, Arise, and let us look at him and visit him. So they both arose, with Ganem's mother and sister, and went in to him, and seated themselves by him ; and when Ganem the son of Ayoub, the Distracted Slave of Love, heard one of them mention Alcolomb, emaciated as he was in body and limbs, his soul returned to him, and he raised his head from the pillow, and called out, O Alcolomb ! She looked at him, therefore, and knew him, and cried, saying, Yes, O my beloved ! He then said to her, Draw near to me. And she asked him, Art thou Ganem the son of Ayoub, the Distracted Slave of Love ? He answered her, Yes : I am he. And upon this, she fell down in a swoon ; and when his sister and his mother heard their words, they cried out, Oh our joy !—and in like manner fainted. And when they recovered, Alcolomb said to Ganem, Praise be to God who hath united us with thee and with thy mother and sister ! Then approaching him, she related to him all that had happened to her with the Caliph, adding, I said to him, I have declared to thee the truth, O Prince of the Faithful :—and he believed my words, and approved thee ; and he is now desiring to see thee. And she said to him, The Caliph hath given me to thee :—whereupon he was filled with the utmost joy : and Alcolomb said to them all, Quit not this place until I come again.

She then arose immediately, and departed to her palace, and removed thence the

chest that she had brought from Ganem's house, and took forth from it some pieces of gold, which she gave to the chief of the market, saying to him, Take these pieces of gold, and buy for each of them four complete suits of dress of the best kinds of stuff, and twenty handkerchiefs, and whatever else they require. And after this, she conducted them to the bath, and gave orders to wash them, and prepared for them boiled meats, and infusion of galangal, and juice of apples, after they had come forth from the bath and dressed themselves. For three days she remained with them, feeding them with fowls and with boiled meats, and giving them sherbet of renned sugar to drink; and after the three days their spirits returned to them. Then she conducted them again to the bath, and they came forth, and she changed their clothes, and, leaving them in the house of the chief of the market, went to the Caliph, and kissed the ground before him, and related to him the story, telling him that her master, Ganem the son of Ayoub, the Distracted Slave of Love, had come, and his mother and sister also had arrived. When the Caliph, therefore, heard these words of Alcolomb, he said to the eunuchs, Bring hither to me Ganem. And Giafar went down with them to bring him; but Alcolomb had gone before him, and went in unto Ganem, and said to him, The Caliph hath sent to thee to bring thee before him: have a care then to display eloquence of tongue, and firmness of heart, and sweetness of speech. And she attired him in a magnificent dress, and gave him pieces of gold in abundance, saying to him, Bestow plentifully upon the domestics of the Caliph as thou goest in to him. And lo, Giafar approached him, mounted upon his mule, and Ganem advanced to meet him, and greeted him with a prayer for long life, kissing the ground before him.

The planet of his prosperity had appeared, and the star of his glory had risen aloft, and Giafar took him, and they proceeded until they entered into the presence of the Prince of the Faithful; and when Ganem came before him, he looked towards the Viziers and Emirs, and Chamberlains and Lieutenants, and the other officers of the court and the warriors, and, being eloquent of tongue, firm of heart, delicate in the style of his language, and pleasing in the allusions it conveyed, hung down his head towards the ground, and then looked towards the Caliph, and addressed him in a series of complimentary verses. And when he had finished his recitation, the Caliph was delighted with the graces of his person, and pleased with the eloquence of his tongue, and the sweetness of his speech; and he said to him, Approach me. He therefore approached him, and the Caliph said to him, Explain to me thy tale, and acquaint me with the truth of thy history. So Ganem sat and related to the Caliph all that had happened to him from beginning to end; and when the Caliph knew that he spoke truth, he bestowed upon him a dress of honour, and admitted him into his favour, and said to him, Acquit me of responsibility. And he did so, and said to him, O Prince of the Faithful, the slave and all that his hands possess belong to his master:—and the Caliph rejoiced. He then gave orders to appropriate a palace to him exclusively, and appointed him abundant pensions and allowances, and removed to him his mother and his sister. And the Caliph, hearing that his sister Fetnah was in beauty (as her name imported) a temptation, demanded her of him in marriage. Ganem therefore replied, She is thy handmaid, and I am thy mamlook. And the Caliph thanked him, and gave him a hundred thousand pieces of gold, and summoned the Cadi and witnesses, and they performed the marriage-contract. Then he and Ganem visited their wives on the same day, the Caliph going to Fetnah, and Ganem the son of Ayoub to Alcolomb; and on the following morning the Caliph ordered that all that had happened to Ganem, from first to last should be committed to writing and inserted in the record, that his posterity might consider it, and wonder at the disposals of destiny, and commit their affairs unto the Creator of the night and the day.

## CHAPTER VIII.

Commencing with part of the Hundred and Seventh Night, and ending with part of the Hundred and Thirty-seventh.

## THE STORY OF TAJ-ELMOLOUK AND THE LADY DUNIA.

THERE was, in former times, a city behind the mountains of Ispahan, called the Green City, and in it resided a King called the King Suleiman. He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition; travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries; and he reigned a long time in glory and security; but he was destitute of children and of wives.

He had a Vizier who nearly resembled him in his qualities; in liberality and other endowments; and it came to pass that he sent to this Vizier one day, and having summoned him into his presence, said to him, O Vizier, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor child: this is not the usual way of kings who rule over lords and paupers; for they rejoice in leaving children, and multiplying by them the number of their posterity; and the Prophet (God favour and preserve him!) hath said, Intermarry, and beget offspring, that ye may increase in number; for I shall contend for your superiority with the other nations on the day of resurrection:—what then is thy counsel, O Vizier? Point out to me what is advisable.—But when the Vizier heard these words, tears poured from his eyes, and he replied, Far be it from me, O King of the age, that I should speak of that which belongeth unto the Compassionate to decide! Dost thou desire that I should enter the fire of Hell, through the anger of the Almighty King?—Know, O Vizier, rejoined his sovereign, that if the King purchase a female slave whose rank and lineage are unknown, he will not be acquainted with her ignoble origin that he may abstain from her, or the nobility of her extraction that he may make her his companion: so, if he do this, she may perhaps bear him a son who may be a hypocrite, a tyrant, a shedder of blood; and she may resemble a marshy land, whose produce is worthless, and attaineth no excellence: her child may be obnoxious to the indignation of his Lord, not doing what He commandeth him, nor refraining from that which He forbiddeth him to do. I will never, therefore, be the means of such an event by purchasing a female slave. I desire, rather, that thou demand in marriage for me one of the daughters of the Kings, whose lineage is known, and whose loveliness is celebrated. If, then, thou wilt point out to me one of good birth and of religion among the daughters of the Mahometan Kings, I will demand her as my wife, and marry her in the presence of witnesses, that I may thereby obtain the approval of the Lord of mankind.—The Vizier replied, Verily, God hath accomplished thy want and given thee thy desire.—How so? asked the King.—Know, O King, answered the Vizier, that it hath been told me that the King Zehr-Shah, the sovereign of the White Hand, hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eyes, and long hair, and slender waist, and large hips; when she approacheth she seduceth, and when she turneth her back she killeth, ravishing the heart and the

eye. It is my opinion, therefore, O King, that thou shouldst send to her father an intelligent messenger, well informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father: for she hath no equal in the distant parts of the earth, nor in the near; so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct; since it has been handed down from the Prophet (God favour and preserve him!) that he said, There is no mockery among the Faithful.

Upon this the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him, and, addressing his Vizier, he said to him, Know, O Vizier, that no one shall go on this business but thou, on account of thy consummate wisdom and politeness: depart therefore to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her. The Vizier replied, I hear and obey:—and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities, such as were light to carry and of great value, together with Arab horses, and Davidean coats of mail, and chests of wealth, such as language would fail to describe. These they placed upon mules and camels, and the Vizier departed, accompanied by a hundred mamlouks, and a hundred male black slaves, and a hundred female slaves, and the flags and banners were unfurled over his head. The King charged him to return soon; and, after his departure, the King Suleiman Shah burned with desire, and became engrossed with love of the damsel night and day. Meanwhile, the Vizier, by night and by day, traversed the deserts and wastes until there remained between him and the city to which he was repairing one day's journey, when he alighted at the bank of a river, and, having summoned one of his chief officers, ordered him to go quickly to the King Zehr-Shah, and to acquaint him with his approach. He answered, I hear and obey:—and went quickly to the city; and when he arrived there it happened that the King Zehr-Shah was sitting in one of the places of recreation before the gate of the city, and, seeing him as he entered, knew him to be a stranger, and summoned him before him. So when the messenger came to him, he informed him of the approach of the Vizier of the supreme King Suleiman Shah, the King of Green Land and of the mountains of Ispahan; and the King Zehr-Shah rejoiced, and welcomed the messenger, and, having conducted him to his palace, said to him Where didst thou part from the Vizier? He answered, I parted from him in the morning at the bank of such a river, and to-morrow he will arrive and visit thee: may God continue his favours unto thee, and show mercy unto thy parents! Zehr-Shah then ordered one of his Viziers to take with him the greater number of his chief officers and chamberlains, and lieutenants and the lords of his court, and to go forth with them to meet him, in honour of the King Suleiman: for his dominion extended through the land.

In the mean time, the Vizier of Suleiman remained where he had halted until midnight, and then proceeded towards the city: and when the morning gleamed, and the sun shone upon the hills and the lowlands, suddenly the Vizier of the King Zehr-Shah, and his chamberlains and the lords of his court, and the chief officers of his kingdom, approached and joined him at the distance of some leagues from the city. So the Vizier of Suleiman felt sure of the accomplishment of his business, and saluted those who met him; and the latter preceded him until they arrived at the palace of the King, and passed in before him through the entrance to the seventh vestibule. This was the place which no one entered on horseback; for it was near to the King; therefore here the Vizier alighted, and he proceeded on foot until he came to a lofty saloon, at the upper end of which was a sofa of alabaster set with pearls and jewels, having four legs of elephants' tusks, and upon it was a mattress covered with green satin embroidered with red gold, and over it was a canopy adorned with pearls and jewels. Upon this sofa sat the King Zehr-Shah, and the lords of his court stood in attendance upon him. And when the Vizier went in unto

him, and stood before him, he composed his heart, and gave liberty to his tongue, and displaying the oratory of Viziers, and uttering the language of the eloquent, addressed the King with courtesy of manner, and recited a series of complimentary verses; and when he had finished the King caused him to draw near, treated him with the utmost respect, and, seating him by his side, smiled in his face, and honoured him with a gracious reply. After this, the attendants brought forward the table in that saloon, and they ate until they were satisfied, when the attendants removed the table, and every one who was present went forth, excepting the chief officers. When the Vizier, therefore, saw that they had quitted the hall, he arose and stood on his feet, and, complimenting the King, he kissed the ground before him, and said, O great King, and dignified sovereign, I have come unto thee and visited thee on an affair productive of peace and prosperity and happiness unto thee; and it is this: I have come to thee as an ambassador to desire in marriage thy daughter, the distinguished by rank and lineage, from the King Suleiman, who is endowed with justice and integrity, and graciousness and beneficence, the King of the Green Land and of the mountains of Ispahan, and he hath sent unto thee many presents and numerous rarities, desiring thine alliance. Dost thou then wish the same of him?—He then stood silent, waiting for the answer; and when the King Zehr-Shah heard these words he rose upon his feet, and modestly kissed the ground; and the persons who were present wondered at the King's condescension to the ambassador, and their minds were amazed. The King then offered up praises unto Him who is possessed of glory and honour, and said, still standing, O exalted Vizier, and illustrious lord, hear what I say. We are, unto the King Suleiman, among the number of his subjects, and shall be ennobled by his affinity: we covet this distinction, and my daughter is one of his handmaids. This is my greatest desire; that he may be a means of support to me, and my reliance.—And he summoned the Cadies and witnesses, and they bore witness that the King Suleiman had appointed his Vizier as his deputy to effect the marriage, and the King Zehr-Shah joyfully officiated for his daughter in performing the contract; so the Cadies concluded the marriage-contract, and offered up a prayer for the happiness and prosperity of both parties: after which, the Vizier arose, and produced the presents and precious rarities and all the gifts that he had brought, and offered the whole to the King Zehr-Shah.

The King then occupied himself in fitting out his daughter, and in honourably entertaining the Vizier; and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye. And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city. They packed the stuffs in the chests, and made ready the Greek and Turkish female slaves; and the King provided the bride with precious treasures and costly jewels, and made for her a litter of gold adorned with pearls and jewels, appropriating to her use ten mules for the journey. The litter appeared like a private chamber, and its occupant like one of the beautiful Houries, her canopy resembling one of the pavilions of Paradise. They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zehr-Shah went with them to the distance of three leagues, and then bade farewell to his daughter and the Vizier and his attendants, and returned home in joy and safety.

The Vizier proceeded with the King's daughter, and continued his day's journeys and his route over the wastes, travelling with diligence by night and day, until there remained between him and his country three days' journey; whereupon he sent forward a messenger to the King Suleiman to inform him of the approach of the bride. So the messenger hastened in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride; and the King was rejoiced, and bestowed a robe of honour upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with honour, desiring them to equip themselves in the gayest manner, and to unfurl the standards

over their heads. And they complied with his commands; and a crier proclaimed through the city that no curtained damsel nor honoured lady nor infirm old woman should fail to go forth to meet the bride. So they all went forth to meet her, and the chief among them accompanied her to serve her. They decided together to conduct her towards night to the King's palace, and the chief officers of the court agreed to decorate the streets, and to stand while the bride passed by them with the eunuchs and female slaves before her, she herself being clad in the dress which her father gave her. And when she approached, the troops surrounded her, ranged on the right and left, and the litter advanced with her until it drew near to the palace, and there was no one who did not come forth to see it: the drums were beaten, and the spears brandished, and the trumpets sounded, and sweet odours were diffused around, and the standards flapped and the horses raced with each other, until they arrived at the gate of the palace, when the pages advanced with the litter to the entrance of the harem: the palace was illuminated by its splendour, and its walls shone with the lustre of its ornaments: and at night the eunuchs opened the doors of the inner apartment, and stood surrounding the chief entrance. The bride then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the apartment, where they had placed for her a sofa of alabaster set with pearls and jewels. Upon this she seated herself, and the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne and administered justice to his subjects: and towards daybreak on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance. When the King heard of it he rejoiced exceedingly, and gave a large sum of money to the-bringer of the good tidings; and in his joy he went to the child, and kissed it between the eyes, wondering at its surpassing beauty. The midwives took it, and blackened the edges of its eye-lids with kohl; and they named it Taj-elmolouk. He was nourished on the bosom of indulgence, and reared in the lap of prosperity; and days and years passed until he attained the age of seven years: whereupon the King Suleiman summoned the men of learning and science, and ordered them to instruct his son in writing and science and polite literature; and they continued to do so for some years, until he had learnt what was requisite; and when he was acquainted with all that the King desired, he caused him to be brought from the professors and teachers, and engaged for him a master to instruct him in horsemanship, who continued to teach him until his pupil was fourteen years of age. Whenever the youth went forth on any business, every one who beheld him was ravished by his beauty, so that they composed verses in his praise, and even the women of virtue were overcome by love for him, through the surpassing beauty with which he was endowed: and when he had attained the age of eighteen years, the grey down appeared upon a mole upon his red cheek, while another mole, like a globule of ambergris, added to these charms, and he captivated the minds and eyes of his beholders. His comeliness increased as he became a man, and he had companions and friends, and every one who enjoyed access to him wished that Taj-elmolouk might be Sultan after the death of his father, and that he might himself be one of his emirs.

Now Taj-elmolouk became addicted to hunting, and would not desist from it for a single hour. His father, the King, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts; but he would not receive his warnings. And it came to pass that he said to his servants, Take with you provender for ten days. And they complied with his order; and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth; so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting

shall be at the extremity of the circle, at such a spot. They therefore obeyed his commands: they set the nets, and enlarged their circle, and there collected within them an abundance of birds, and a variety of wild beasts and gazelles, in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape. So he urged the dogs and the lynxes and the hawks at them, and they shot the wild beasts with arrows, striking them in mortal places; and they arrived not at the further extremity of the circle without having taken of the wild beasts, a great number; the rest having fled away. Taj-elmolouk then alighted at some water, and having caused the game to be brought before him, divided it: he appropriated to his father Suleiman the best of the beasts, and despatched the portion to him; and some he distributed among the officers of his court.

They passed the night at that place; and in the morning there approached them a great caravan, comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract; and when Taj-elmolouk beheld them, he said to one of his companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us; and we have halted in this place because we here enjoy tranquillity under the protection of the King Suleiman and his son; for we know that every one who alighteth in his dominions is in safety and peace; and we have some precious stuffs which we have brought on account of his son Taj-elmolouk. The messenger, therefore, returned to the King's son, and acquainted him with the truth of the matter, informing him of what he had heard from the merchants; and the King's son said, If they have anything which they have brought on my account, I will not enter the city nor remove from this place until I cause it to be displayed before me. He then mounted his horse, and proceeded, his mamlouks following him, until he drew near to the caravan; and the merchants rose to him and greeted him with prayers for the divine aid and favour, and the continuance of his glory and his excellences. A tent of red satin embroidered with pearls and jewels was pitched for him, and they spread for him, over a carpet of silk, a royal carpet, the upper end of which was adorned with emeralds: and Taj-elmolouk seated himself, and the mamlouks stood waiting upon him, and he sent to the merchants, commanding them to bring everything that they had with them. So they approached him with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price.

After this, he mounted, and was about to depart: when, casting a glance at the caravan, he saw a young man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection, and great was his groaning and lamentation, and with tears flowing from his eyes, he recited these verses:—

Our separation is protracted, and anxiety and fear are prolonged; and tears from my eye, O my friend, are flowing.

I bade farewell to my heart on the day of parting, and now I am alone, without heart, and without hope.

O my friend, pause with me while I bid her farewell by whose voice diseases and infirmities would be cured.

Having thus said, he wept awhile, and fell down in a swoon, while Taj-elmolouk looked at him, wondering at his case; and when he recovered he stared with a bold look, and again recited some verses, commencing thus:—

Beware of her eye; for it is enchanting, and none escapeth upon whom it is cast.

He then uttered a loud sigh, and a second time fainted away; and when Taj-elmolouk



beheld him in this state, he was perplexed at his case, and he walked towards him : and as soon as he recovered from his fit, he saw the King's son standing at his head : whereupon he rose upon his feet, and kissed the ground before him ; and Taj-elmolouk said to him, Wherefore hast thou not displayed thy merchandise to us?—O my lord, he answered, my merchandise compriseth nothing suitable to thy highness. But the King's son said, Thou must positively show me what thou hast, and acquaint me with thy circumstances ; for I see thee with weeping eye and mourning heart : and if thou be oppressed, we will put an end to the oppression that thou sufferest, and if thou be in debt, we will discharge thy debt ; for my heart hath been tormented on thine account since I first beheld thee.

Then Taj-elmolouk gave orders to place a chair ; and they set for him a chair of ivory and ebony ornamented with reticulated work of gold and silk, and they spread for him a silken carpet ; and Taj-elmolouk seated himself upon the chair, and commanded the young man to sit upon the carpet, and said to him, Display to me thy merchandise. The young man replied, O my lord, mention it not unto me ; for my merchandise is not suitable to thee. But Taj-elmolouk said to him, It must be done ; and ordered some of his pages to bring it : so they brought it in spite of him ; and when the young man beheld it, his tears flowed, and he wept and sighed and lamented, and groans rose from his throat. After again repeating some verses he opened his merchandise, and displayed it before Taj-elmolouk, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two thousand pieces of gold, and when he opened this, there fell from the midst of it a piece of linen, and the young man, snatching it hastily, put it beneath him, his reason wandering, and thus exclaimed—

When will the tortured heart be healed by thee? The constellation of the Pleiades is nearer to me than thou!

Taj-elmolouk was struck with the utmost wonder at his words, not knowing the cause of them : and when the young man took the piece of linen, and put it beneath him, Taj-elmolouk said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this. But the King's son said, Show it to me.—O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this ; for I cannot allow thee to see it. Taj-elmolouk, however, said, I must see it :—and he urged him, and was angry. The young man, therefore, took it from beneath his knee, and wept and sighed and lamented exceedingly : so Taj-elmolouk said to him, I regard thy conduct as not right ; acquaint me then with the cause of thy weeping at beholding this piece of linen. And when the young man heard the mention of the piece of linen, he sighed and said, O my lord, my story is wonderful, and my case is strange with respect to this piece of linen and her to whom it belonged, and her who designed these figures and emblems. He then unfolded the piece of linen ; and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three jewels of chrysolite. When Taj-elmolouk beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew not ! And his heart was engrossed with desire to hear the story of this young man ; so he said to him, Relate to me the story of thyself and her who was the owner of these gazelles. The young man, therefore, replied :—

#### THE STORY OF AZIZ AND AZIZAH.

Know, O my lord, that my father was a great merchant, and he was blest with no child excepting me. I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house ; for her father had died, and before his

death he had made an agreement with my father that they should marry me to her; so, when I had attained to manhood, and she to womanhood, they did not exclude her from me, nor me from her. My father then spoke to my mother, and said to her, This year we will perform the marriage-contract of Aziz and Azizah. And having agreed with my mother to do this, he began to make ready the provisions for the entertainments.

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance; and she was more intelligent and more knowing than I. And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers: so he repaired to his friends, the merchants and others, and acquainted them with his intention; and my mother went and invited her female friends and relations. And when the Friday came, they washed the saloon which was appropriated to the guests, and cleansed its marble pavement, and spread the carpets in our house, and furnished it with everything that was requisite, after they had decorated its walls with stuffs interwoven with gold; the people having agreed to pay their compliments to our family after the Friday-prayers. My father then went and caused sweetmeats and dishes of sugar to be prepared; and there remained nothing but the performance of the contract. My mother had sent me to the bath, and sent after me a new suit of clothes of the richest description; and on my coming out from the bath, I put on this handsome suit, which was perfumed; and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way.

I desired now to repair to the mosque: but, remembering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered before. I was perspiring from the effect of the bath, and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to rest myself upon a stone seat, and spread beneath me an embroidered handkerchief that I had with me. The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief, because it was spread beneath me: I was therefore about to take the skirt of my farajiah to wipe with it my cheek, when suddenly a white handkerchief fell upon me from above. This handkerchief was more delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased, and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles: and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe: and when she saw me looking at her, she put her finger in her mouth, and then united her middle-finger and her fore-finger, and placed them upon her bosom: after which, she drew in her head from the window, and shut the lattice and withdrew. A fire had been darted into my heart, and the flame increased; the sight drew from me a thousand sighs, and I was perplexed: for I heard not anything from her, and understood not what she meant by her signs. I looked again towards the window; but found it closed; and I waited until sunset; but heard no sound, nor saw any person: so, despairing of seeing her again, I rose from my place, and took the handkerchief with me. I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in Paradise. I then spread it before me: whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with verses. After this I cast a glance at the beauty of the handkerchief,

and beheld an amatory couplet worked upon one of its two borders, and another, of a similar kind, on its other border.

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased; and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love. I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping; but when she saw me, she wiped away her tears, and approached me and took off from me my outer clothes, and asked me the cause of my absence. She told me that all the people, the emirs and grandees, and merchants and others, had assembled in our house, and the Cadi and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence for the purpose of performing the marriage-contract, and when they despaired of my coming, they dispersed and went their way.—Thy father, said she, was violently enraged on account of this, and swore that he would not perform our marriage-contract until next year: for he had expended upon this festivity a large sum of money. What, she added, hath happened unto thee this day, that thou hast delayed thy return until now, and that this hath happened on account of thine absence?

I answered her, Such and such things have happened to me:—and mentioned to her the handkerchief, acquainting her with the affair from first to last; and she took the paper and the handkerchief, and read what was upon them, and her tears ran down upon her cheeks, and she asked me, What did she say to thee, and of what did she make signs to thee? I answered, She uttered not a word; but put her finger in her mouth, and then united it with the middle finger, and placed both fingers upon her bosom, and pointed to the ground; then she drew in her head, and closed the lattice, and I saw her not afterwards. She carried off my heart with her, and I sat until sunset in expectation of her looking out from the lattice a second time: but she did it not; and when I despaired of seeing her again, I rose from the place. This is my story; and I beg of thee to aid me in the trouble in which I am involved.—Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids; and I must assist thee in the accomplishment of thy desire, and assist her in like manner: for she is overwhelmed by love for thee, as thou art by love for her.—And what, said I, is the interpretation of the signs which she made?—Her putting her finger in her mouth, she answered, indicated that thou art in her estimation as her soul to her body, and that she longeth for thy union with her; and as to the handkerchief, it is a signal of the lover's salutation to the beloved; and the paper denoteth that her soul is captivated by thee; and as to her putting her two fingers upon her bosom, the meaning of it is as though she said to thee, After two days come hither, that my affliction may be dissipated by thy countenance. And know, O son of my uncle, she continued, that she loveth thee and confideth in thee. This is my interpretation of her signs; and if I had liberty to go in and out at pleasure, I would effect thy union with her in the shortest time, and protect you both with my skirt.—When I heard these words from her, said the young man, I thanked her for what she had said, and I said within myself, I will wait two days. I then remained two days in the house, neither going out nor coming in, nor eating nor drinking. I put my head in the lap of my cousin; and she cheered me by her conversation, and said to me, Be resolute and of good heart, and dress thyself, and repair to her at the time appointed. And she arose, and changed my clothes, and perfumed me with incense.

I then braced up my nerves, and fortified my heart, and went forth, and proceeded until I entered the by-street, and after I had sat a while upon the stone bench, lo, the lattice opened. I looked towards her, and when I saw her, I fell down in a swoon: then recovering, I summoned resolution, and took heart, and looked at her a second time; but again I became insensible; and when I recovered, I saw with

her a mirror and a red handkerchief. Observing me now, she tucked up her sleeves from her fore-arms, and, opening her five fingers, struck her bosom with them (with the palm and the five fingers): next she raised her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it: after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head; she then drew it in through the lattice, and closed the lattice and departed, without speaking to me one word, but leaving me in perplexity, not knowing to what she alluded. I remained sitting there until the hour of nightfall, and went home near midnight.

I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears; and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had happened to me. I related to her, therefore, all that had happened on the part of the damsel; and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days!—and as to her sign with the mirror, and her putting forth her head from the lattice [and her actions with the red handkerchief], the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee. When I heard her words, fire burned in my heart, and I replied, By Allah, O daughter of my uncle, thou sayest truly in this interpretation; for I saw in the by-street a Jewish dyer. I then wept, and my cousin said, Be resolute and firm of heart: for others than thou are troubled with love for a period of years, and contend with the fierceness of passion, while thou hast but a week to endure: wherefore then should this impatience overcome thee? And she proceeded to cheer me with her conversation, and brought me food: and I took a morsel, and would have eaten it; but I could not. I abstained from drink and food, and renounced the delights of sleep, and my complexion became pallid, and my charms became changed: for I had never known love before that, nor tasted the heat of that passion before; and I fell sick, and my cousin became sick on my account. She occupied herself in relating to me the sufferings of lovers, in order to enliven me, until I fell asleep, and I used to awake, and find her sleepless on my account, with her tears flowing upon her cheeks; and thus I remained, until the five days had past, when my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved.

So I went, and walked on until I came to the upper end of a by-street, and that day was Saturday; so I found the shop of the dyer shut; and sat there till the call to afternoon prayers; and the sun became yellow, and the call to evening prayers was chanted: and night commenced, and I saw no trace of her, nor heard a voice, nor received any message; I therefore feared for myself, sitting alone; and I arose and walked away, like one intoxicated, until I entered the house.

There, on going in, I beheld my cousin Azizah with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom; and she was groaning, and reciting verses; but when she had finished her recitation, she turned her eyes towards me, and beheld me: whereupon she wiped away her tears and mine with her sleeve; and, smiling in my face, said to me, O son of my uncle, Allah grant thee enjoyment of that which he hath given thee!—Wherefore hast thou not visited thy beloved this night?—And when I heard her words, I kicked her with my foot upon her bosom, and she fell down upon the raised floor, and there was a peg there, and it wounded her forehead. On looking at her I saw that her forehead was cut open, and her blood was flowing; yet she was silent, and uttered not a single letter, but arose immediately, and burned some tinder of rags, and, having closed with it the wound, tied a bandage round her head, and wiped away the blood that had

flowed upon the carpet; and it was as though this accident had not occurred. She then came to me, and smiling in my face, said to me with a gentle voice, By Allah, O son of my uncle, I said not this to make a jest of thee or of her. I was troubled just now by the aching of my head, and with wiping away the blood; but at the present moment the pain of my head is alleviated, and that of my forehead: tell me therefore what hath happened to thee this day.—So I related to her all that had befallen me through the conduct of that damsel on this day; and after I had done so I wept; but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope. Verily this is a sign of acceptance: for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-morrow go to her, and station thyself at thy first place, and see what sign she will make to thee; for thy happiness is near, and thy sorrow is dissipated.—And she proceeded to console me; but I ceased not to increase in anxiety and grief. She then placed the food before me; but I kicked it with my foot, and the contents of each saucer were scattered about; and I said, Every one who is in love is insane, and inclineth not to food, nor findeth pleasure in sleep.—By Allah, O son of my uncle, exclaimed my cousin Azizah, these are indeed symptoms of love! And her tears flowed, and she gathered together the fragments of the saucers, and wiped up the food that was spilt, and sat chatting to me, while I prayed to God that He would hasten the morning.

And when the morning came and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the seat before mentioned; and lo, the window was opened, and she put forth her head from it, laughing. She then retired, and returned bringing a mirror, and a bag, and a pot filled with green plants, and having also in her hand a lamp; and the first thing that she did was this: she took the mirror in her hand, and put it into the bag; then she tied it up, and threw it back into the chamber. After this, she let down her hair over her face, and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice. My heart was riven by her secret signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased.

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall; her heart was burning with anxiety and grief and jealousy: but her affection prevented her from acquainting me at all with the passion which she felt on witnessing my excessive love and distraction. I then looked at her again, and saw that she had on her head two bandages; one of them was on account of the accident that had happened to her forehead, and the other was upon her eye, on account of a pain that she suffered in consequence of the violence of her weeping. And when she heard me enter, she looked towards me and saw me as she wept, and she wiped away her tears, and rose to me; but she could not speak, from the excessive love with which she was affected, and she remained for some time silent; after which, she said to me, O son of my uncle, tell me what thou hast experienced from her on this occasion. And I told her all that had happened to me; whereupon she said to me, Be patient; for the time of thy union is come, and thou hast obtained the object of thy hopes. As to the sign which she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set:—and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither:—and the sign that she made to thee with the pot containing the plants meant that she would say to thee, When thou comest, enter the garden that is behind the by-street:—and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou

repair, and seat thyself beneath it, and there wait for me; for the love of thee destroyeth me. — But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou promise me, and I go to her and attain not my desire, nor find a true meaning to thine interpretation? And upon this my cousin laughed, and replied, It remaineth for thee to have patience during the rest of this day, until the daylight is gone, and the night cometh with its deep darkness, and then shalt thou enjoy thy union and the accomplishment of thy hopes; and these words are true without any falsehood. She then drew near to me, and comforted me with soft words, but dared not bring me any food, fearing that I should be angry with her, and hoping that I might incline to her with favour; she only came to me, and took off my outer clothes: after which she said to me, O son of my uncle, sit with me that I may converse with thee to amuse thee until the close of the day, and, if it be the will of God, the night shall not come without thy being in the company of thy beloved. But I took no notice of her, waiting for the night, and saying, O Allah, hasten the coming of the night! And when it arrived, my cousin wept violently, and gave me a grain of pure musk, saying to me, O son of my uncle, put this grain in thy mouth, and when thou hast met thy beloved, and she hath accepted thy suit, recite to her this verse: —

O ye lovers, by Allah, inform me how a youth should act when his love is intense.

She then kissed me, and desired me to swear, that I would not recite this verse until my departure from the damsel; and I replied, I hear and obey.

I went forth at the hour of nightfall, and proceeded until I came to the garden. I found its gate open, and entered, and beheld a light in the distance; so I advanced towards it, and when I arrived at it, I found there a large apartment, over which was constructed a dome of ivory and ebony, and the lamp was suspended in the midst of the dome. The apartment was furnished with silken carpets embroidered with gold and silver, and there was a great lighted candle in a candlestick of gold beneath the lamp; in the midst of the chamber was a fountain ornamented with various designs: by the side of this fountain was a table of viands covered with a silk napkin, near which was a large china bottle full of wine, with a cup of crystal adorned with gilding; and by the side of all these things was a great tray of silver, covered over. I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents. I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated; but I found not in this abode any being of the creatures of God (whose name be exalted!); not even a male or female slave did I see, nor the person who thus neglected these things. I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third; but she came not; and hunger began to torment me violently; for a long time had elapsed without my eating food, through the excess of my passion; but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease: yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire upon my arrival there. Feeling secure, therefore, of the attainment of my object, and longing to eat, I approached the table, and took off the cover, and found in the midst of it a dish of china containing four fricandeos fowls seasoned with spices, around which were four saucers: one containing sweetmeats; and another, conserve of pomegranate grains; and a third, almond pastry; and the fourth, honey cakes; the contents of these four saucers consisting of both sweet and acid. So I ate of the cakes, and a piece of meat, and I put my hand to the pastry and ate of it as much as was agreeable, and then turned to the sweetmeat and ate a spoonful, or two, or three, or four, and I ate a portion of a fowl, and a morsel of another dish: and when I had done this, my stomach was full,

and my joints became loose, and I was too lazy to remain awake: so I laid my head upon a cushion, after I had washed my hands, and sleep overcame me, and I knew not what happened to me after this. I awoke not until the sun scorched me (for some days had passed without my having tasted sleep); and when I awoke, I found upon my stomach some salt and charcoal: and I stood up and shook my clothes, and looked to the right and left, but found no one; I discovered that I had been sleeping upon the marble pavement without anything spread beneath me, and I was perplexed in my mind, and mourned greatly: my tears ran down upon my cheek, and I lamented for myself.

I then returned to my house, and when I arrived there I found my cousin striking her hand upon her bosom, and weeping with tears like raining clouds; but when she beheld me she arose quickly, and wiped away her tears, and, addressing me with her soft speech, said to me, O son of my uncle, God hath been gracious to thee in thy passion, since the person whom thou lovest loveth thee, while I remain weeping and mourning for the separation of thee who findest fault with me; but may God not chastise thee on my account! She then smiled in my face with the smile of one in anger, and caressed me, and took off my outer clothes, and spread them out, and said, By Allah, these are not the odours of one who hath enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son of my uncle. — And I told her all that had befallen me; whereupon she smiled a second time with the smile of one in anger, and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee: thou pretendest that thou art of the number of generous lovers; but sleep, unto lovers, is forbidden; and thy pretension to love is false. Such, however, is her pretension: her love for thee is false, for when she saw thee sleeping she did not rouse thee; and had her love for thee been true she would have roused thee. And as to the charcoal, the meaning indicated by it is, May God blacken thy face, since thou hast made false pretensions to love, when thou art only a child, and hast no care but for eating and drinking and sleeping. This is the interpretation of her sign; and may Allah (whose name be exalted!) deliver thee from her! — Now, when I heard what she said, I struck my hand upon my breast, and exclaimed, By Allah, this is the truth! for I slept; and lovers sleep not: so I have wronged mine own self! What could have been more injurious to me than eating and sleeping? And what is to be done! — I then wept exceedingly, and said to my cousin, Direct me what to do, and have mercy upon me; so may God have mercy upon thee; otherwise I shall die. My cousin, therefore, having a very great love for me, replied, On my head and my eye! But, O son of my uncle, I have told thee several times, that, if I had the privilege of coming in and going out when I pleased, I would accomplish thy union with her in the shortest time, and cover you both with my skirt; and this I would not do but from the desire of obtaining thine approval. If God permit, I will employ my utmost endeavours to bring you together; but hear my words, and comply with my directions, and go to that same place, and seat thyself there; when the hour of nightfall is come, seat thyself in the place where thou wast, and beware of eating anything: for eating induceth sleep; have a care then that thou sleep not; for she will not come to thee until a quarter of the night hath passed: and may God avert from thee her wickedness! — So when I heard her words, I rejoiced, and prayed God to hasten the night: and when night came, I desired to depart; and my cousin said to me, When thou hast met her, repeat to her the verse before mentioned, at the time of thy departure. I replied, On the head and the eye.

And when I went forth and repaired to the garden, I found the place prepared in the same state in which I had seen it before: in it was everything requisite, of

food a d drink and dried fruits and sweet scents and other things : and I went up into the house, and, smelling the odour of the food, I longed for it. I refrained from it several times ; but at length I could not withstand it ; so I arose and went to the table, and took off its cover, and found a dish of fowls, around which were four saucers of food, of four different kinds ; and I ate of each kind a morsel, and as much as was agreeable of the sweetmeat, and a piece of meat, and drank some zardeh,<sup>1</sup> and, finding it pleasant to me, I drank again of it plentifully by the spoonful until I was satiated and my stomach was full. And after this, my eyelids closed ; so I took a pillow and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a tab-stick<sup>2</sup> and a date-stone and a locust-seed : and there was no furniture nor anything else in the place, and it seemed as if nothing had been there on the preceding night.

I arose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning, and I chid her and abused her ; whereupon she wept, and having wiped away her tears, approached and kissed me, and pressed me to her bosom ; but I drew back from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night. I replied, Yes ; but when I awoke I found a play-bone laid upon my stomach, and a tab-stick and a date-stone and a locust-seed ; and I know not wherefore she did this. Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the tab-stick [and the play-bone] which she placed upon thy stomach, she meaneth thereby, that thou camest there and thy heart was absent, as though she would say to thee, Love is not thus ; therefore reckon not thyself among lovers. And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep ; for the sweetness of love is like a date, which kindleth a fire in the heart. And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued ; and would say to thee thereby, Endure our separation with the patience of Job. — When I heard this interpretation, fire darted into my heart, and my grief increased, and I cried out and exclaimed, God had decreed that I should sleep on account of my little fortune ! I then said to her, O daughter of my uncle, by my life I conjure thee to contrive for me some stratagem by means of which I may obtain an interview with her. And I wept. — O Aziz, O son of my uncle, she replied, verily my heart is full of thoughts, and I cannot talk ; but go thou to-night to that place, and beware of sleeping, and so shalt thou attain thy desire. This is my counsel, and peace be on thee. — I said, Please God, I will not sleep ; but I will do as thou chargest me. And my cousin arose, and brought me food, saying to me, Eat now what will satisfy thee, that thou mayest have no desire remaining. So I ate what satisfied me ; and when night came, my cousin arose, and brought me a superb suit of clothing, and clad me with it, and conjured me to repeat to the damsel the verse before mentioned, and cautioned me against sleeping.

I then departed from her, and, having repaired to the garden, went up into the apartment ; and I gazed at the garden, and kept opening my eyes with my fingers, and shaking my head, as the night grew dark. But I became hungry from watching, and the odours of the food were wafted towards me, and my hunger in consequence increased ; so I went to the table, and removed its cover, and ate a morsel of every dish, and a piece of meat, and I went to the bottle of wine, saying within myself, I will drink a cup :—and I drank it, and then drank the second, and the third, and so on to the number of ten : and being already stricken by love, I fell upon the floor as one slain. Thus I remained until day came, and I awoke, and found myself outside

<sup>1</sup> A sweet drink, prepared with rice, honey, and saffron.

<sup>2</sup> A flat stick, about eight inches in length, thrown upon a board in a game played in the East,



the garden, with a large sharp knife upon my stomach, and a small iron weight; and I trembled with fear, and took them with me and returned to the house.

I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping. And as I entered, I fell down prostrate, throwing the knife and weight from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire. Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping; for thou wouldst not attend to my advice: my words profit thee nothing. But I replied, I conjure thee by Allah that thou explain to me the meaning of the knife and the iron weight. So she said, As to the weight, she alluded by it to her right eye, and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye, if thou come again and sleep, I will assuredly slaughter thee with this knife!—I fear for thee, therefore, O son of my uncle, from her malice; and my heart is full of grief on thine account, and I cannot talk. If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping, and so shalt thou attain thy desire: but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will slaughter thee.—What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah, to help me in this affliction.—She replied, On my head and my eye: and if thou attend to my words, and comply with my directions, thou wilt accomplish thy desire. I said, I will do so. And she rejoined, When the time of departure cometh I will tell thee. She then pressed me to her bosom, and laid me on the bed, and continued gently kneading my limbs until slumber overcame me, and I sank into sleep; and she took a fan, and, seating herself at my head, fanned my face until the close of day, when she roused me; and on my waking, I found her at my head with the fan in her hand, and weeping so that her tears had wetted her clothes. But when she saw that I had awoke, she wiped away her tears, and brought me some food. I refrained from it; but she said to me, Did I not tell thee that thou must attend to my directions? Eat, therefore.—So I ate, and would not oppose her; and she proceeded to put the food into my mouth while I chewed it, until my stomach was full. She then gave me to drink some infusion of jujubes with sugar, and washed my hands, and dried them with a handkerchief, and sprinkled some rose-water upon me; after which I sat with her in healthy frame; and when the night became dark, she put on me my clothes, and said, O son of my uncle, watch all night, and sleep not; for she will not come to thee this night until near its close: and if it be the will of God, thou shalt meet her this night; but forget not my charge. Then she wept, and my heart was pained for her, on account of her excessive weeping; and I said to her, what is the charge which thou gavest me? She answered, When thou departest from her, repeat to her the verse before mentioned.

I then went forth from her full of joy, and proceeded to the garden, and went up to the house, satiated with food. I remained sleepless a quarter of the night, and the night seemed as long to me as though it were a year; and I continued watching until two-thirds of it had passed, and the cocks crew, and I became violently hungry from watching; so I went up to the table, and ate until I was satisfied: and my head became heavy, and I desired to sleep; but suddenly I heard a noise in the distance; whereupon I arose, and washed my hands and mouth, and roused myself, and soon after, she came. She was accompanied by ten female slaves, and she appeared among them like the full moon among the planets; she was attired in a garment of green satin embroidered with red gold; and when she saw me, she laughed, and said, How is it that thou hast remained awake, and that sleep hath not overcome thee? Now that thou hast passed the night sleepless I am convinced that thou art a lover; for among the characteristics of lovers is the watching by night in the resolute endurance of desire.—She then turned towards her female slaves, and made a sign to them; whereupon they departed from her; and she approached me,

and pressed me to her bosom, and kissed me, and we conversed together until the morning, when I desired to depart; but she held me, and said to me, Stop, that I may acquaint thee with something, and give thee a charge. So I stopped: and she unfolded a handkerchief, and, taking forth from it this piece of linen, spread it open before me; and I found in it the design of the gazelles, as thou seest, and I admired it exceedingly, and took it: after which I made a promise to her that I would pay her a visit every night in that garden, and departed from her, full of joy; but in my joy I forgot the verse which my cousin had charged me to repeat. And when she gave me the piece of linen containing the design of the gazelles, she said to me, This is the work of my sister. — And what, said I, is the name of thy sister? She answered, Her name is Nour-elhouda: and do thou take care of this piece of linen.

After this, when I had taken leave of her and departed, full of joy, I returned and went in to my cousin, and found her lying down, and when she saw me she arose, her tears dropping, and approached me, and, kissing my bosom, said, Hast thou recited the verse as I charged thee? I answered, I forgot it; and nothing drove it from my mind but the design of these gazelles. And I threw down the piece of linen before her. She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a present to me of this piece of linen. So I gave it her, and she took it and spread it open, and saw what



Azizah weeping over the Design of the Gazelles.

was in it. And when the time of my departure came, she said, Go, and may safety attend thee; but when thou retirest from her, recite to her the verse that I taught thee before, and which thou forgottest.—Repeat it to me, said I. And she did so.

I then repaired to the garden, and entered the apartment. I found the damsel waiting for me, and when she beheld me she arose and kissed me and seated me, and we ate and drank, and in the morning I repeated to her the verse, which was this:—

O ye lovers, by Allah, inform me how a youth should act when his love is intense.

And when she heard it, her eyes filled with tears, and thus she replied:—

He should hide his love, and conceal his secret, and be patient under every event, and submissive.

I committed this to memory, and, glad at having done what my cousin desired, went forth and returned to her. I found her lying down with my mother at her head weeping for her unhappy state; and when I went in to her, my mother said to me, Perdition to such a cousin as thou! How canst thou leave the daughter of thine uncle indisposed and not inquire respecting her disease? — But my cousin, on beholding me, raised her head, and sat up, and said to me, O Aziz, hast thou repeated to her the verse that I taught thee? I answered, Yes; and when she heard

it, she wept, and recited to me another verse, which I retain in my memory. — Let me hear it, said my cousin. And when I had repeated it to her she wept violently, and recited this other verse :—

He hath sought to attain a becoming patience : but found nought save a heart pining with desire.

She then said to me, When thou goest to her as usual, repeat to her this verse which thou hast heard. I replied, I hear and obey.

So I went to the garden, according to my custom, and when I was about to return, I recited to the damsel that verse ; and when she heard it, tears poured from her eyes, and she replied,—

Then, if he have not patience to conceal his secret, I know nothing better for him than death

Retaining this in my memory, I returned to the house ; and when I went in to my cousin, I found her fallen down in a fit, and my mother sitting at her head ; and when my cousin heard my voice, she opened her eyes, and said, O Aziz, hast thou repeated to her the verse ? I answered, Yes : and when she heard it, she wept, and recited to me this other verse. And I repeated it to her ; and as soon as she heard it she fainted again, and on her recovering recited another verse, which was this :—

We hear and obey, and we die ; then convey my salutation to the person who hath prevented our union.

At the approach of the following night again I went to the garden as usual, and found the damsel expecting me ; and we ate and drank : and in the morning, when I was about to depart, I repeated to her what my cousin had said ; whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who uttered this verse hath died ! She then wept and said to me, Wo to thee ! Is not she who uttered this verse related to thee !—I answered, She is the daughter of my paternal uncle. — Thou liest, replied she : by Allah, if she were the daughter of thy uncle thou hadst borne her the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner ! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour.—Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee : I had not obtained access to thee but through her good management.—And did she know of our affair ? said she. I answered, Yes.—May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers ! She then said to me, Go and see her.

I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found Azizah lying behind the door, dead. I entered the house, and when my mother beheld me,



Azizah Dead.

she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her blood ! Perdition to such a cousin as thou !—My father then came, and

we prepared her body for interment, and performed the funeral-ceremonies, and buried her, and we caused recitations of the whole of the Koran to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she would not acquaint me with it. I conjure thee, therefore, by Allah, that thou inform me what thou didst unto her, to cause her death. — I replied, I did nothing. But she said, May God avenge her upon thee! for she mentioned to me nothing, but concealed the truth of her case until she died, still preserving her affection for thee; and when she died I was with her, and she opened her eyes, and said to me, O wife of my uncle, may God hold thy son guiltless of my blood, and not punish him for that which he hath done unto me; and now God transporteth me from the perishable world to the world of eternity. And I replied, O my daughter, may God preserve thee, and preserve thy youth! And I asked her respecting the cause of her disorder; but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it—Fidelity is good, and treachery is base:—and this I desire in my compassion for him, that I may show him compassion in my life and after my death. She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting: this thing I have, and when I see thee in the state that she hath described I will give it thee. — I said to her, Show it me. But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin; for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved! and scarcely had the next night approached when I repaired again to the garden. I found the damsel sitting there, burning with impatience to see me; and as soon as she beheld me, she hastened to me and clung to my neck, and asked me respecting my cousin. I answered her, She is dead, and we have performed the rites and recitations of the Koran for her, and four nights have passed since her death, and this is the fifth. When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her before her death, I had requited her for the kindness that she hath shown me; for she hath been of service to me in giving thee access to me: had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster. — I replied, She acquitted me before her death. And I related to her what my mother had told me; upon which she exclaimed, By Allah, I conjure thee, when thou goest to thy mother, learn what it is that she hath.—My mother, said I, told me, Thy cousin, before she died, charged me saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases:—Fidelity is good, and treachery is base.—And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her! for she hath saved thee from me: I was meditating an injury to thee; but now I will not hurt thee nor trouble thee. And I wondered at this, and said to her, What didst thou purpose before this to do to me, after mutual love had taken place between us? She answered, Thou art devoted to me; but thou art young, and thy mind is free from deceit, and thou knowest not our malice nor our deceit; were she still in the bonds of life she would assist thee; for she is the cause of thy safety, and hath delivered thee from destruction; and now I charge thee that thou speak not with any female, nor answer any of our sex, young or old: beware, beware, for thou art ignorant of the deceit of women, and their malice: she who used to interpret the signs to thee is dead: and I fear for thee lest thou fall into a calamity and find none to deliver thee from it after the death of thy cousin. O my sorrow for the daughter of thy uncle! Would that I had known her before her death, that I might have requited her for the kindness that she hath done me! The

mercy of God (whose name be exalted!) be upon her! for she concealed her secret, and revealed not what she felt; and but for her, thou wouldst never have had access to me. And now I have a service to demand of thee.—What is it? said I. She answered, That thou conduct me to her tomb, that I may visit her in her grave, and inscribe some verses upon it. I replied, To-morrow, if it be the will of God, whose name be exalted!—So I remained with her that night, and frequently she said to me, Would that thou hadst told me of thy cousin before her death! And I asked her, What is the meaning of these words which she said—Fidelity is good, and treachery is base? But she answered me not.

In the morning, therefore, she arose, and, taking a purse containing some pieces of gold, said to me, Arise, and show me the tomb, that I may visit it, and write upon it some verses, and build over it a cupola, and pray for mercy upon her, and bestow these pieces of gold in alms for her soul. I replied, I hear and obey. And I walked before her, and she followed me, and employed herself in giving alms on the way as she went, and every time that she did so she said, This is an alms for the soul of Azizah, who concealed her secret until she drank the cup of death, and revealed not her love. Thus she continued to give of the contents of the purse, and to say, For the soul of Azizah, — until we arrived at the tomb, and the contents of the purse were exhausted; and when she beheld the tomb she threw herself upon it, and wept violently. She then took forth a pointed instrument of steel, and a small mallet, and engraved upon the stone at the head of the tomb, in small characters, five verses. She then again wept violently, and arose, and I arose with her; and after we had returned to the garden, she said to me, I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin Azizah had mentioned to my mother, and I repeated them to her. Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety, nor grief, nor sorrow, and forgot my cousin.

I continued drowned in these pleasures for a whole year, and at the commencement of the new year I entered the bath, and refreshed myself, and put on a handsome suit; and after I had gone forth from the bath I drank a cup of wine, and smelt the odours of my clothes, which were richly perfumed with various scents. My heart was unoppressed by calamities or misfortunes, and when the hour of night-fall came I desired to repair to the damsel; but I was intoxicated, and knew not my way; and, in going to her, intoxication led me aside into a by-street called the street of the Chief: and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter. I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt. And she said, Take this letter, and read it to me. And she handed me the letter; so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved. And when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety, as thou hast dispelled mine! She then took the letter, and proceeded a few steps; but presently she returned to me, and kissing my hand, said, O my lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee! I beg that thou wilt walk with me a few paces to that door; for I have told them what thou hast read to me of the letter, and they do not believe me: come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayers for thee. — And what, said I, is the history of this letter? She answered, O my son, this letter hath come from my son, who hath been absent from us for the space of ten years; for he journeyed with merchandise, and hath remained abroad during that period, and we relinquished all hope of his return, thinking that he was dead: then came to us this letter from him; and he hath a sister who hath wept for him

during his absence night and day; and I told her that he was in health and prosperity; but she believed me not, and said to me, Thou must bring me a person to read this letter and to acquaint me with its contents, that my heart may be set at ease and my mind comforted.—Thou knowest, O my son, that the loving are prepossessed with evil anticipations; favour me, therefore, by reading this letter while thou shalt stand outside the curtain, and his sister shall hear it within the door, that the recompense of him who accomplisheth a want for one of the faithful, and dispelleth from his mind a trouble, may be thine: for the Apostle of God (may God favour and preserve him!) hath said, Whoso dispelleth from the mind of a sorrowful person one of the troubles of this world, God will dispel from his mind one of the troubles of the world to come:—and in another tradition, Whoso dispelleth from the mind of his brother one of the troubles of this world, God will dispel from his mind seventy-two of the troubles of the day of resurrection:—and now I have desired thee, do not disappoint me.—So I replied, I hear and obey: proceed before me.

She therefore walked before me, and I followed her a little way, until she arrived at a great door overlaid with copper; and she stopped at this door, and called out in Persian, and immediately a damsel approached, with light and nimble step. Her trousers were tucked up to her knees, and I beheld a pair of legs that confounded the mind and the eye by their beauty: they were like two columns of alabaster, and ornamented with anklets of gold set with jewels. The skirts of her outer clothes were tucked up under her arms, and her sleeves were turned up from her arms, and I looked at her white wrists, and upon them were two pairs of bracelets: in her ears were two ear-rings of pearls; and upon her neck was a necklace of costly jewels: and on her head, a coif, quite new, adorned with precious gems. She had tucked the skirt of her inner tunic within the band of her trousers, and appeared as though she had been employed in some active work. And when she beheld me, she said with an eloquent and sweet tongue that I had never heard surpassed in sweetness, O my mother, is this he who hath come to read the letter? She answered, Yes. And the damsel stretched forth her hand to me with the letter. There was, between her and the door, a distance of about two yards; and I extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her: but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house; that is, within the vestibule. The old woman entered more quickly than the blinding lightning, and had nothing to do but to shut the door: and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and, taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules; after which she conducted me into a large saloon, with four raised floors, in which a horseman might play at goff. She then seated me, and said to me, Open thine eye. And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture, including the cushions and mattresses, of brocade. In it were also two benches of brass, and a sofa of red gold set with pearls and jewels, not suitable to any but a King like thee.

After this, she said to me, O Aziz, which of the two states is the more agreeable to thee, life or death? I answered her, Life. And she said, Then if life is more agreeable to thee, marry me.—I dislike, I replied, marrying such a person as thou. She rejoined, If thou marry me, thou wilt be secure from the daughter of the crafty Delilah.—And who, said I, is the daughter of the crafty Delilah? She laughed, and answered, How is it that thou knowest her not, when thou hast now been in her company a year and four months? May Allah (whose name be exalted) destroy her! Verily there existeth not any one more treacherous than she. How many persons hath she killed before thee, and what deeds hath she done? And how hast

thou escaped from her, without her killing or troubling thee, when thou hast been in her company all this time?—When I heard her words I wondered extremely, and said to her, O my mistress who acquainted thee with her? She answered, I know her as the age knoweth its calamities; but I desire that thou inform me of all that thou hast experienced from her, that I may know the cause of thy safety from her. So I related to her all that had happened to me with her and with my cousin Azizah; and she exclaimed, Allah have mercy upon her!—and her eyes shed tears, and she struck her hands together, when she heard of the death of my cousin Azizah, and said, May Allah compensate thee abundantly for the loss of her, O Aziz; for she hath been the cause of thy safety from the daughter of crafty Delilah; and had it not been for her, thou hadst perished. After this, she clapped her hands, and said, O my mother, bring in those who are with thee. And lo, the old woman approached with four lawful witnesses; and she lighted four candles; and when the witnesses entered they saluted me, and seated themselves; and the damsel covered herself with an izar, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver; after which she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out; but she approached me laughing, and said, Dost thou think that going out from the bath is like entering it? I imagine thou thinkest me to be like the daughter of the crafty Delilah. Beware of entertaining such an idea. Thou art no other than my husband, according to the Koran and the Sunneh; and if thou hast been intoxicated, return to thy reason. Verily this house in which thou art is not opened but on one day in every year. Go to the street door and look.—So I went and looked, and found it closed and nailed, and returned and told her so; and she said to me, O Aziz, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year, and I know that thou wilt not behold thyself outside this house until after a year hath expired. Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her. And on the first day of the following year I heard the opening of the door, and lo, men came in with cakes and flour and sugar: and I desired to go out; but she said to me, Wait until nightfall, and as thou camest in, so go forth. I therefore waited till that hour, and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go until I have made thee swear to me that thou wilt return this night before the door is closed. So I promised her to do it; and she made me swear by binding oaths upon the sword and the Koran, and by the oath of divorce, that I would return to her.

I then went forth from her, and repaired to the garden. I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual. I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother.—It was then nightfall, and I entered the garden, and, proceeding to the apartment found the daughter of the crafty Delilah sitting with her head upon her knee, and her hand upon her cheek. Her complexion was changed, and her eyes were sunk, and when she beheld me she exclaimed, Praise be to God for thy safety!—and she endeavoured to rise, but fell down through her joy. I was ashamed at seeing her, and hung down my head; but presently I advanced to her, and kissed her, and said to her, How didst thou know that I was coming to thee at this time? She answered, I knew it not. By Allah, for a year I have not tasted sleep; but have sat

up every night expecting thee, and in this state have I been from the day when thou wentest forth from me and I gave thee the new suit of clothing, and thou promisedst me that thou wouldst return to me. I remained expecting thee, and thou camest not the first night, nor the second, nor the third: so I still waited in expectation of thy coming; for such is the way of the lover: and I would now that thou tell me what hath been the cause of thine absence from me this year.—I therefore told her; and when she knew that I had married, her countenance became pale. I then said to her, I have come to thee this night, but must go before the morning. But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morning, and will not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did? But may Allah have mercy on Azizah; for she suffered what none hath suffered, and endured with patience that the like of which none else hath endured, and died through thy oppression. It was she who protected thee from me. I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee.

Having thus said, she wept, and became enraged, and looked at me with the eye of anger; and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten female slaves came to me, and threw me upon the floor; and when I fell under their hands, she arose, and, taking a knife, said, I will slaughter thee as goats are slaughtered, and this shall be thy least recompense for that which thou hast done unto thy cousin. When I beheld myself, therefore, beneath her female slaves, and my cheek was soiled with the dust, and I saw the knife in her hand, I looked upon death as inevitable. I implored her mercy; but she only increased in hardness, and ordered the female slaves to bind my hands behind me; and they did so, and throwing me upon my back, seated themselves upon my body, and held my head. Then two of them arose and took hold of my toes, and two others seated themselves upon my legs; after which their mistress arose, with two others of them, and she ordered them to beat me; whereupon they beat me until I fainted, and my voice became inaudible; and when I recovered, I said within myself, Verily my being slaughtered were easier to me than this beating! I bethought myself of the words of my cousin, when she said, May God avert from thee her wickedness!—and I cried out and wept until my voice failed. She then sharpened the knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two phrases which my cousin had charged me to utter, namely, Fidelity is good and treachery is base;—and when she heard this, she cried out and said, Allah have mercy upon thee, O Azizah. Would that thy youth had been spared! Thou hast profited thy cousin during thy life and after thy death! (Then addressing me, she added,) By Allah, thou hast saved thy life from me by means of these two phrases: but I must cause thee to bear a mark of my resentment. — So saying, she inflicted upon me a cruel wound, and I fainted; but when I recovered, the blood had stopped, and she gave me to drink a cup of wine, and spurned me with her foot.

I arose; but was unable at first to walk; presently, however, I proceeded by little and little until I arrived at the door of my wife's house. I found it open, and threw myself within it, in a state of distraction; and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep; but when I awoke, I found myself laid at the gate of the garden.

In anguish I arose and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell. Yellowness and blackness were mingled upon my



face; and I remembered my cousin and the kindness she had shown me, and was convinced that she loved me. I wept for her, and my mother also wept, and then said to me, O my son, thy father is dead. And upon this my rage increased, and I wept until I became insensible; and when I recovered I looked towards the place where my cousin was accustomed to sit, and wept again till I fainted from the violence of my lamentation. I ceased not to weep and wail until midnight, when my mother said to me, Thy father hath been dead ten days. But I replied, I think of no one but my cousin; for I deserve what hath happened to me, because I neglected her when she loved me. She asked me, therefore, And what hath happened to thee? So I related to her that which had befallen me; to which she replied, Praise be to God that this happened to thee and that she did not slaughter thee! She then applied remedies to my wound until I recovered, and regained my usual strength; and she said to me, O my son, I will now produce to thee the deposit with which thy cousin intrusted me; for it is thine, and she made me swear that I would not produce it to thee until I saw that thou rememberedst her and mournedst for her, and that thine affections for another were severed; and now I hope that I find in thee these dispositions. She therefore arose, and opening a chest, took forth from it this piece of linen containing the design of the gazelles, which I had originally given to her; and when I took it, I found written upon it some verses complaining of her unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until the approach of night; and in this state I remained for the space of a year; after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey; and my mother suggested to me that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest, and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated. Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them; but my tears have not dried up during my travels; for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin and weep for her as thou seest, since she loved me excessively, and died through my unkindness; I doing nothing but evil to her, while she did nothing to me but what was good. When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year; but I still suffer increasing sorrow; and my sorrow hath been augmented only in consequence of my passing by the Islands of Camphor, and the Castle of Crystal.

These islands are seven in number, and the sovereign of them is a King named Shahzeman. He hath a daughter named Dunia: and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work; and when I knew this I became excessively desirous of seeing her: so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees. The superintendent of the gardens was a sheikh advanced in age: and I said to him, O sheikh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunia, and we are beneath her palace; and if thou desire to amuse thyself, open the private door and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she passeth by, that I may enjoy a glance at her. The sheikh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned

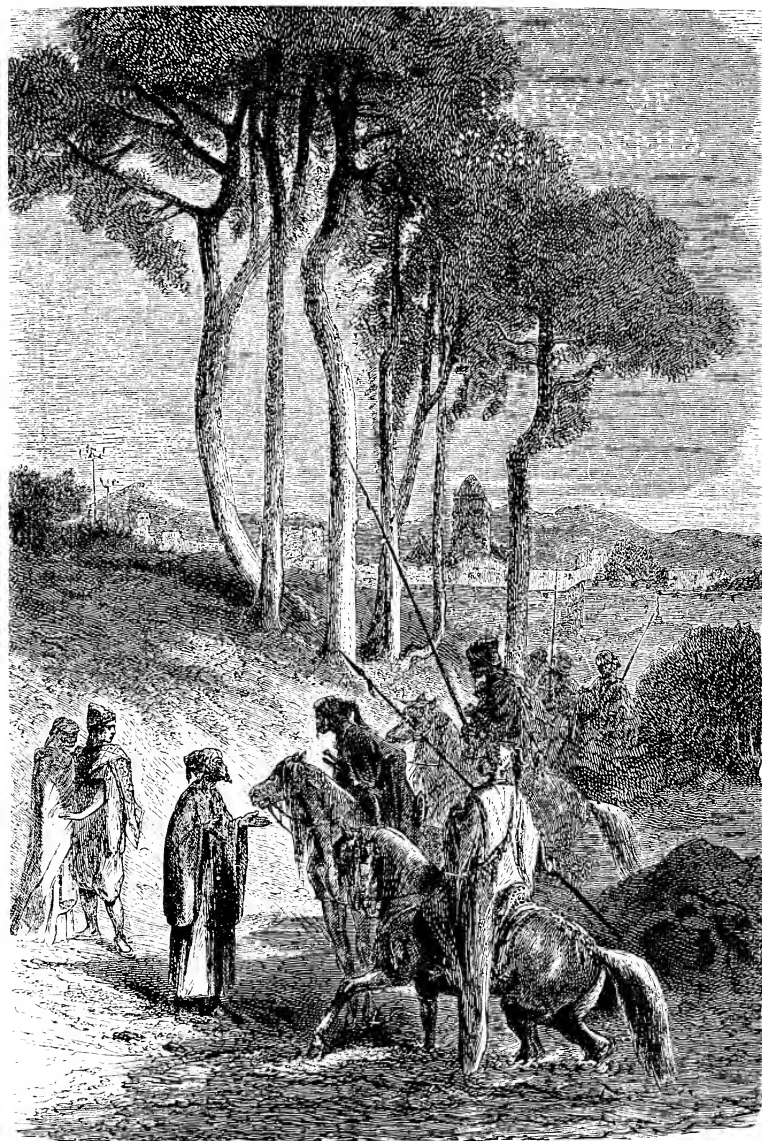
bringing a roasted lamb : and we ate until we were satisfied, my heart longing to behold the lady ; and while we were sitting, lo, the door opened ; whereupon he said to me, Arise, and conceal thyself. So I arose, and hid myself ; and a black eunuch put forth his head from the door, and said, O-sheikh, is any one with thee ? He answered, No.—Then close the door, said the eunuch. The sheikh, therefore, closed the door of the garden ; and lo, the lady Dunia came forth. When I beheld her, I thought that the moon had descended upon the earth ; my mind was confounded, and I desired her as the thirsty longeth for water ; and after a while, she closed the door and departed. I then went forth from the garden, and repaired to my lodging, knowing that I could not obtain access to her, and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city ; and on our arrival here, we met with thee.—This is my story, and this is what hath happened unto me ; and peace be on thee.

#### CONTINUATION OF THE STORY OF TAJ-ELMOLOUK AND THE LADY DUNIA.

WHEN Taj-elmolouk heard this story, his heart became troubled with love for the lady Dunia. He then mounted his horse, and, taking with him Aziz, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required ; after which he left him, and repaired to his palace. His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and finding that his colour was changed, knew that he was oppressed by anxiety and grief ; so he said to him, O my son, acquaint me with thy case, and tell me what happened to thee to change thy colour. He therefore related to him all that he had heard of the story of Dunia ; and how he had fallen in love with her from hearsay, without having seen her : whereupon his father said to him, O my son, her father is a King, and his country is distant from us : abandon, therefore, this idea, and enter the palace of thy mother ; for in it are five hundred female slaves like so many moons, and whoever of them pleaseth thee do thou take her ; or if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful than the lady Dunia. But he replied, O my father, I desire not any but her : it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account.

So his father said, Have patience with me, O my son, that I may send to her father and demand her of him in marriage, and accomplish for thee thy wish, like as I did for myself in the case of thy mother ; and if he consent not, I will convulse his kingdom around him, and send against him an army of which the rear shall be with me when the van is with him. He then called for the young man Aziz, and said to him, O my son, knowest thou the way ? he answered, Yes.—Then I desire of thee, said the King, that thou journey with my Vizier. And Aziz replied, I hear and obey, O King of the age. The King, therefore, summoned his Vizier, and said to him, Manage for me the affair of my son according to thy knowledge, and repair to the Islands of Camphor, and demand in marriage the daughter of their King. He replied, I hear and obey. And Taj-elmolouk returned to his apartments, and his malady and impatience increased ; he fell down in a swoon, and recovered not until the morning ; and when the morning arrived his father came to him, and saw his complexion was changed, and his sallowness increased ; and he exhorted him to patience, and promised him the accomplishment of his union.

The King then equipped Aziz, with his Vizier, and supplied them with the presents ; and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Vizier sent forward a messenger from his party to the King, to acquaint him with their approach ; and half a day



The Embassy to the Islands of Camphor. (Page 232.)



after the departure of the messenger, suddenly they saw that the chamberlains of the King and his Emirs had advanced to meet them from the distance of a league, and they met them, and attended them until they went in with them to the King. They placed before the King the presents, and remained in his palace four days; and on the fifth day the Vizier arose and went in to the King, and, standing before him, delivered to him his message, and acquainted him with the cause of his coming; but the King was perplexed how to answer; for his daughter liked not marriage; and he hung down his head for a while towards the floor; and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunia, and acquaint her with what thou hast heard, and with the purpose of the visit of this Vizier. So the eunuch went, and after a short absence returned to the King, and said to him, O King of the age, when I went in to the lady Dunia, and acquainted her with what I had heard, she was violently enraged, and rose against me with a stick, and would have broken my head; wherefore I fled from her; and she said to me, If my father force me to marry, him whom I marry I will kill. Her father, therefore, said to the Vizier and Aziz, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly, the Vizier returned with his attendants unsuccessful, and they ceased not their journey until they went in unto the King, and acquainted him with what had happened: and upon this he ordered the chiefs to call together the troops that they might march to war; but the Vizier said to him, Do not this; for the King is not in fault: the refusal is on the part of his daughter, who, when she knew of this proposal, sent to say, If my father force me to marry, I will kill him whom I marry, and kill myself after him.

And when the King heard the words of the Vizier, he feared for his son Taj-elmolouk, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Taj-elmolouk with the truth of the case; and when the prince heard it, he said to his father, O my father, I cannot exist without her: I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt: and I will do nothing but this. His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant.—If it must be so, then, rejoined the King, take with thee the Vizier and Aziz. He then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold; and they both agreed as to this course; and when night came, Taj-elmolouk and Aziz went to the abode of the latter, and there passed that night. But the heart of Taj-elmolouk was captivated, and neither eating nor rest pleased him: reflections overwhelmed him, and he was drowned in them; and, longing for his beloved, he poured forth his tears, and wept violently; and Aziz wept with him, reflecting upon his cousin; and they both continued thus until the morning, when Taj-elmolouk arose and went in to his mother. He was equipped for the journey; and she asked him respecting his state; so he acquainted her with the whole truth; and she gave him fifty thousand pieces of gold, and bade him farewell, and he went forth from her, while she offered up prayers for his safety, and for his union with the object of his love. He then went in to his father, and asked his permission to depart; and the King granted him permission, and gave him fifty thousand pieces of gold, and ordered that a tent should be pitched for him outside the city.

A large tent was therefore pitched for him; and after they had remained in it two days, they commenced their journey: and Taj-elmolouk treated Aziz with familiar kindness, and said to him, O my brother, I cannot henceforth part with thee.—And I, replied Aziz, am of the like mind, and desire to die at thy feet; but, O my brother, my heart is troubled with thoughts of my mother. So Taj-elmolouk said, When we shall have attained our wish, all will be well. Now the Vizier had charged Taj-elmolouk to display an air of patience, and Aziz occupied himself with reciting to him verses and narrating to him histories and tales, and they continued

on their way by night and day for the space of two months. The length of the journey became wearisome to Taj-elmolouk ; and the violence of his desire, and his passion and distraction, increased ; so when they drew near to the city he rejoiced excessively, and his anxiety and grief ceased.

They entered it in the garb of merchants, the King's son being also clad in the same manner, and, coming to a place known as the abode of merchants, which was a large Khan, Taj-elmolouk said to Aziz, Is this the abode of the merchants? Aziz answered, Yes: it is not, however, the Khan in which I lodged with the caravan that I accompanied ; but it is better than that. So they made their camels lie down, and unloaded, and, having deposited their goods in the magazines, remained there to take rest four days. The Vizier then suggested to them that they should hire for themselves a large house ; to which they assented ; and they hired a spacious house, fitted for festivities. There they took up their abode ; and the Vizier and Aziz studied to devise some stratagem for the sake of Taj-elmolouk, who was perplexed, not knowing what to do. The Vizier could contrive no other plan than that of his opening for himself a shop to carry on the trade of a merchant in the market of fine stuffs: he therefore addressed Taj-elmolouk and Aziz, and said to them, Know, that if we remain in this state we shall not attain our wish ; and a thing hath occurred to my mind which probably may be advisable, if it be the will of God. So they replied, Do what seemeth fit to thee ; for a blessing attendeth the aged, and especially in thy case, since thou hast devoted thyself to the management of affairs: therefore give us the advice which hath suggested itself to thy mind. And he said to Taj-elmolouk, It is my opinion that we should hire for thee a shop in the market of fine stuffs, and that thou shouldst sit in it to sell and buy ; for every person of the higher ranks and of the people at large standeth in need of such stuffs, and if thou sit in that shop thy affair will be arranged, if it be the will of God (whose name be exalted!), especially because of thy comely person : but make Aziz thy trusty attendant, and seat him in the shop to hand to thee the stuffs. And when Taj-elmolouk heard these words, he said, This is a judicious opinion ;—and immediately he took forth a suit of merchant's attire, and clad himself in it, and arose and went forth, followed by his young men, and gave to one of them a thousand pieces of gold to fit up the shop.

They proceeded until they arrived at the market of fine stuffs, and when the merchants saw Taj-elmolouk, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwan<sup>1</sup> opened the gates of Paradise and neglected them, so that this youth of surprising beauty hath come forth?—and one said, This is probably one of the angels. And when they went in among the merchants, they inquired for the shop of the sheikh of the market. The merchants, therefore, guided them thither, and they went to him, and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Vizier ; for they saw him to be an aged and venerable man ; and observing that he was accompanied by Taj-elmolouk and Aziz, they said, No doubt this sheikh is the father of these two young men. The Vizier then said to them, Who among you is the sheikh of the market? They answered, This is he. And the Vizier, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men. The sheikh of the market greeted them with friendly compliments, and treated them with great honour and, having seated them by his side, said to them, Have ye any business which we may have the happiness of transacting? The Vizier answered, Yes: I am an old man, advanced in age, and I have these two young men: I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants ; and now I have come to

<sup>1</sup> The Guardian of Paradise.

this your town, and have chosen to make a stay in it: I therefore desire of thee one of the best shops, that I may seat them in it to traffick, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions.

So the sheikh of the market replied, There is no harm in doing so: — and looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them. And afterwards he went and prepared for them the shop: it was in the midst of the market, and there was none larger than it, nor any more handsome there; for it was spacious and decorated, and contained shelves of ivory and ebony. He then delivered the keys to the Vizier (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! And when the Vizier had taken the keys of the shop, he went to it, together with the servants, who deposited in it their goods; and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. These things were worth treasuries of wealth: and they transported the whole of them to the shop. They then passed the night, and in the morning the Vizier conducted the two young men to the bath, where they washed and enjoyed themselves to the utmost, after which they returned to their abode to rest from the fatigue of bathing, and ate and drank; and they passed the next night in their abode in the most perfect joy and happiness. And on the following morning they rose from their sleep, and, having performed the ablution, recited the divinely-ordained prayers, and drank their morning-beverage; and when daylight came, and the shops and markets were opened, they went forth from their abode, and repaired to the market, and opened the shop. The servants had prepared it for them in the handsomest manner, and spread it with carpets of silk, and placed in it two mattresses, each of which was worth a hundred pieces of gold, and upon each mattress they spread a skin such as kings sit upon, surrounded with an edge of gold; so Taj-elmolouk seated himself upon one mattress, and Aziz upon the other, and the Vizier sat in the midst of the shop, while the servants stood before them. — The people heard of them and crowded about them, and they sold of their merchandise; and the fame of Taj-elmolouk was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it. They continued this life for several days, the people pressing to them; after which the Vizier addressed Taj-elmolouk, and charged him to conceal his case, and, having charged Aziz to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them. Meanwhile, Taj-elmolouk and Aziz sat conversing together; and the former said, Perhaps some one may come from the lady Dunia.

Thus Taj-elmolouk passed his time days and nights, and slept not: desire overpowered him, and he became more and more emaciated and infirm, renouncing the delight of sleep, and abstaining from drink and food; but still he was like the full moon: and as he was sitting one day, lo, an old woman approached and advanced towards him, followed by two female slaves, and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee! Extolled be the perfection of Him who hath made thee a temptation to all creatures! — She ceased not to gaze at him, and said, This is not a mortal: this is no other than a noble Angel! Then drawing close to him, she saluted him, and he returned her salutation, and rose to her, standing upon his feet, and smiled in her face. All this he did at the hinting of Aziz; after which he seated her by his side, and occupied himself with fanning her until she had rested herself; when she said to him, O my son! O thou of perfect qualities and graces! art thou of this country? — Taj-elmolouk answered her with an eloquent and sweet and charming voice, By Allah, O my mistress, in my life I never entered this country until now; and I have not taken up my abode in it but for the sake of amusement. And

she wished him honour, and welcomed him, and said, What stuffs hast thou brought with thee? Show me something beautiful; for the beautiful bringeth not anything but what is beautiful. — And when Taj-elmolouk heard her words his heart palpi-



Taj-elmolouk receiving the Old Woman.

tated; but he understood not their meaning: so Aziz made a sign to him; and Taj-elmolouk said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings. For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate?—He desired by this question to learn the meaning of her words; and she answered, I want some stuff suitable to the lady Dunia, the daughter of King Shahzeman. On hearing the mention of his beloved, Taj-elmolouk rejoiced exceedingly, and said to Aziz, Bring me the most magnificent of the goods that are by thee. And Aziz gave him a wrapper, and untied it before her, and Taj-elmolouk said to her, Choose what will suit her; for this is such as is not found with any but me. So the old woman chose some stuff that was worth a thousand pieces of gold; and said, What is the price of this?—What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee. — And the old woman exclaimed, I invoke for thy comely face the protection of the Lord of the Daybreak! for verily thy face is comely, and so are thine actions! Joy be to her who possesseth thee, and especially if she be endowed with beauty like thee! — Upon this, Taj-elmolouk laughed until he fell backwards, and said [within himself], O Accomplisher of desires by the means of wicked old women! And she said to him, O my son, what is thy name? He answered, My name is Taj-elmolouk. — This, she replied, is one of the names of Kings; but thou art in the garb of the merchant. So Aziz said, From the affection of his family for him, and the high estimation in which they held him, they gave him this name. And the old woman replied, Thou hast spoken truth.



May God avert from you the evil of the envious, though hearts be broken by your charms.

She then took the stuff and departed, confounded by his handsomeness and loveliness and elegant form; and she proceeded until she went in to the lady Dunia, when she said to her, O my mistress, I have brought thee some beautiful stuff.— Show it me, said the lady. And she replied, O my mistress, here it is, turn it over, and behold it. And when the lady Dunia saw it, she said to her, O my nurse, verily this is beautiful stuff: I have not seen such in our city.—O my mistress, replied the old woman, the seller of it surpasseth it in beauty. It seemeth as though Ridwan had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come forth from it. I wish he were with thee; for he is a temptation to every one who beholdeth him. He hath come to our city with these stuffs for the sake of amusement.—At these words of the old woman, the lady Dunia laughed, and said, Allah afflict thee, thou ill-omened old woman! Thou hast spoken nonsense, and art become insane.— She then added, Give me the stuff that I may examine it closely. So the old woman handed it to her, and she looked at it again, and saw that it was but little, and that its price was great; and she wondered at its beauty; for she had never in her life seen anything like it. The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunia said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightest accomplish it for him? The old woman, shaking her head, replied, Allah preserve thy sagacity! By Allah he hath a want. And is any person without one?— Go to him, then, said the lady Dunia, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye.

The old woman, therefore, returned immediately to Taj-elmolouk, and when he saw her, his heart jumped with joy, and he rose to her, standing upon his feet, and taking her hand, seated her by his side. So when she had sat and rested herself, she informed him of that which the lady Dunia had said. On hearing this, he was filled with the utmost joy; his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou wilt convey to her a letter from me, and bring me back the answer. She replied, I hear and obey. And when he heard her reply he said to Aziz, Give me an ink-case and paper, and pen of brass. And Aziz having given him these things, he wrote some verses, and added beneath, This letter is from the captive of desire, incarcerated in the prison of longing expectation, to whom there can be no liberation but by enjoying an interview, even were it with the phantom of the object of his hope; for he is enduring a painful torment from the separation of his beloved. He then folded the letter, and sealed it, and gave it to the old woman, saying, Convey it to the lady Dunia. She replied, I hear and obey. And he gave her a thousand pieces of gold, and said, Receive this as a present from me. So the old woman took it and departed, praying for him.

She stopped not until she went in to the lady Dunia, who, when she beheld her, said to her, O my nurse, what hath he demanded that we should do for him?— O my mistress, she answered, he hath sent with me a letter, and I know not its contents. And she handed the letter to her. So the lady Dunia took it and read it, and understood its meaning, and exclaimed, Whence is he, and to what doth he aspire, that this merchant openeth a correspondence with me? Then slapping her face, she said, Were it not for my fear of God (whose name be exalted!) I would crucify him upon his shop! So the old woman said to her, What is in this letter, that it hath disturbed thy heart? Doth it contain a complaint of oppression, or a demand for the price of the stuff?— Wo to thee! she answered: it containeth not that, nor anything, but love and affection; and all this is through thee. Or, if not, how should this devil presume to employ these words?— O my mistress, replied the

old woman, thou art residing in thy lofty palace, and no one can obtain access to thee; not even the flying bird. Allah preserve thee from blame and censure! Thou hast nothing to fear from the barking of dogs. Be not angry with me for my bringing thee this letter when I knew not its contents: but it is my opinion that thou shouldst return him an answer, and threaten him in it with slaughter, and forbid him from employing these vain words; for he will abstain, and not do so again. — The lady Dunia said, I fear to write to him, lest he covet me more. But the old woman replied, When he heareth the threatening and promise of punishment he will desist from his present conduct. So she said, Bring me an ink-case and paper, and a pen of brass. And when they had brought them to her, she wrote to him a menacing letter, declaring that if he persisted in his suit she would crucify him. She then folded up the letter, and gave it to the old woman, saying to her, Deliver it to him, and say to him, Abstain from these words. And she replied, I hear and obey.

She took the letter, full of joy, and went with it to her house, where she passed the night; and in the morning she repaired to the shop of Taj-elmolouk, whom she found expecting her. As soon as he beheld her, he almost flew with joy, and when she drew near to him he rose to her, standing upon his feet, and seated her by his side; and she took forth the letter and handed it to him, saying, Read its contents. She then said to him, The lady Dunia, when she read thy letter, was enraged; but I coaxed her and jested with her until I made her laugh, and she was moved with pity for thee, and returned thee an answer. So Taj-elmolouk thanked her for this, and, having ordered Aziz to give her a thousand pieces of gold, read the letter, and understood it; and he wept violently, so that the heart of the old woman was moved with compassion for him, and his weeping and complaining grieved her. She said to him, O my son, and what is in this paper, that it hath made thee weep? He answered, She threateneth me with slaughter and crucifixion, and forbiddeth my writing to her; but if I write not to her, my death will be preferable to my life: therefore take a reply to her letter, and let her do what she will. — By thy youth, replied the old woman, I must risk my life for thee, and enable thee to attain thy desire, and accomplish for thee that which is in thy heart. And Taj-elmolouk said, Whatsoever thou dost I will requite thee for it: and it shall be determined by thee; for thou art experienced in the management of affairs, and skilled in the modes of intrigue, and everything that is difficult becometh easy to thee, and God is able to accomplish all things. So he took paper, and wrote a letter breathing the most undying affection. Having done this, he sighed heavily, and wept until the old woman wept with him; after which she took the letter from him, and said to him, Be happy and cheerful; for I must accomplish for thee thy wish.

She then arose and left him as though he were upon the fire, and repaired to the lady Dunia, whom she found with a countenance changed by her anger in consequence of the former epistle of Taj-elmolouk; and she handed her the second letter; whereupon her rage increased, and she said to the old woman, Did I not tell thee that he would covet us more? — And what is this dog, said the old woman, that he should aspire to thee? The lady Dunia replied, Go to him, and say to him, If thou write to her again she will strike off thy head. But the old woman said, Do thou write this to him in a letter, and I will take it with me, that his fear may be the greater. So she complied with the old woman's instructions.

Having folded this letter, she handed it to the old woman, who took it and repaired with it to Taj-elmolouk. At the sight of her he rose, and said, May God never deprive me of the blessing of thy coming! And the old woman replied, Receive the answer to thy letter. So he took the paper and read it, and wept violently, and said, I desire now somebody to kill me; for slaughter would be easier to me than this my present state of suffering. He then took an ink-case and a pen and paper, and wrote a letter expressed in these two verses:—

O my hope, persist not in abandonment and cruelty; but visit a lover drowned in desire. Think not that I can survive this oppression; for my soul departeth at the loss of my beloved.

And he folded the letter, and gave it to the old woman, saying to her, I have wearied thee to no purpose. And again he ordered Aziz to give her a thousand pieces of gold, and said to her, O my mother, this paper must be followed by complete union or complete separation.—O my son, she replied, by Allah I desire for thee nothing but good fortune; and I wish she may be with thee; for thou art the shining moon, and she is the rising sun; and if I do not bring you together, no profit will remain to me in my life. I have passed my life in the practice of artifice and deceit, until I have attained the age of ninety years; and how then should I fail of uniting two persons in opposition to all law?

Then, having bidden him farewell, and soothed his mind, she departed, and proceeded without stopping to the lady Dunia: but she had hidden the paper in her

hair; and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair; for it is a long time since I have entered the bath. So the lady Dunia made bare her arms to the elbows, and untwisted the old woman's hair; whereupon the paper fell from her head; and the lady Dunia, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me; give it to me, therefore, that I may return it to him. But the lady Dunia opened it and read it, and understood its contents, and exclaimed, This is a trick of thine, and were it not for the fact of thy having reared me, I would lay violent hands upon thee this moment. God hath afflicted me by this merchant, and all that I have experienced from him hath been through thy means. I know not from what country this man hath come. No one but he could ever use such boldness towards me. I fear that this affair which hath happened to me may be discovered, and especially since it relateth to a man who is neither of my family nor of my equals.—The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father: and there will be no harm in thy returning him an answer.—O my nurse, replied the lady Dunia, this is a devil.—How hath he dared to use these words, and feared not the power of the Sultan? I am perplexed respecting his case: for if I give orders to kill him it will not be right: and if I leave him, he will increase in his boldness.—Write to him a letter, rejoined the old woman: and perhaps he will be restrained. She therefore demanded a paper and an ink-case and a pen, and wrote to him the following verses:—



The Lady Dunia untwisting the Old Woman's Hair.

—

If thou repeat what thou hast said, the raven of separation will announce thy fate ;  
 In a little time will death overtake thee, and thy resting-place be beneath the earth ;  
 Thou shalt leave thy family, O deceived, in sorrow, when the swords of love have prevented  
 thine escape.

Having then folded the paper, she gave it to the old woman, who took it, and went with it to Taj-elmolouk, and gave it to him ; and when he had read it, and was convinced that she was hard-hearted, and that he could not obtain access to her, he complained of his case to the Vizier, and desired his prudent counsel. The Vizier replied, Know that there remaineth for thee nothing that can be of avail, except thy writing to her another letter, and invoking retribution upon her. So he said, O my brother, O Aziz, write in my stead, according to thy knowledge. And Aziz did as he was desired.

He then folded the letter, and handed it to Taj-elmolouk ; and when he had read it, it pleased him, and he gave it to the old woman.

So she took it, and repaired with it to the lady Dunia, who, as soon as she had read it and understood its contents, fell into a violent rage, and exclaimed, All that hath befallen me hath been through the means of this ill-omened old woman ! And she called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers.—So they fell to beating her with their slippers until she fainted ; and when she recovered, the lady Dunia said to her, O wicked old woman, were it not for my fear of God (whose name be exalted !) I had killed thee. She then said to her attendants, Beat her again. And they beat her again till she fainted, after which she ordered them to throw her outside the door ; and they dragged her along upon her face and threw her down before the door.

When she recovered, therefore, she arose, and walking and resting now and then, arrived at her abode. She waited until the morning, and then arose and proceeded to Taj-elmolouk, whom she acquainted with all that had befallen her ; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee : but everything is in accordance with fate and destiny. She replied, Be happy and cheerful : for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me with beating. Taj-elmolouk then said to her, Acquaint me with the causes of her hatred of men. She replied, It is in consequence of her having had a dream.—And what was that dream ? he asked. She answered, She was sleeping one night, and saw a fowler who set his snare upon the ground, and sprinkled around it some wheat, and then seated himself near it : and there was not a single bird near but it come to that snare. And she saw, among the birds, two pigeons, a male and a female : and while she was looking at the snare, the foot of the male bird became entangled in it, and he began to struggle ; whereupon all the other birds flew away from him in alarm ; but his mate returned to him, and flew around over him, and then, alighting upon the snare, while the fowler was inadvertent, began to peck at the mesh in which was the foot of the male, and pulled it with her beak, until she liberated his foot, and she flew away with him. Then, after this the fowler came and readjusted the snare, and seated himself at a distance from it ; and but a little while had elapsed when the birds descended, and the snare caught the female pigeon : upon which all the other birds flew away in alarm, and among them the male pigeon, who returned not to his mate : so the fowler came and took the female bird, and killed her. And the lady Dunia awoke terrified by her dream, and said, Every male is like this, destitute of good ; and men universally are devoid of goodness to women.—And when the old woman had finished her story to Taj-elmolouk, he said to her, O my mother, I wish to obtain one glance at her, though my death be the consequence : contrive, therefore, some stratagem for me, that I may see her.—Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath

now arrived, and when she is about to do so I will come to thee and inform thee that thou mayest go thither and meet her; and do thou take care not to quit the garden: for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting an union.

He replied, I hear and obey:—and he arose, and quitted the shop with Aziz, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it; after which, Taj-elmolouk said to Aziz, O my brother, I have no further want of the shop; for I have accomplished the purpose for which I took it; and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country. And Aziz accepted his present, and they sat conversing together; Taj-elmolouk asking him respecting his strange adventures and Aziz relating what had happened to him. Then addressing the Vizier, they acquainted him with the purpose of Taj-elmolouk, and asked him, What is to be done? He answered, Let us go to the garden. So each of them clad himself in the richest of his apparel, and they went forth, followed by three mamlouks, and repaired to the garden. They beheld it abounding with trees, and with many rivulets, and saw the superintendent sitting at the gate. They saluted him, therefore, and he returned their salutation, and the Vizier handed to him a hundred pieces of gold, saying to him, I beg thee to receive this money, and to buy for us something to eat; for we are strangers, and I have with me these children whom I wish to divert. So the gardener took the pieces of gold, and replied, Enter, and divert yourselves; for the whole of it is your property; and sit down until I return to you with something for you to eat. He then went to the market, and the Vizier and Taj-elmolouk and Aziz entered the garden after the gardener had departed to the market; and soon the latter returned bringing a roasted lamb, which he placed before them. And they ate, and washed their hands, and sat conversing together: and the Vizier said, Inform me respecting this garden; doth it belong to thee, or dost thou rent it? The sheikh replied, It is not mine, but belongeth to the King's daughter, the lady Dunia.

—And what, said the Vizier, is thy monthly salary? He answered, One piece of gold, and no more. And the Vizier, taking a view of the garden, beheld there a lofty but old palace; and he said, O sheik, I desire to perform here a good work by which thou wilt be reminded of me.—And what good thing dost thou desire to do? asked the sheikh.—The Vizier said, Take these three hundred pieces of gold. And when the superintendent heard the mention of the gold, he replied, O my master, do whatsoever thou wilt. So he took the pieces of gold; and the Vizier said to him, If it be the will of God (whose name be exalted!) we will execute in this place a good work.

They then went forth from him, and returned to their abode, and passed the next night: and on the morrow, the Vizier caused a whitewasher to be brought, and a painter, and an excellent goldsmith; and, having provided them with all the implements that they required, introduced them into the garden, and ordered them to whitewash that palace and to decorate it with various kinds of paintings. After which he gave orders to bring the gold, and the ultramarine pigment, and said to the painter, Delineate, at the upper end of this saloon, the figure of a fowler, as though he had set his snare, and a female pigeon had fallen into it, and had become entangled in it by her bill. And when the painter had finished his picture on one portion, the Vizier said to him, Now paint, on this other portion, as before, and represent the female pigeon in the snare, and show that the fowler hath taken her, and put the knife to her neck; and on the other side paint the figure of a great bird of prey, that hath captured the male pigeon, and fixed his talons into him. So did he this; and when he had finished these designs which the Vizier had described to him, they took leave of the gardener, and returned to their abode.

There they sat conversing together; and Taj-elmolouk said to Aziz, O my brother, recite to me some verses: perhaps my heart may thereby be dilated, and these

troubling reflections may be dispelled, and the flame that is in my heart be quenched. And upon this, Aziz, with charming modulations, chanted several verses.

Meanwhile the old woman remained alone in her house: and the lady Dunia longed to divert herself in the garden: but she used not to go forth save with the old woman: so she sent to her, and made peace with her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers. The old woman replied, I hear and obey; but I would first go to my house and dress myself, and I will be with thee again.—Go then to thy house, rejoined the lady Dunia: but be not long absent from me.—The old woman, therefore, went forth from her, and repaired to Taj-elmolouk, and said to him, Make ready and clothe thyself in the richest of thine apparel, and betake thyself to the garden, and go in to the gardener, and salute him, and then conceal thyself in the garden. He replied I hear and obey. And she agreed with him respecting a sign to be made; after which she returned to the lady Dunia. And when she had gone, the Vizier arose, and clad Taj-elmolouk in a suit of the most magnificent of the apparel of Kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden. On arriving at its gate, they found the superintendent sitting there; and when he saw Taj-elmolouk, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden. But the gardener knew not that the King's daughter would enter the garden that day. And when Taj-elmolouk had gone in, he waited but a short time, and heard a noise, and before he knew the cause, the eunuchs and female slaves came forth from the private door; and as soon as the superintendent beheld them he went and acquainted Taj-elmolouk with their coming, saying to him, O my lord, what is to be done, now the King's daughter, the lady Dunia, hath come? He answered, No harm will befall thee; for I will conceal myself in some place in the garden. So the gardener charged him to use the utmost caution in concealing himself, and left him and departed.

And when the King's daughter, with her female slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Dunia replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time; nor will thy heart be dilated as long as they are with us: so dismiss them from us.—Thou hast spoken truly, replied the lady Dunia;—and she dismissed them; and a little while after, as she was walking, Taj-elmolouk beheld her, and gazed at her beauty and loveliness, while she knew it not; and every time that he looked at her, he fainted, by reason of her surpassing beauty. The old woman, in the meantime, led her on by conversation to the palace which the Vizier had ordered to be painted; and, entering this palace, the lady Dunia took a view of its paintings, and saw the birds and the fowler and the pigeons; whereupon she exclaimed, Extolled be the perfection of God! Verily this is the representation of what I beheld in my dream!—And she continued gazing at the figures of the birds and the fowler and the snare, full of wonder; and said, O my nurse, I used to censure men, and hate them; but see the fowler how he hath killed the female bird, and the male hath escaped, and desired to return to the female to liberate her, but the bird of prey hath met him and captured him. The old woman, however, affected ignorance to her, and proceeded to divert her with talk until they both approached the place where Taj-elmolouk was concealed: upon which she made a sign to him that he should walk beneath the windows of the palace; and while the lady Dunia stood there, she looked aside, and saw him, and observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old woman answered, I know him not; but I imagine that he is the son of a great King; for he is of the utmost beauty and loveliness.

And the lady Dunia was enraptured with him. The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love: so she said to the old woman, O my nurse, verily this young man is handsome. The old woman replied, Thou hast spoken truth, O my mistress. And she made a sign to the King's son to return to his house. The fire of desire flamed within him, and his rapture and distraction became excessive; but he went and bade farewell to the superintendent, and departed to his abode, that he might not disobey the old woman, and acquainted the Vizier and Aziz that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did not know that there was an object to be attained by thy return, she had not made a sign to thee to do so.

Now to return to the lady Dunia.—Desire overcame her, and her rapture and distraction increased; so she said to the old woman, I know not how to obtain an interview with this young man but through thy means. The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men; and how, then, have fears affected thee in consequence of thy love of him? But by Allah, none other than he is suited to thy youth.—O my nurse, rejoined the lady Dunia, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold, and a dress of the same value: if thou assist me not to gain him I shall die inevitably. So the old woman replied, Go thou to thy palace, and I will devise means to bring you together, and give my life to satisfy you both. The lady Dunia then returned to her palace, while the old woman repaired to Taj-elmolouk; and when he saw her, he rose to her, and stood, and received her with respect and honour, seating her by his side; and she said to him, The stratagem hath succeeded. She then related to him what had occurred between her and the lady Dunia; and he said to her, When shall be the interview? She answered, To-morrow. And he gave her a thousand pieces of gold, and a garment of the same value: and she took them, and departed, and stopped not until she went in to the lady Dunia, who said to her, O my nurse, what news hast thou brought from the beloved?—I have discovered his abode, she answered; and to-morrow I will bring him to thee. And at this the lady Dunia rejoiced, and gave her a thousand pieces of gold, and a garment of the same value; and she took them, and returned to her house.

She passed the next night, and in the morning she went forth and repaired to Taj-elmolouk, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest, and proceed not with a hasty pace, nor take notice of any one who may speak to thee. And after she had thus charged him, she went forth, and he behind her in his female attire; and she proceeded to instruct him, on the way, how to act, that he might not fear. She continued on her way, with him following her, until they arrived at the entrance of the palace, when she entered, and he also after her, and she passed through successive doors and antechambers until she had conducted him through seven doors. And when she arrived at the seventh door, she said to Taj-elmolouk, Fortify thy heart, and if I call out to thee, and say to thee, O slave-girl, advance!—be not tardy in thy pace, but hasten on, and when thou hast entered the antechamber beyond, look to thy left; thou wilt see a saloon with seven doors; and do thou count five doors, and enter the sixth; for within it is the object of thy desire.—And whither goest thou? said Taj-elmolouk. She answered, I have no place to go to; but perhaps I may wait after thee and speak with the chief eunuch. She then proceeded, and he followed her, until they arrived at the door where was the chief eunuch; and he saw with her Taj-elmolouk in the attire of a female slave, and said to her, What is the business of this slave-girl who is with thee? She answered him, The lady Dunia hath heard that this girl is skilled in different kinds of work, and she desireth to purchase her. But the eunuch replied, I know neither slave-girl nor any other person; and no one shall enter without being searched by me, as the King hath commanded me. Upon this, the old woman, manifesting anger, said to him, I knew

that thou wast a man of sense and of good manners; and if thou art changed I will acquaint her with this, and inform her that thou hast offered opposition to her female slave. She then called out to Taj-elmolouk, and said to him, Advance, O slave-girl! And immediately he entered the antechamber, as she had commanded him, and the eunuch was silent, and said no more. So Taj-elmolouk counted five doors, and entered the sixth, and found the lady Dunia standing expecting him.

As soon as she beheld him, she knew him and pressed him to her bosom, and he embraced her in like manner; and the old woman, coming in to them, contrived a



Taj-elmolouk and the Lady Dunia.

pretext to dismiss the female slaves; after which the lady Dunia said to her, Be thou keeper of the door. She then remained alone with Taj-elmolouk, and they passed the whole night in innocent dalliance. And on the following morning she closed the door upon him and the old woman, and entering another apartment, sat there according to her custom; and her female slaves came to her, and she transacted their affairs and conversed with them, and then said to them, Go forth from me now; for I desire to amuse myself in solitude. So they left her, and she returned to Taj-elmolouk and the old woman, taking with her some food for them; and thus they ceased not to do for a whole month.

As to the Vizier, however, and Aziz, when Taj-elmolouk had gone to the palace of the King's daughter, and remained all this time, they concluded that he would never return from it, and that he was inevitably lost; and Aziz said to the Vizier, O my father, what wilt thou do? The Vizier answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards the Green Land and the land of Columns, and the royal residence of the King Sulciman, and traversed the valleys night and day until they went in and presented themselves before the King Sulciman; and they informed him of that which had happened to his son, and that they had learnt no news of him since he had en-



tered the palace of the King's daughter. On hearing this he was as though the day of resurrection had surprised him: his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions. He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom. His subjects loved him for his great justice and beneficence, and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Taj-elmolouk.

In the meantime, Taj-elmolouk and the lady Dunia continued together for half a year, every day increasing in mutual love; and the love and distraction and rapture of Taj-elmolouk so augmented that he opened to her his mind, and said to her, Know, O beloved of my heart, that the longer I remain with thee, the more do my distraction and ecstasy and desire increase; for I have not altogether attained my wish. So she said, What dost thou wish, O light of my eye and delight of my heart? He answered, I desire to acquaint thee with my true history: know, then, that I am not a merchant, but a King, son of a King, and the name of my father is the Supreme King Suleiman, who sent the Vizier as ambassador to thy father to demand thee for me in marriage; and when the news came to thee thou refusedst to consent.—He then related to her his story from first to last; and added, I desire now to repair to my father, that he may send an ambassador again to thy father, to demand thee in marriage from him, and so we shall remain at ease.—And when she heard this she rejoiced exceedingly; for it coincided with her wish; and they passed the next night determined upon this proceeding.

But it happened, in accordance with destiny, that sleep overcame them unusually that night, and they remained until the sun had risen. The king Shahzeman was then upon his royal seat, with the Emirs of his empire before him, and the chief of the goldsmiths presented himself, having in his hand a large round casket: and he advanced, and, opening it before the King, took forth from it an elegant box, worth a hundred thousand pieces of gold, for the jewels it contained, and rubies and emeralds, such as no King of the earth could procure. And when the King saw it he wondered at its beauty, and he looked towards the chief eunuch, to whom the affair with the old woman had happened (as above described), and said to him, O Cafour, take this box, and go with it to the lady Dunia. So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key. She then went forth and fled. The eunuch, therefore, knew that she was alarmed, and he displaced the door, and entering the chamber found the lady Dunia asleep with Taj-elmolouk. At the sight of this, he was perplexed at his case, and was meditating to return to the King, when the lady Dunia awoke and found him by her; and she was troubled, and her countenance became pale, and she said, O Cafour, veil what God hath veiled. But he replied, I cannot conceal anything from the King. And he closed the door upon them, and returned to the king. So the King said to him, Hast thou given the box to thy mistress? The eunuch answered, Take the box; here it is. I cannot conceal from thee anything. Know that I beheld, with the lady Dunia, a handsome young man, sleeping in the same chamber. The King, therefore, ordered that they should both be brought before him; and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger, was about to strike with it Taj-elmolouk; but the lady Dunia threw her head upon him, and said to her father, Slay me before him. The king, however, chid her, and ordered them to convey her back to her chamber. Then looking towards Taj-elmolouk, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter?—Know, O King, answered Taj-elmolouk, that if thou put

me to death, thou wilt perish, and thou and all in thy dominions will repent.—And why so? said the King. He answered, Know that I am the son of the King Suleiman, and thou wilt not be aware of the consequence when he will approach thee with his horsemen and his infantry. And when King Shahzeman heard this, he desired to defer putting him to death, and to imprison him until he should see whether his assertion were true; but his Vizier said to him, O King of the age, it is my advice that thou hasten the execution of this young wretch, since he hath been guilty of presumption towards the daughters of Kings. So he said to the executioner, Strike off his head, for he is a traitor. And the executioner took him, and having bound him firmly, raised his hand, and made a sign of consultation to the Emirs a first and a second time, desiring by this that some delay might take place; but the King called out to him, How long wilt thou consult? If thou do so again I will strike off thy head.

The executioner, therefore, raised his hand until his arm-pit appeared, and was about to strike off his head, when loud cries were heard, and the people closed their shops. So the King said to the executioner, Hasten not. And he sent a person to learn the news for him; and the messenger went, and soon returning, said to the King, I beheld an army like the roaring sea agitated with waves; their horses are prancing, and the earth trembleth beneath them, and I know not wherefore they are come. And the King was amazed, and feared lest he should be deposed from his throne. He then said to his Vizier, Have none of our troops gone forth to meet this army? But his words were not finished when his chamberlains came in to him, accompanied by the messengers of the approaching King, and among them was the Vizier who had been with Taj-elmolouk. He commenced by salutation; and the King rose to them, and, calling them near to him, asked them respecting the cause of their coming: whereupon the Vizier advanced from among them, and approached the King, and said to him, Know that he who hath alighted in thy territories is a King, not like the Kings who have preceded him, nor like the Sultans of former times.—And who is he? said the King. The Vizier answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultan Suleiman, the lord of the Green Land and the Land of Columns and the mountaintains of Ispahan, who loveth justice and equity, and hateth tyranny and oppression; and he saith to thee that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight: and if he find in him safety, it is what he desireth, and thou wilt be thanked and praised; but if he be not found in thy country, or if any evil have befallen him, receive tidings of destruction and of the ruin of thy territories; for thy country shall become a desert in which the raven shall croak. Thus I have delivered to thee the message; and peace be on thee.—When the King Shahzeman heard these words of the envoy, his heart was troubled, and he feared for his kingdom, and called out to the lords of his empire, and his Viziers and Chamberlains and Lieutenants: and when they had come before him he said to them, Wo unto you! Go down and search for this young man.—But he was under the hand of the executioner, and his appearance was changed through the fear that he suffered. The Vizier then, looking aside, found the King's son upon the skin of blood,<sup>1</sup> and he recognised him, and arose, and threw himself upon him. So also did the other messengers: they then unbound him, and kissed his hands and his feet, whereupon Taj-elmolouk opened his eyes, and recognising the Vizier, and his companion, Aziz, fell down in a swoon through the excess of his joy at their presence.

The King Shahzeman was perplexed at his situation, and in great fear on discovering that the coming of the army was on account of this young man; and he arose and walked forward to Taj-elmolouk, and kissed his head, and, with weeping eyes, said to him, O my son, be not angry with me: be not angry with the evil-doer for his deed; but have compassion on my grey hairs, and lay not waste my dominions.

<sup>1</sup> A skin is laid down to receive the head and blood of those decapitated in an Eastern palace.

ions. And Taj-elmolouk approached him, and kissed his hand, saying to him, No harm shall befall thee ; for thou art in my estimation as my father ; but beware that no evil befall my beloved, the lady Dunia. — O my lord, rejoined the King, fear not for her ; for nought but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Vizier of the King Suleiman, promising him a large sum of money that he might conceal from the King what he had seen. After which he ordered the grandes of his empire to take Taj-elmolouk and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this : they conducted him into the bath, and, having clad him in the suit which the King Shahzeman had allotted him, brought him back to the hall of audience ; and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Taj-elmolouk sat and conversed with his father's Vizier and with Aziz respecting the events which had happened to him : and they replied, During that period we went to thy father, and informed him that thou hadst entered the palace of the King's daughter, and not come forth from it, and that thy case appeared doubtful to us ; and when he heard this, he made ready the troops, and we came to this country, and on our arrival have experienced joy and happiness. So he said to them, Good fortune hath attended your actions first and last.

The King, in the meantime, had gone in to his daughter, the lady Dunia, and found her weeping for Taj-elmolouk. She had taken a sword, and put its hilt to the floor, and its point to the middle of her bosom, and was leaning over it, saying, I must kill myself, and not live after my beloved. When her father, therefore, went in to her, and beheld her in this state, he called out to her, and said, O mistress of the daughters of Kings, do it not ; but have mercy upon thy father and the people of thy country ! Then advancing to her, he said to her, I conjure thee to abstain, lest evil befall thy father on thy account. And he acquainted her with the case, telling her that her beloved, the son of the King Suleiman, desired to celebrate his marriage with her, and adding, The affair of the betrothal and marriage is committed to thy judgment. And she smiled, and said to him, Did I not tell thee that he was the son of a Sultan ? I will make him crucify thee upon a piece of wood worth a couple of pieces of silver. — I conjure thee by Allah, he exclaimed, that thou have mercy upon thy father ! — Go to him, she rejoined, and bring him to me. He replied, On the head and the eye. And he returned from her quickly, and going in to Taj-elmolouk, rejoiced him by what he said. He then arose with him and went to her again, and when she beheld Taj-elmolouk, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence. Then looking at her father, she said, Can any one act injuriously towards such a person as this handsome youth, and he a King, a son of a King ? And upon this the King Shahzeman went forth, and closed the door upon them, and repairing to the Vizier and the other messengers of the father of Taj-elmolouk, ordered them to inform the Sultan Suleiman that his son was in prosperity and health, and enjoying a life of the utmost delight. He gave orders also to carry forth provisions and pay to the troops of the Sultan Suleiman ; and after they had conveyed all that he commanded them to take forth, he brought out a hundred coursers, and a hundred dromedaries, and a hundred mamlouks, and a hundred concubine slaves, and a hundred male black slaves, and a hundred female slaves, and sent them all to him as a present.

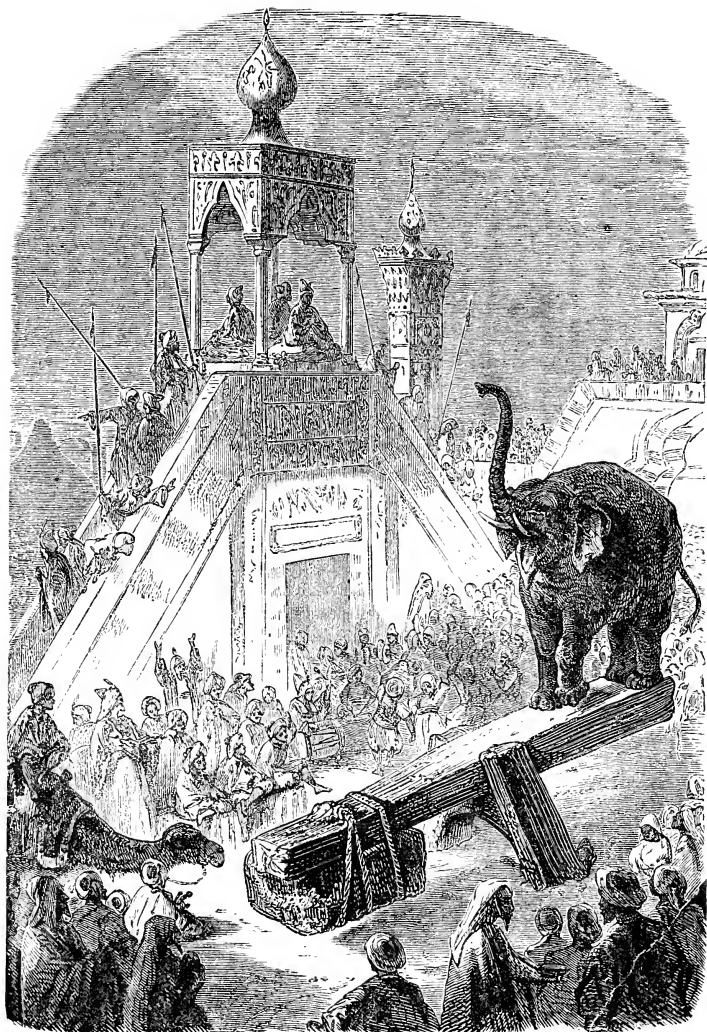
He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city ; and when the Sultan Suleiman became acquainted with this, he advanced some paces to meet him. The Vizier and Aziz had informed him of the news, and he rejoiced, and exclaimed, Praise be to God, who hath granted my son the accomplishment of his wish ! And he embraced the King Shahzeman, and seated him by his side upon the sofa, and they conversed together ; after which the attendants placed before them the food, and

when they had eaten to satisfaction they brought them the sweetmeats. Soon after, Taj-elmolouk came, approaching in his rich and ornamented dress; and when his father beheld him, he rose to him and kissed him, and all who were present rose to him; and after he had sat with them a while conversing, the King Suleiman said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses. And King Shahzeman replied, I hear and obey. So he summoned the Cadi and witnesses, and they came, and wrote the marriage-contract; and the troops rejoiced at this. And King Shahzeman began to fit out his daughter.

Then Taj-elmolouk said to his father, Verily, Aziz is a generous person; he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he hath been with us two years separated from his country: it is my desire, therefore, that we should prepare for him merchandise; for his country is near. His father replied, Thy opinion is excellent. So they prepared for him a hundred loads of the most costly stuffs; and Taj-elmolouk bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father. Taj-elmolouk then mounted his horse, and proceeded with Aziz for the space of three miles: after which Aziz conjured him to return, and said, Were it not for my mother I could not endure thy separation; and by Allah I entreat thee not to cease acquainting me with thy state. Having thus said, he bade him farewell, and repaired to his city. He found that his mother had built for him a tomb in the midst of the house, and she frequently visited it: and when he entered the house, he found that she had dishevelled her hair and spread it upon the tomb, and, with streaming eyes, was reciting some verses: but before she had finished, Aziz went in to her: and when she beheld him, she rose to him and embraced him, and asked him respecting his long absence; so he acquainted her with all the events that had happened to him from first to last, and told her that Taj-elmolouk had given him, of wealth and stuffs, a hundred loads; and she rejoiced at this. Such was the history of Aziz.

Now as to Taj-elmolouk, he returned to his beloved, the lady Dunia, and King Shahzeman fitted her out for the journey with her husband and her father-in-law: he sent to them provisions and presents and rarities, and they loaded their beasts and departed; and King Shahzeman accompanied them three days' journey to bid them farewell. The King Suleiman then conjured him to return: so he returned; and Taj-elmolouk and his father and his wife continued their journey night and day until they came in sight of their country. The city was decorated for them, and they entered it; and the King Suleiman sat upon his throne with his son Taj-elmolouk by his side: and he gave presents, and liberated the persons confined in the prisons, after which he celebrated for his son a second wedding-festivity: the songs and instrumental music were continued for a whole month, and the tire-women crowded around the lady Dunia, who was not tired with the display, nor were they with gazing at her. Taj-elmolouk then took up his abode with her, after an interview with his father and mother together; and they passed a life of the utmost delight and enjoyment.





Festivities when Taj-elmo'ouk Returned. (Page 250.)



## CHAPTER IX.

Commencing with the Hundred and Fifty-third Night, and ending with the Hundred and Sixty-ninth

## THE STORY OF ALI THE SON OF BECAR, AND SHEMSELNIHAR.

THERE was in ancient times, in the reign of the Caliph Haroun Alrashid, a merchant who had a son named Aboulhassan Ali the son of Thaher, possessing abundant property, of handsome person, beloved by every one who beheld him; and he used to enter the palace of the Caliph without permission; and all the concubines of the Caliph, and his other female slaves, loved him; and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants; and there used to sit at his shop a young man of the sons of the Kings of the Persians, called Ali the son of Becar.

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined eyebrows, sweet in speech, with laughing mouth; a lover of merriment and gaiety. And it happened that they were both sitting talking together and laughing, when lo, there came ten female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature; and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered with an izar of delicate fabric, and round her waist was a girdle of gold-embroidered silk; and when they arrived at the shop of Aboulhassan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when Ali the son of Becar beheld her, his reason was captivated, and he desired to arise; but she said to him, Sit in thy place. Wherefore wouldst thou depart on our arrival? This is not just conduct.—So he replied, By Allah, O my mistress, I fly from that which I have beheld. And when she heard this reply, she smiled and said to Aboulhassan, What is the name of this young man, and whence is he? He answered her. He is a stranger: his name is Ali the son of Becar, and he is son of the King of the Persians; and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me. To which Aboulhassan replied, On the head. She then arose, and went her way.

Now as to Ali the son of Becar, he became in such a state that he knew not what to say; and after a while, the slave-girl came to Aboulhassan, and said to him, My mistress summoneth thee, together with thy companion. So Aboulhassan arose, and taking with him Ali the son of Becar, they both went to the palace of Haroun Alrashid, and she introduced them into a private chamber, and seated them; and the tables were placed before them, and they ate, and washed their hands. She then brought to them the wine, and they made themselves merry with it; after which, she desired them to arise. They therefore rose, and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of Paradise; so that they were astonished at the rarities which they beheld. And while they were amusing themselves with the sight of

these extraordinary objects, lo, ten female slaves approached with a graceful and conceited gait, resembling moons, dazzling the sight, and confounding the imagination. They stood in ranks, looking like the black-eyed damsels of Paradise; and after them came ten other female slaves, with lutes in their hands, and other instruments of diversion and mirth; and they saluted the two guests, and played upon the lutes, and sang verses; and every one of them was a temptation to the servants of God. After these came ten more female slaves, like them, high-bosomed and of equal age, with black eyes, and red cheeks, with joined eyebrows, and languishing looks, a temptation to God's servants, and a delight to beholders; and they were clad in various kinds of coloured silks, such as astonished the mind. They stationed themselves at the door; and after them came ten female slaves more beautiful than they, attired in magnificent apparel; and these also stationed themselves at the door.

At last there came forth from the door twenty female slaves, and among them was one named Shemselnihar, like the moon among the stars. She was encompassed by the exuberance of her hair, and wore blue trousers, and an izar of silk embroidered with gold, and round her waist was a girdle adorned with a variety of jewels. She continued advancing with a dignified gait until she seated herself upon the sofa; and when Ali the son of Becar beheld her, he said to Aboulhassan, Hadst thou acted well towards me thou hadst informed me of these things before I came in hither, in order that I might have applied my mind to consider the case, and fortified it by patience to endure the affliction that hath befallen it. And he wept and groaned and lamented. So Aboulhassan said to him, O my brother, I desired nothing for thee but good; but I feared to acquaint thee with this, lest such transport should affect thee as would prevent thy meeting her, and would interpose an obstacle between thee and thy union with her. Be cheerful, then, and happy; for she offereth thee good fortune, and receiveth thee with favour. — And Ali the son of Becar said, What is the name of this damsel? Aboulhassan answered, She is named Shemselnihar, and is one of the concubines of the Prince of the Faithful, Haroun Alrashid, and this place is the palace of the Caliph.

Then Shemselnihar sat contemplating the charms of Ali the son of Becar, and he gazed at her beauty, and they were engrossed with mutual love; and she ordered the female slaves to seat themselves, each of them in her proper place, upon a sofa: so each sat before a window; and she commanded them to sing; whereupon one of them took her lute and sang. Shemselnihar then ordered another slave-girl to sing; and after her, another: and Ali the son of Becar next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shemselnihar seeing him weeping and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she arose from the sofa, and advanced to the door of the chamber; and Ali the son of Becar arose also, and met her; and they embraced each other, and fell down fainting at the door. The female slaves, therefore came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them some rose water; and when they recovered, they found not Aboulhassan; for he had hidden himself by the side of a sofa; and the damsel said, Where is Aboulhassan? So he came forth to her from the side of the sofa; and she saluted him, and said, I beg of God that He will enable me to recompense thee, O thou of kind conduct! Then addressing Ali the son of Becar, she said, O my master, thy love hath not become extreme without my experiencing the like; and we have no resource but to bear with patience that which hath befallen us. — By Allah, O my mistress, replied Ali the son of Becar, my union with thee will not content me, nor will the flame that I feel for thee be extinguished, nor the love for thee that hath taken possession of my heart quit me until my soul departeth! Having said this, he wept, and his tears descended upon his cheek like rain; and when Shemselnihar beheld him thus weeping, she wept with him; whereupon Aboulhassan said, By Allah, I



am in wonder at your case, and am perplexed by your condition; for your state is wonderful, and your case is extraordinary! If ye weep thus when ye are together, how will it be after ye are separated! This is not a time for lamentation and weeping, but a time for joy and gladness.

So Shemselnihar made a sign to a female slave, who arose and returned with some maids carrying a table, the dishes of which were of silver, containing a variety of viands. The slave-girl then placed the table before them; and Shemselnihar began to eat, and to feed Ali the son of Becar, until they were satisfied, when the table was removed, and they washed their hands, and the perfuming-vessels were brought with various kinds of aloes-wood, and the sprinkling bottles with rose-water, and they were perfumed and scented; after which vessels of graven gold were presented to them, containing varieties of drinks, and fresh and dried fruits, such as the appetite desired, and such as delighted the eyes; and next, a slave-girl brought them a basin of carnelian full of wine. Shemselnihar then chose ten maids, whom she stationed by them, and ten female slaves from among the singing girls, and, having dismissed all the rest of the slave girls to their apartments, ordered some of those who remained present to play upon the lute; and they did as she commanded them. One of them sang; and when she had finished her song, Shemselnihar filled a cup and drank it, and then filled it again and gave it to Ali the son of Becar, and ordered another slave-girl to sing; after which, Ali the son of Becar, drank his cup, and returned it to Shemselnihar, who filled it, and handed it to Aboulhassan. She then took a lute, and said, No one shall sing over my cup but myself:—and having tightened the strings, she sang of love.

When Ali the son of Becar, and Aboulhassan, and the rest of those who were present, heard the verses sung by Shemselnihar, they almost flew with delight, and they sported and laughed; but while they were thus enjoying themselves, lo, a female slave came, trembling with fear, and said, O my mistress, the Prince of the Faithful hath come, and he is at the door, with Afeef and Mesrou and others. And when they heard her words, they nearly died with fright; but Shemselnihar laughed, and said, Fear not. And she said to the female slave, Return them an answer while we remove from this place. She then gave orders to shut the doors of the apartment, and to let down the curtains over them, while they remained in it, and she closed the door of the adjoining saloon, and then went forth into the garden, and, seating herself upon her sofa, ordered a slave-girl to rub her feet, commanding the rest of the female slaves to go to their apartments, and desiring the girl who remained with her to leave the gate open, that the Caliph might enter. And Mesrou came in, and those who were with him, twenty in number, with swords in their hands; and they saluted Shemselnihar, and she said to them, Wherefore have ye come? They answered, The Prince of the Faithful saluteth thee: he hath become cheerless through desire of seeing thee, and informeth thee that he hath experienced this day unusual joy and happiness, and wisheth now to complete it by thy presence. Wilt thou, then, come to him, or shall he come to thee?—And she arose, and, kissing the ground, replied, I hear and obey the commands of the Prince of the Faithful. She then gave orders to bring her chief female attendants and the other slaves, and they came in, and she intimated to them that she was going to comply with the commands of the Caliph. The place was completely prepared; but she said to the eunuchs, Go to the Prince of the Faithful, and inform him that I shall soon be waiting for him, when I shall have prepared the place for him with the carpets and other things. So the eunuchs repaired quickly to the Prince of the Faithful, and Shemselnihar arose and went to her beloved Ali the son of Becar, and pressed him to her bosom, and took leave of him. And he wept violently, and said, O my mistress, prolong to me this leave-taking: perhaps it may help to hasten the termination of my life through my love of thee: but I beg of God that He will bestow upon me patience to endure the passion by which He hath afflicted me.—By Allah, replied Shemselnihar, none will fall into a state of dissolution but myself; for thou wilt go forth

into the market-street, and wilt enjoy the company of such as will amuse thee, and thou wilt be preserved from danger, and thy passion will be kept concealed. But as to me, I shall fall into trouble, especially since I have made an appointment with the Caliph; for probably great danger will await me in consequence, on account of my desire and love and passion for thee, and my grief at having parted from thee. With what tongue shall I sing, and with what heart shall I present myself before the Caliph, and with what language shall I converse with the Prince of the Faithful, and with what look shall I behold a place where thou art not, and how shall I be in an assembly in which thou art not included, and with what taste shall I drink wine of which thou art not present to partake? Aboulhassan said to her, Be not perplexed; but be patient; and be not remiss in conversing with the Prince of the Faithful this night, nor show him any neglect.

And while they were thus talking, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come. Whereupon she arose, and said to the slave-girl, Take Aboulhassan and his companion, and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark: then contrive means of leading them forth. So the slave-girl took them, and ascended with them to the projecting window, and, having closed the door upon them, went her way; and they remained looking into the garden. And lo, the Caliph arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle. The Caliph walked in the midst of them, while they surrounded him on every side, and Mesrour and Afeef and Waseef preceded him; and he advanced among them with a graceful carriage. Shemselnihar and all the female slaves who were with her rose to him, and met him at the gate of the garden; and, having kissed the ground before him, preceded him until he seated himself upon the sofa, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the sofas; whereupon Shemselnihar took her seat upon a sofa by the side of that of the Caliph, and began to converse with him.—All this time Aboulhassan and Ali the son of Becar were looking on and hearing; the Caliph not seeing them.—The Caliph then began to toy with Shemselnihar, and gave orders to open the apartment where she had been sitting; and they opened its door and its windows, and lighted the candles; so that the place, in the hour of darkness, shone like the day; after which, the eunuchs removed thither the drinking-vessels.—At the sight of these things, Aboulhassan exclaimed, Verily I have never beheld the like of these vessels and beverages and rarities, nor have I ever heard of anything to be compared with these varieties of jewels: It seemeth to me as though I were dreaming! My reason is confounded, and my heart palpitateth! But as to Ali the son of Becar, after Shemselnihar had quitted him, he remained a while stretched upon the floor, through the violence of his passion; and when he recovered he began to gaze at this unparalleled scene, and said to Aboulhassan, O my brother, I fear that the Caliph will see us, or become acquainted with our case; and my fear is chiefly on thine account: for as to myself, I know that I am of the number of those who are about to perish; and the cause of my death is nothing else than my love and desire, and the excess of my transport and distraction; and I beg deliverance of God from the affliction that I suffer.

Ali the son of Becar, and Aboulhassan, continued gazing from the projecting window at the Caliph and the scene around him, until the feast was entirely prepared before him, when the Caliph looked towards one of the female slaves, and said, Let us hear, O Gharam, some of thy delightful singing:—whereupon, with charming modulations, she sang a beautiful melody. And when Shemselnihar heard her song, she fell down in a swoon from the sofa upon which she was sitting, and

became unconscious. The female slaves, therefore, arose and lifted her up. And as soon as Ali the son of Becar beheld her from the window, he also fell down in a fit; and Aboulhassan exclaimed, Verily fate hath divided desire between you with equality! But while they were conversing, lo, the slave-girl who had brought them up to the window came to them and said, O Aboulhassan, arise, thou and thy companion, and descend; for the world hath become narrow unto us, and I fear that our affair will be exposed; arise, therefore, immediately, or we die. Aboulhassan, replied, How shall this young man arise with me? He hath not strength to raise himself.—So the slave-girl sprinkled rose-water upon his face until he recovered, and Aboulhassan and the slave-girl lifted him up, and carried him down from the window, and proceeded a little way, when the slave-girl opened a small door of iron, and placed Aboulhassan and Ali the son of Becar upon a bench outside. She then clapped her hands, and there came a boat with a rower in it, and she led them on board of it, and said to the boatman, Land them on the opposite bank. And when they had embarked, and quitted the garden, Ali the son of Becar looked back towards the apartment and the garden, and bade them farewell. The slave-girl then said to the boatman, Make haste with them. So he plied his oars to make all haste, and, accompanied by the slave-girl, they crossed over to the opposite bank, when she departed, taking leave of them as they landed, and saying to them, It had been my desire not to part from you; but I cannot proceed further than this spot. And she returned.

Ali the son of Becar lay prostrate before Aboulhassan, unable to rise; so Aboulhassan said to him, This is not a place of safety, and we are here in fear for our lives, on-account of the robbers and the sons of wickedness. And upon this, Ali the son of Becar arose, and advanced a little way; but he was unable to walk on. Now Aboulhassan had friends in that quarter; and he repaired to one of them in whom he confided, and knocked at his door; upon which the man came forth to him quickly, and when he beheld him and his companion he welcomed them, and conducted them into his house, and having seated them, conversed with them, and asked them where they had been, Aboulhassan answered, We came forth this evening, obliged to do so by a man with whom I had some pecuniary transactions, it having been told me that he was about to set forth on a journey with my property. So I went out this night and repaired to him, taking to cheer me, this my companion, Ali the son of Becar, and we came hoping to see him; but he hid himself from us, and we saw him not. We therefore returned with nothing, and, finding it difficult to get back this night, and seeing no other lodging for us but thine abode, we came unto thee, depending on thy usual kindness.—The man of the house then welcomed them again, and studied to show them honour; so they remained with him during the rest of the night; and when the morning came, they went forth from him, and proceeded until they arrived at the city, and entered it; and as they passed by the house of Aboulhassan, he conjured his companion Ali the son of Becar to enter, and took him in. They then laid themselves down on beds for a little while, after which they awoke; and Aboulhassan ordered his servants to furnish the house handsomely; and they did so: Aboulhassan saying within himself, I must cheer this young man, and divert him from his present thoughts; for I know his case.

And when Ali the son of Becar recovered, he called for water, and they brought it him, and he arose and performed the ablution, and recited the divinely-ordained prayers which he had omitted during the preceding day and night, and began to console himself by conversation. When Aboulhassan, therefore, saw him do thus, he approached him and said, O my master Ali, it will be most suitable to thy present case that thou remain with me this next night, in order that thy heart may become dilated, and the anguish of desire that thou sufferest may be dispelled, and that thou mayest beguile the time with us. He replied, Do what seemeth fit unto thee; for at all events I cannot escape from that which hath befallen me; so do as thou wilt. And Aboulhassan arose and summoned his servants and brought his friends, and

sent to the singers and instrumental performers, who came; and they remained eating and drinking and making merry during the rest of the day, until the evening, when they lighted the candles, and the wine-cups circulated among them, and the time passed with them pleasantly. Then a female singer took a lute, and thus sung:

I have been shot at by fortune with the arrow of an eye, which hath struck me down, and I have parted from the beloved.

Fortune hath been hostile to me, and my patience hath failed; but I expected before that this would come to pass.

And when Ali the son of Becar heard these words, he fell down in a fit, and he remained in it until daybreak; and Aboulhassan despaired of him; but when daylight came, he recovered, and desired to return to his house. Aboulhassan could not prevent him, fearing what might be the result of his case; and his servants brought him a mule, and mounted him upon it, and Aboulhassan accompanied him until he took him into his house; and when he was safe there, Aboulhassan praised God for his escape from this calamity, and began to console him; but he had no power over himself, through the violence of his passions. Aboulhassan then bade him farewell; and Ali the son of Becar said to him, O my brother, cease not to impart to me whatever information thou mayest have to give. He replied, I hear and obey.

So Aboulhassan arose and departed from him to his shop, and opened it, and sat expecting some tidings from the damsel; but no one brought him any news. He passed the next night in his house, and when the morning came, he arose and proceeded to the house of Ali the son of Becar, and, going in to him, found him laid upon his bed with his friends around him, and the physicians with him, each of them prescribing for him something, and feeling his pulse. And when Aboulhassan entered and beheld him, he smiled: and Aboulhassan saluted him, and inquired respecting his state; after which he sat by him until all the rest of the people had gone forth, when he said to him, What is this state in which I find thee? Ali the son of Becar answered, It hath been spread about that I am sick, and my friends have heard this report, and I have no strength to arise and walk that I might give the lie unto him who asserteth me to be ill; so I remain prostrated here as thou seest me, and my friends have come to visit me: but, O my brother, hast thou seen the slave-girl, or heard any news from her? Aboulhassan replied, She hath not come to me since she parted from us on the bank of the Tigris:—and he added, O my brother, beware of disgrace, and abstain from this weeping. But Ali the son of Becar said, O my brother, I have no control over myself:—and he sighed, and recited some verses, and added, I am afflicted by a calamity from which I was lately exempt, and can hope for no greater ease than death. So Aboulhassan said, Perhaps God will restore thee.

And he went down from him, and repaired to his shop and opened it, and he had not long sat there when the slave-girl came and saluted him; and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness. He said to her, Thou art welcome! How is Shemselnihar?—She answered, I will presently acquaint thee with her case:—and asked, How is Ali the son of Becar? Aboulhassan, therefore, informed her of everything that he had experienced; and she lamented and sighed, and wondered at his case. She then said, The state of my mistress is more wonderful than that; for when ye went away, I returned with my heart throbbing on your account, scarcely believing in your escape; and on my return I found my mistress lying prostrate in the chamber, speaking not nor answering any one. The Prince of the Faithful was sitting at her head, finding no one to acquaint him with her case, and not knowing what she suffered; and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shemselnihar, and what hath happened to thee this night? And when she heard the words of the

Caliph, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy sacrifice! A derangement of the stomach hath given me a headache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me afterwards. The Caliph, therefore, asked her, What hast thou taken this day? And she answered, I breakfasted upon a dish that I had never eaten before. She then feigned that she had recovered strength, and called for some wine, and, having drunk it, begged the Prince of the Faithful to return to his diversion. So he resumed his seat in the chamber; and when I came to her, she asked me respecting thee and thy companion, and I informed her what I had done with you, and acquainted her with the words which Ali the son of Becar had spoken: whereupon she was silent. The Caliph then sat, and ordered the same female slave to sing; and she sang these two verses:—

There hath been to me no pleasure in my life since your departure; and would that I knew  
your state since you left me!

It were fit that my tears should be of blood, when ye are weeping on account of my absence.

And when Shemselnihar heard these words, she fell down again in a swoon; and I laid hold of her hand, and sprinkled some rose-water upon her face, and she recovered, upon which I said to her, O my mistress, expose not thyself and those whom thy palace containeth! By the existence of thy beloved I conjure thee to have patience! But she replied, Can anything worse than death befall me? I desire it; for it will bring me ease. — And while we were thus conversing, a slave-girl sang these words of the poet:—

They said, Perhaps patience may be followed by ease. But I replied, How is patience to be  
found since his departure?

For he made a settled compact with me, to cut the cords of patience, at the time of his embracing me.

And as soon as she had finished, Shemselnihar again fell down in a fit. The Caliph saw her, and, coming to her quickly, gave orders to remove the wine, and commanded each of the female slaves to return to her apartment. He then sat with her during the remainder of the night until the morning, when he summoned the physicians, and desired them to employ means for her restoration, not knowing that she was suffering from love and desire. I remained with her till I thought her recovered, and this it was which prevented my coming unto you before. I left with her a number of her special attendants, when she ordered me to repair to you that I might obtain news of Ali the son of Becar and return to her. And when Aboulhassan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret; — and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Aboulhassan then remained in his shop until the close of the day, and when the day had passed he arose and locked up his shop, and went to the house of Ali the son of Becar, and knocked at the door; upon which there came forth to him one of his servants, who conducted him within. And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Aboulhassan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life. — Abstain from these words, replied Aboulhassan; for, if it were possible to ransom thee, I would give my life as thy sacrifice. This day the slave-girl of Shemselnihar came and informed me that she had been prevented from coming before only by the Caliph's sitting with her mistress, and acquainted me with what had happened to her mistress.—And he

related to him all that he had heard from the slave-girl; whereupon Ali the son of Becar lamented violently, and wept, and then, looking towards Aboulhassan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued: and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation. So Aboulhassan complied with his desire, replying that he would stay with him that night; and they passed the night conversing together, till Ali the son of Becar, after weeping and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon. Aboulhassan thought that his soul had quitted his body; and he remained in his fit until daylight came, when he recovered, and conversed again with Aboulhassan; and Aboulhassan continued sitting with him till near the midtime between sunrise and noon.

He then departed from him, and repaired to his shop and opened it; and lo, the slave-girl came and stood before him; and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is Ali the son of Becar?—O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth; for he sleepeth not by night, nor findeth rest by day; watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend. She then said to him, My mistress saluteth thee and him, and hath written to him a letter, and she is in a state more afflictive than his; she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee.—Here is the letter with me. Wilt thou then go with me to Ali the son of Becar, that we may receive the answer from him?—Aboulhassan answered her, I hear and obey. And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of Ali the son of Becar, when he stationed her at the door, and entered the house. And as soon as Ali the son of Becar beheld him he rejoiced at his coming, and Aboulhassan said to him, The cause of my coming is, that such a man hath sent to thee this slave-girl with a note conveying his salutation to thee, and hath mentioned in it that the reason of his failing to visit thee is an event that hath happened to him which excuseth him. The slave-girl is standing at the door. Wilt thou give her permission to enter? Ali, replied, Bring her in. And Aboulhassan made a sign to her that she was the slave-girl of Shemselnihar; and he understood the sign; and when he beheld her he was moved, and rejoiced, and said to her, with a sign, How is the master? May God grant him restoration and health?—She answered, Well:—and she produced the letter and gave it to him; and he took it and kissed it and read it, and then handed it to Aboulhassan, who found written in it as follows:—

I have written to thee a letter without fingers, and spoken to thee without a tongue, and the complete exposition of my state is this,—that I have an eye which sleeplessness never quitteth, and a heart from which solitudes are never absent; and I am as though I had never known health or happiness, nor beheld a comely countenance, nor passed a pleasant life: I am as if my nature were made up of passion, and of the torment of excessive love and melancholy; and sickness hath become uninterrupted to me: and desire, augmented; and longing expectation, increased. I beg of God to hasten our union, that the trouble of my mind may be dispelled; and I desire that thou send me some words from thee, that I may cheer myself by them; and do thou assume a becoming patience until God give relief. And peace be on thee.

When Ali the son of Becar had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote:—

In the name of God, the Compassionate, the Merciful.—Thy letter, O my mistress,

hath arrived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease; and thine emaciated slave hath understood all the gracious words contained in it: and by thy head, O my mistress I am in the state described by the poet. And I know that complaint extinguisheth not the fire of affliction; but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth; and I will comfort myself by the mention of the word "union."

On Aboulhassan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals; and he gave it to the slave-girl, and when she had taken it, Ali the son of Becar said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love pervadeth my flesh and my bones; and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity. He then wept, and the slave-girl wept with him, and took leave of him and departed from him.

Aboulhassan went forth with her, and bade her farewell, and repaired to his shop; and as he sat there, he found his heart compressed, and his bosom contracted, and he was perplexed at his case. He remained immersed in thought during the rest of the day, and the ensuing night; and on the following day he went to Ali the son of Becar, and sat with him until the other persons had departed, when he asked him respecting his state; and he began to complain of his desire, and his excessive love and distraction. And Aboulhassan said to him, I have never beheld nor heard of any lover like thee. Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love? How would it be if thou wert attached to one who was adverse and deceitful, and if thy affair were exposed? — And Ali the son of Becar, says Aboulhassan, inclined to my words, and thanked me for them. — Now I had (he continues) a friend who was acquainted with my case, and the case of Ali the son of Becar, and knew that we were leagued together; but no one else was informed of what passed between us; and he used to come to me and ask me respecting the state of Ali the son of Becar; and soon after, he questioned me with respect to the damsel. I answered him, She invited him to her, and more than hath already happened between them cannot take place; and this is the last of their case; but I have devised for myself a plan of proceeding which I desire to lay before thee. — His friend asked, What is it? And Aboulhassan answered, I am a man known to have extensive dealings with men and women, and I fear that the affair of these two persons may be discovered, and that such an event will be the cause of my destruction and of the seizure of my property and the ruin of my family. It is my opinion that I should collect together my property, and fit myself out, and repair to the city of Balsora, and there remain until I see what will be the result of their case, that no one may know my situation; for love hath gained entire possession of them, and letters have passed between them. Their intermediary is a slave-girl, who at present keepeth their secrets: but I fear that anxiety may overcome her and she may reveal their case to somebody, and so the news of their affair may spread and occasion my destruction; since I have no excuse to offer to my accusers. — His friend replied, Thou hast acquainted me with a perilous affair, such as the wise and knowing must regard with fear. May God avert from thee the evil that thou apprehendest, and save thee from the result which thou darest! This opinion is right. — So Aboulhassan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of Balsora, and three days had not passed before he had finished his affairs and set forth to Balsora.

Three days after this, his friend came to visit him, and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to Balsora; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Aboulhassan! He then devised a stratagem by means of

which to obtain access to Ali the son of Becar; and he repaired to the house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and Ali the son of Becar returned his salutation, and welcomed him; whereupon the man apologised to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship existeth between me and Aboulhassan, and I used to intrust to him my secrets, and never relinquish him for an hour; and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed: and wherefore I asked the neighbours respecting him, and they said, He hath gone to Balsora. — Now I know no friend of his more true than thou: by Allah, then, acquaint me with his case.—And when Ali the son of Becar heard his words, his colour changed, and he was agitated, and replied, I have not heard the news of his departure before this day; and if the case be as thou hast said, trouble hath befallen me. And he hung down his head towards the ground, in thought, and after a while raised it and looking towards a servant belonging to him, said to him, Go to the house of Aboulhassan, and ask respecting him, whether he be still there or on a journey, and if they answer, He hath gone on a journey,—ask whither he is gone. So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Aboulhassan, his dependants informed me that he had gone on a journey to Balsora; but I found a slave-girl waiting at the door, and when she beheld me she knew me; but I knew her not; and she said to me, Art thou the servant of Ali the son of Becar? And I answered her, Yes. And she said, I have a letter for him, from the dearest of his friends. So she came with me, and she is standing at the door.—Upon this, Ali the son of Becar said, Bring her in. And the servant went forth to her, and brought her in: and the man who was sitting with the son of Becar looked at the slave-girl, and saw that she was an elegant person. The slave-girl then advanced to the son of Becar, and saluted him, and talked with him in a low voice; and he uttered oaths during the conversation, swearing that he had not mentioned a thing which she spoke of; after which, she bade him farewell, and departed.

Now the man, the friend of Aboulhassan, was a jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to Ali the son of Becar, There is no doubt whatever but that the palace of the Caliph hath some demand upon thee, or that thou hast dealings with it.—And who, said Ali the son of Becar, acquainted thee with that? The jeweller answered, My knowledge of it is through this slave-girl: for she is the slave-girl of Shemselnihar; and she came to me some time ago with a note in which was written that she desired a necklace of jewels; so I sent to her a costly necklace. And when Ali the son of Becar heard his words, he was so agitated that the jeweller feared his dissolution: but presently he recovered himself, and said, O my brother, I conjure thee by Allah to tell me how thou knowest her. The jeweller replied, Abstain from urging the inquiry. But Ali the son of Becar said to him, I will not desist from pressing thee until thou acquaint me with the truth. So the jeweller said, I will inform thee, provided that no suspicion respecting me enter thy mind, nor any restraint be imposed upon thee by my words, and I will not conceal from thee any secret, but will explain to thee the truth of the affair, on the condition, however, that thou acquaint me with thy true case, and the cause of thy sickness. He therefore told him his story, and then said, By Allah, O my brother, nothing induced me to conceal my affair from others than myself excepting my fear that people might remove the veils of protection from others. And the jeweller said to him, I desired not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Aboulhassan during the



period of his absence. Be happy, then, and cheerful.—And Ali the son of Becar thanked him for his speech. He then, for a while, remained silent; after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master. And Ali the son of Becar said, She supposed that I had advised Aboulhassan to depart to the city of Balsora, and that I thus devised a stratagem that there might be no more correspondence and intercourse: and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion; for she inclined to Aboulhassan. The jeweller replied, O my brother, I understood from the state of the slave-girl this affair; but, if it be the will of God (whose name be exalted!) I will aid thee to attain thy desire.—And how, said Ali the son of Becar, wilt thou manage with her when she taketh flight like a wild animal of the desert? The jeweller answered, I must employ all my endeavours to assist thee, and my contrivance to obtain acquaintance with her, without making any exposure or occasioning any mischief. He then begged leave to depart; and Ali the son of Becar said to him, O my brother, be mindful to conceal the secret. And he looked at him and wept.

The jeweller bade him farewell, and departed, not knowing what to do in order to promote the affair of Ali the son of Becar, and he continued on his way meditating upon his case; and beheld a paper lying in the street: so he took it up, and looked at its direction, and lo, it was, From the most humble friend to the most excellent object of affection.—And he opened the paper, and saw written in it as follows:—Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee; but if cruelty have originated from thee, I will requite it with fidelity; and if affection have departed from thee, I will preserve affection during estrangement.

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand; so she said to him, O my master, verily this paper dropped from me. But he returned her not an answer, walking on; and the slave-girl followed him until he approached his house; and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper; for it dropped from me. And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth; for I am a concealer of secrets: and I conjure thee by an oath that thou hide from me nothing of the affair of thy mistress: perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words, she replied, O my master, a secret will not be lost when thou art its depository, nor will an affair be unsuccessful when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter.—She then told him the whole story, and added, God is witness of the truth of what I say. He replied, Thou hast spoken truth; for I am acquainted with the foundation of the story. And he proceeded to relate to her the case of Ali the son of Becar, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this she rejoiced; and they agreed together that she should take



The Jeweller finding the Letter.

the paper and give it to Ali the son of Becar, and of all that should happen she should return and inform him. So he gave her the paper: she took it and sealed it as it was before, saying, My mistress Shemselnihar gave it to be read; and when he hath read it and given me an answer, I will bring it to thee.

The slave-girl then bade him farewell, and proceeded to Ali the son of Becar, whom she found expecting her coming; and she gave him the paper, and he read it, and then wrote back an answer, and gave it to her. She therefore took it, and returned with it to the jeweller, according to the agreement; and he broke open the seal, and read it, and saw written in it:—

Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut off affection, nor have I ceased from grief, nor have I found after separation aught but affliction, nor have I had any knowledge of that which ye have mentioned, nor do I love anything but what ye love: by Him who knoweth every secret and hidden action, my desire is only for an union with the person whom I love; and my business, the concealment of the desire that I suffer, though disease afflict me in consequence. This is the exposition of my state: and peace be on thee.

When the jeweller read this paper, and knew its contents, he wept violently. The slave-girl then said to him, Go not forth from this place until I return to thee; for he hath made an accusation against me; but he is excused; and I desire to effect an interview between thee and my mistress Shemselnihar, by whatever stratagem it may be accomplished. I left her prostrate waiting for my bringing her the answer.—Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart; and when the morning came, he performed the prayers of that period, and sat expecting her arrival; and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which Ali the son of Becar wrote; and when she had read it and understood its meaning, her mind was perplexed; so I said to her, O my mistress, fear not the frustration of the affair between you in consequence of the absence of Aboulhassan; for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets.—And I related to her what had passed between thee and Aboulhassan, and how thou obtainest his confidence and that of Ali the son of Becar, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made between thee and me.—And the jeweller wondered extremely.—She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted: so he replied, O my sister, I am of the sons of the common class, and not like Aboulhassan; for Aboulhassan was high in rank, of known reputation, in the habit of frequenting the palace of the Caliph because its inhabitants required his merchandise; but as for me, Aboulhassan used to converse with me and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Caliph, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which thou proposeth.—So he refused to go with her. She proceeded to tell him that she would be surety for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled: and the slave-girl, therefore, said to him, If it will be painful to thee to go to the palace of the Caliph, and thou canst not accompany me, I will persuade her to come to thee; therefore move not from thy place until I return to thee with her. She then departed: but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female slave

advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house.

After this, the slave-girl went forth, and returned with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he arose and stood up, and placed a cushion for her, and seated himself before her. She remained a while without speaking,



Shemselnihar's first visit to the Jeweller.

until she had rested herself, when she uncovered her face, and it appeared to the jeweller as though the sun had risen in his abode. She then said to her slave-girl, Is this the man of whom thou speakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him, How art thou? He answered, In prosperity: — and prayed for her. And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children, and he acquainted her with all his circumstances, and said to her, I have a house besides this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl. After this, she asked him how he had become acquainted with the foundation of the story; and he informed her of the particulars which she demanded, from the first of the affair to the last; whereupon she sighed for the separation of Aboulhassan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need one of another; an action is not accomplished without words; nor a wish without exertion: nor doth ease come unless after fatigue; nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us; and thy generous disposition requireth nothing to be added; for thou knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me; and I have chosen her for the transaction of my

affairs. Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings: and be of good heart; for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she shall open it unto thee, and she shall convey to thee my messages for Ali the son of Becar, and thou shalt be the intermediary in the transmittal of communications between me and him.

Shemselnihar then arose, scarcely able to do so, and departed, and the jeweller walked before her until she arrived at the gate of the palace, after which he returned, and sat in his place, having beheld of her beauty what astonished him, and heard of her words what confounded his reason, and witnessed of her elegance and politeness what amazed him. He remained reflecting upon her endowments until his mind became tranquillized: when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to Ali the son of Becar, whose servants came and met him, and walked before him until they introduced him to their master, and he found him laid upon his bed; and when he beheld the jeweller, he said to him, Thou hast been tardy in coming to me, and increased my anxiety. Having thus said, he dismissed his servants, and gave orders to shut his doors, and said to the jeweller, I have not closed my eye since thou quittest me; for the slave-girl came to me yesterday, bringing a sealed letter from her mistress Shemselnihar. — And he proceeded to relate to him all that had passed between him and her; after which he said, I have become perplexed in my affair, and my patience hath failed! for Aboulhassan was a cheering companion unto me, as he knew the slave-girl. And when the jeweller heard his words he laughed: so Ali the son of Becar said to him, Wherefore dost thou laugh at my words, when I have augured well of thy coming, and taken thee as a provision against misfortunes? He then wept, and recited verses expressive of his condition. And when the jeweller heard the verses which he recited, he wept at his weeping, and acquainted him with all that had happened to him with the slave-girl since he had quitted him. Ali the son of Becar listened to his speech: and at every word of his that he heard, the colour of his face continued to change from yellowness to redness, and his body became at one time stronger, and at another weaker. And when he had ended his account, the son of Becar wept, and said to him, O my brother, I am at all events perishing, and would that my end were near! I beg of thee, in thy kindness, to show favour to me in all my affairs until God shall please to bring about what seemeth fit unto him, and I will not oppose thee in word. — The jeweller replied, Nothing will quench this fire in thee except an interview with the person with whom thou art enamoured: but it should be in some other place than this, which is one of danger; it should be in a house of mine next to my own abode. The slave-girl came to me there, together with her mistress, and it is the place that she chose for herself; I desire, therefore, your interview with each other, and there shall ye complain one to another of what ye have suffered. So Ali the son of Becar said, Do as thou desirest, and what thou seest fit is right.

I remained with him, says the jeweller, that night, conversing with him until the morning came, when I performed the morning prayers, and went forth from him, and repaired to my abode. And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and Ali the son of Becar: whereupon she said, Know that the Caliph hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better. I replied, What thou sayest is true; but it is not like this my house: for this is safer and more suited to us. The slave-girl therefore said, It shall be as thou seest fit; and I go to my mistress to acquaint her with that which thou hast mentioned, and to propose to her what thou hast said. She then repaired to her mistress, and made the proposal to her, and returned to my house, and said to me, My mistress acquiesceth with that which thou hast said. And she took forth from her pocket a purse containing some pieces of gold, saying

to me, My mistress saluteth thee, and saith to thee, Take this, and procure for us with it what we require. But I swore that I would not expend anything of it. So she took it again, and returned to her mistress, and said to her, He hath not accepted the money, but returned it to me. And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink; and when the slave-girl came again, and beheld what I had done, it pleased her; and she ordered me to bring Ali the son of Becar; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which the slave-girl departed, and was absent until after the sunset prayers, when she returned, accompanied by Shemselnihar with two maids and none else. As soon as she beheld Ali the son of Becar, and he beheld her, they both fell down fainting upon the floor, and remained so for an hour; and when they recovered, they drew near to each other, and sat conversing tenderly, and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands; and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry: whereupon Shemselnihar said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye. And I arose, and brought a lute, and she took it and tuned it, and placing it in her lap, played upon it in an admirable manner. She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing.

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning. And when the morning came, I performed my divinely-ordained prayers, and drank some wine, and sat thinking of going to them at my other house; and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house. So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house.—He answered, The robbers who came to our neighbours yesterday, and murdered such a one and took his property, saw thee yesterday removing thy things to thy other house, and came thither in the night and took what thou hadst there, and murdered thy guests.—I arose therefore, I and my neighbour, and we went to that house, and found it empty; nothing remained in it; and I was perplexed at my case, and said, As to the things, I care not for their loss; and if I borrowed some of them from my friends and they are lost, there is no harm in that; for they know my excuse in the disappearance of my property and the plundering of my house; but as to Ali the son of Becar, and the concubine of the Prince of the Faithful, I fear that their affair will be rumoured abroad, and it will be the cause of the loss of my life.—The jeweller then looked towards his companion, and said to him, Thou art my brother and my neighbour, and wilt conceal what I should not expose: what course of conduct, then, dost thou advise me to pursue? The man answered him, That which I advise thee to do is, that thou be on thy guard; for they who entered thy house and took thy property have murdered a most distinguished party from the palace of the Caliph, and have murdered also a party from the house of the chief magistrate of the police, and the guards of the court search for them everywhere, and perhaps they will find them, and thy wish will be attained without any effort of thine. And when the jeweller heard these words, he returned to his house in which he resided,

and said within himself, Verily that which hath happened to me is what Aboulhassan feared, and on account of which he departed to Balsora, and I have fallen into it.

The plunder of his house became publicly known among the people, and they came to him from every quarter; and some of them rejoiced at his misfortune, and some participated in his anxiety while he uttered his complaints to them, and neither ate nor drank. And as he sat repenting, lo, one of his servants came in to him, and said to him, There is a person at the door who asketh for thee, whom I know not. So the jeweller went forth to him, and saluted him, and found him to be a man whom he knew not; and the man said, I have something to say to thee. He therefore conducted him into his house, and asked him, What hast thou to say to me? The man answered, Go with me to thy other house. The jeweller said, And dost thou know my other house? And he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety.—So I said within myself (continues the jeweller), I will go with him whither he desireth. I then repaired with him to the house, and when the man saw the house, he said, It is without a door-keeper, and we cannot sit in it: come with me, therefore, to another house. And the man continued going about from place to place, and I with him, until the night overtook us; and I put no question to him. He ceased not on his way, and I with him, till we went forth into the open plain, saying, Follow me. And he hurried on, and I hurried behind him, until we arrived at the river, when he embarked with me in a boat, and the boatman rowed with us, till we had crossed over to the other bank; whereupon he landed from the boat, and I landed after him, and he took my hand, and conducted me into a street which I had never entered before in the whole course of my life, and I knew not in what quarter it was. He then stopped at the door of a house, and opened it, and entered, taking me in with him, and locked the door with a lock of iron; after which, he led me along its passage till we came into the presence of ten men, who were as though they were one and the same man, and they were brothers.

When we went in to them, the man first mentioned saluted them, and they returned his salutation, and ordered me to sit down. So I seated myself, feeble from excessive fatigue; and they brought me some rose-water, and sprinkled it upon my face, and gave me to drink some wine, and placed before me some food. I therefore said [within myself], If there were anything injurious in the food, they would not eat with me. And when we had washed our hands [after eating], each of us returned to his place, and they said, Dost thou know us? I answered, No: nor in my life have I known your abode: nay, I know not him who brought me unto you. They then said, Acquaint us with thy story, and utter no falsehood. So I said, Know that my case is wonderful, and my affair is extraordinary. And are ye, I added, acquainted with aught of my story? They answered, Yes: we are the persons who took thy things last night, and we took thy friend, and her who was singing? And upon this I said, May God let down the curtain of his protection over you! Where are my friend and she who was singing. And they made a sign to me with their hands, pointing to one side, and answered, Here: but, by Allah, O my brother, none of us hath learnt their secret, and since we brought them we have had no interview with them, nor asked them respecting their condition, on account of the appearance of dignity and respectability which we have observed in them: and it was this which prevented our killing them. Acquaint us, therefore, with their true history, and thou shalt be secure of thine own safety and of theirs.—When I heard these words, says thee jeweller, I almost died with fear and terror, and said to them, Know that, if generosity be lost, it is to be found only with you; and if I have a secret which I fear to reveal, none but your breasts will conceal it. And I proceeded to expatiate in this manner, and found that readiness in making the communication to them would be more advantageous than concealing it; so I acquainted them with all that had befallen me until I arrived at the end of the story

And when they heard my tale, they said, And is this young man Ali the son of Becar, and this female Shemselnihar? And they excused themselves to both of them, and afterwards said to me, Verily of that which we took from thy house, part is gone; and this is what hath remained of it. They then restored to me most of the things, and bound themselves to convey them back to their place in my-house, promising also that they would restore to me the rest; but they became divided into two parties; one party on my side, and the other against me. After this, we went forth from that house.—Such was my case.

Now as to Ali the son of Becar and Shemselnihar, they were at the point of death through fear. I approached them and saluted them, and said to them, What can have happened to the slave-girl and the two maids, and whither have they gone? They answered, We have no knowledge of them. And we continued on our way until we arrived at the place where was the boat, when they put us into it; and it was the boat in which we had crossed over the preceding evening. The boatman rowed with us until he had conveyed us to the opposite bank, and they landed us. But we had scarcely seated ourselves on the bank, when a troop of horsemen came and surrounded us on every side; whereupon the men who were with us sprang up in haste like eagles, and the boat returned to them, and they embarked in it, and it proceeded with them over the river, while I remained with Ali the son of Becar and Shemselnihar, upon the bank of the river, we being unable either to move or to remain at rest. The horsemen said to us, Whence are ye? And we were perplexed for the answer; and I said to them, Verily those whom ye beheld with us we know not: but we saw them here; and as to ourselves, we are singers, and they desired to take us to sing to them, and we escaped not from them save by stratagem and soft words: therefore liberate us on this occasion, since ye have witnessed their conduct. The horsemen, however, looked towards Shemselnihar and Ali the son of Becar, and said to me, Thou hast not spoken truth: if thou be a person of veracity inform us who ye are, and whence ye are, and in which of the quarters of the city ye reside. And I knew not what to say: but Shemselnihar arose and approached the chief of the horsemen, and spoke to him privately; whereupon he descended from his horse, and mounted her upon it, and taking the bridle in his hand, led her along; and in like manner he did to Ali the son of Becar, and to me also. The chief of the horsemen then proceeded with us to a place on the bank of the river, and called out in his foreign language, upon which there approached him a number of men, and he embarked us on board a boat, his companions embarking in another boat, and they rowed us on until we arrived at the palace of the Caliph, while we suffered death from the excess of our fear. [Shemselnihar having there landed,] we proceeded until we came to the place from which there was a way leading to our quarter, and there we landed, and we walked on, with a party of the horsemen cheering us by their company, till we entered the house [of Ali the son of Becar], when the horsemen who were with us bade us farewell, and went their way.

As to ourselves, we entered the house, and were unable to move from our place, not knowing morning from evening, and we continued thus until the morning came. And at the close of the day, Ali the son of Becar fell down in a fit, and the women and the men wept over him, as he lay prostrate and motionless: and some persons of his family came to me, and said, Tell us what hath happened to our son, and acquaint us with the cause of the state in which he is. I replied, O people, hear my words, and do nothing unpleasant to me; but be patient, and he will recover, and will acquaint you himself with his story. I then urged them, and impressed them with the fear of occasioning what would disgrace me with them; and while we were thus talking, lo, Ali the son of Becar moved in his bed, and his family rejoiced, and the people dispersed from him, and his family forbade me from quitting him. They sprinkled some rose-water upon his face, and when he recovered, and scented the air, they began to ask him respecting his state, and he commenced acquainting them; but

his tongue would not return an answer quickly. After this, he made a sign to them that they should give me liberty to repair to my abode.

Accordingly, they suffered me to go, and I went forth, scarcely believing in my escape, and proceeded to my house between two men, until I arrived and went in to my family; and when they beheld me in that state, they slapped their faces; but I made a sign to them with my hand that they should be silent, and they were silent. Then the two men went their way; and I rolled about in my bed the rest of the night, and awoke not till the midhour between sunrise and noon, when I found my family surrounding me, and saying, Who hath brought misfortune upon thee, and by his wickedness smitten thee? And I said to them, Bring me some wine. So they brought it, and I drank of it until I was satisfied, and then said to them, There hath happened what hath happened. And they went their way. And after this I excused myself to my companions, and inquired of them respecting the things that had gone from my house, asking if any of the property had returned. They answered, A portion hath returned; for a man came and threw it down within the door of the house, and we saw him not. So I comforted myself, and remained in my house two days unable to rise from my place; after which I fortified myself and walked to the bath, with my heart troubled respecting the son of Becar, and Shemselnihar, having heard no tidings of them during that period, and having been unable to go to the house of Ali the son of Becar, and unable to rest in my place through my fear for myself. I then repented before God (whose name be exalted!) of the actions that had been committed by me, and praised Him for my safety.

And after a while, my mind suggested to me to repair to that place, and to return immediately; and when I was about to go, I beheld a woman standing, and looked attentively at her, and lo, she was the slave-girl of Shemselnihar; and when I knew her, I went on, and hastened in my pace; but she followed me, and I was alarmed at her: and every time that I looked at her, fear of her overcame me, while she continued saying, Stop, that I may tell thee something. I, however, paid no regard to her, and stopped not until I came to a mosque in a place where there were no people; whereupon she said to me, Enter this mosque that I may say a word to thee, and fear nothing. And she conjured me; so I entered the mosque, and she entered after me; and I performed the appointed prayers, after which I approached her, sighing, and said to her, What dost thou desire? And she asked me respecting my state, and I told her what had happened to me and to Ali the son of Becar, and said to her, What is thy story? She answered, Know that when I saw that the men had broken open the door of thy house, and entered, I feared them, apprehending that they were from the Caliph, and that they would take me and my mistress, and we should perish immediately; so I fled over the terraces, together with the two maids, and we cast ourselves down from a high place among a party of people, and fled thence until we arrived at the palace of the Caliph in a most ignominious plight. We kept our affair secret, and remained in a state of torture as on hot embers until the next night became dark, when I opened the river-gate, and summoned the boatman who conveyed us away on the former night, and said to him, We know not what is become of my mistress; therefore take me in the boat that I may search for her upon the river; perhaps I may obtain some tidings of her. So he conveyed me in the boat, and proceeded with me along the river until midnight, when I saw a boat approaching the gate, with a man rowing in it, and other men, and a woman lying prostrate among them; and the boatman continued rowing on until he arrived at the shore; and when the woman landed, I looked attentively at her, and lo, she was Shemselnihar. I therefore landed and went to her, stupified with joy at beholding her after I had despaired of seeing her again: and when I came before her, she ordered me to give to the man who had brought her a thousand pieces of gold. Then I and the two maids carried her and laid her upon her bed, and she continued during the rest of that night in a troubled state; and when the morning came, she forbade the female slaves and eunuchs to come in to her or to approach her that day. But



on the following day she recovered, and I found her as though she had come forth from a burial-ground; so I sprinkled some rose-water upon her face, and changed her clothes, and washed her hands and her feet, and ceased not to persuade her until I excited in her a desire for some food; and I gave her some wine to drink, though she had no appetite for it.

And when she took the air, and strength returned to her, I said to her, O my mistress, have a regard for thyself, for thou hast suffered difficulties enough, and hast been at the point of destruction. But she replied, O good slave-girl, death were easier to me than that which hath befallen me; for it seemed that I should be killed, and that no stratagem could save me; because the robbers, when they took us from the house of the jeweller, asked us and said, Who art thou, and what is thy condition?—but I answered, I am a singing-girl:—and they believed me: then they asked Ali the son of Becar respecting himself, and said to him, Who art thou, and what is thy condition?—and he answered, I am of the common people. And they took us, and we proceeded with them until they brought us to their abode, and we hastened with them, through the excess of our fear; and when they had rested with us at their dwelling, they looked at me, and, seeing the apparel and necklaces and jewels with which I was decked, they disbelieved my assertion, and said, These necklaces belong not to one of the female singers. They then said to me, Be venacious to us, and tell us the truth. What is thy history?—But I returned them no answer, saying within myself, Now will they kill me for the ornaments and apparel that are upon me:—and I uttered not a word. And they looked towards Ali the son of Becar, and said to him, And whence art thou; for thine appearance is not that of the common people? But he was silent. We concealed our affair, and wept. And God inclined the hearts of the robbers towards us; and they said to us, Who is the owner of the house in which ye were? We answered them, Its owner is such a one, the jeweller. And one of them said, I know him well, and I know that he is residing in his other house, and I will take upon myself to bring him to you immediately. And they agreed together to put me in a place by myself, and Ali the son of Becar in a place by himself, and said to us, Rest ye, and fear not that your affair will be revealed, for ye are secure from us. Then their companion went to the jeweller, and brought him, and he revealed our case to them, and we went in to him; after which, one of the men provided for us a boat, and they placed us in it, and crossed over with us to the opposite bank, and having landed us there, departed. And a troop of horse, of the patrol, came and said, Who are ye? So I spoke with the chief of the patrol, and said to him, I am Shemselnihar, the concubine of the Caliph; I made myself merry with wine, and went forth to visit some of my acquaintances among the wives of the Viziers, and the robbers came upon me, and took me, and brought me to this place, and when they beheld you they fled; and I am able to requite thee. And when the chief of the horsemen heard my words, he knew me, and, descending from his horse, mounted me upon it, and in like manner he did to Ali the son of Becar and to the jeweller; and in my heart now burneth a flame of fire on their account, especially for the jeweller, the companion of the son of Becar; repair, therefore, unto him, and salute him, and inquire of him respecting Ali the son of Becar.

I blamed her (said the slave-girl) for what she had done, and cautioned her, saying to her, O my mistress, fear for thyself:—but she cried out at me, and was angry at my words. I then arose and departed from her, and came unto thee, but found thee not; and I feared to go to the son of Becar; so I stood looking out for thee, that I might ask thee respecting him, and know in what state he is. And I beg of thy goodness that thou wilt receive from me some money: for probably thou borrowedst some things of thy friends, and thou hast lost them, and it is necessary that thou make a compensation to them for such of their things as have been lost in thy house.—So I replied, says the jeweller, I hear and obey. I then walked with her until we came near to my house, when she said to me, Stop here until I return to

thee. And she departed, and returned bringing the money, and gave it to me, saying, O my master, in what place shall we meet thee? I answered her, I will go to my house immediatly, and will endure hardship for thy sake, and devise some means of procuring thee access to him; for access to him is difficult at the present time.

She then bade me farewell, and departed, and I carried the money to my abode, and counting it, found it to be five thousand pieces of gold; and I gave some of it to my family, and to every one who had anything in my possession I gave a compensation. After this I took my young men, and repaired to the house from which the things had been lost, and brought the carpenters and the builders, and they restored it to its former state; and I placed my female slave in it, and forgot what had happened to me. I then went to the house of Ali the son of Becar, and when I arrived there, his slaves accosted me, and one of them said to me, The slaves of our master have been seeking thee night and day, and he hath promised them that whosoever of them bringeth thee to him he will emancipate him; so they are searching for thee, but know not where thou art. Vigour hath returned to my master; but he recovereth and relapseth frequently: and when he recovereth, he mentioneth thee, and saith, Ye must bring him unto me for a moment, and he shall return and go his way.—So I went with the young man to his master, and found him unable to speak: and when I beheld him, I seated myself at his head, and he opened his eyes, and, seeing me, he wept, and said to me, Thou art welcome. I then raised him, and seated him, and pressed him to my bosom; and he said to me, Know, O my brother, that since I laid myself down I have not sat up until now; and praise be to God for my beholding thee!—I continued raising him, says the jeweller, until I placed him upon his feet, and made him walk some paces, and changed his clothes, and he drank some wine; and when I saw in him signs of vigour, I related to him what had happened with the slave-girl; no one else hearing me; after which I said to him, Brace up thy nerves, for I know what thou sufferest. And he smiled, and I said to him, Thou wilt experience nothing but what will rejoice thee and cure thee. Then Ali the son of Becar gave orders to bring a repast; and they brought it; and he made a sign to his young men, whereupon they dispersed; and he said to me, O my brother, hast thou seen what hath befallen us? And he excused himself to me, and asked me how I had been during the late period. So I acquainted him with all that had happened to me from first to last; and he wondered, and said to the servants, Bring me such and such things. And they brought him costly furniture, and articles of gold and silver, more than I had lost, and gave to me all of them; and I sent them to my house, and remained with him the next night. And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is death or union; and I am nearer unto death: would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state. Were it not for my fear of God, I would hasten my own destruction. And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses; but it hath a known period, and a decreed end.—And he poured forth his tears; and I said to him, O my master, know that I purpose repairing to my house: for perhaps the slave-girl will return to me with news. He replied, There will be no harm in thy doing so; but return quickly to acquaint me.

I therefore took leave of him, and departed to my house; and I had scarcely sat down when I beheld the slave-girl approaching, weeping and wailing: and I said to her, What is the cause of this?—O my master, she answered, know that an event hath happened to us from which we are in fear; for when I went away from thee yesterday, I found my mistress incensed against one of the two maids who were with us that night, and she gave orders to beat her; and she feared her mistress and fled, and one of the officers charged to keep the door, met her, and took her, and desired to send her back to her mistress. But she made a disclosure to him, and he coaxed

her, and desired her to make known her case, upon which she acquainted him with our proceedings; and the news reached the Caliph, and immediately he gave orders to remove my mistress Shemselnihar and all her property to his own palace, and appointed twenty eunuchs to guard her. I have not yet had an interview with her, nor acquainted her with the cause; but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affair, and hers, and she hath no one more faithful in keeping a secret than myself. Go thou, therefore, O my master (she continued), to Ali the son of Becar, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape. — Upon this, says the jeweller, excessive anxiety overcame me, and the universe became dark before my face at the words of the slave-girl. She proposed her departure, and I said to her, What is thy advice? It is my advice, she answered, that thou hasten to Ali the son of Becar, if he be thy friend, and thou desire his escape; thine be it to communicate this news to him quickly; and be it mine, to apply myself to learn further news. She then bade me farewell, and went forth.

And when the slave-girl had gone away, I arose and went forth after her, and repaired to Ali the son of Becar. I found him holding forth to himself expectations of union, and soothing himself with impossibilities; and when he saw that I had returned to him quickly, he said to me, I see thee to have come back to me immediately. I replied, Cease to indulge thine attachment and to promise thyself success, and abstain from thus busying thy mind; for an event hath occurred that may occasion the loss of thy life and thy property. And when he heard these words, his condition became changed, and he was agitated, and said, O my brother, acquaint me with that which hath happened. — O my master, I replied, know that such and such things have happened, and if thou remain in this thy house till the close of the day, thou wilt inevitably perish. And Ali the son of Becar was confounded, and his soul almost quitted his body, and he exclaimed, Verily to God we belong, and verily to Him we return! — and said, What shall I do, O my brother; and what is thy advice? I answered, My advice is, that thou take with thee as much of thy property as thou canst, and of thy young men such as thou confidest in, and that thou repair with us to another country before this day shall have expired. And he said to me, I hear and obey. He then arose, perplexed at his case, now walking and now falling down, and took what he could, and made an excuse to his family, charging them with such orders as he desired, and taking with him three loaded camels, mounted his horse. I also had done the same, and we went forth privately, and stopped not in our journey during the rest of the day and the next night, until the close of the night, when we put down our loads, and tied up our camels' feet, and slept: and, being overcome by fatigue, we were neglectful of ourselves; and lo, robbers surrounded us, and took all that we had with us, and slew the young men on their attempting to defend us. They then left us in our place, in a miserable condition, after they had taken away the property; and when we had arisen, we proceeded until morning, and arrived at a town, and, entering it, repaired to its mosque, stripped of our clothing.

We sat in one side of the mosque the remainder of the day, and passed the next night in it, without food or drink; and at daybreak we performed the morning-prayers, and sat down again; and lo, a man entered, and saluted us, and, after performing the prayers, looked towards us and said, O men, are ye strangers? We answered, Yes: robbers have intercepted us and stripped us, and we entered this town, but know not in it any one with whom to lodge. So the man said to us, Will ye arise and accompany me to my house? I said therefore to Ali the son of Becar, Arise and let us go with him, and save ourselves from two troubles: the first is, that we fear some one may come in to us who knoweth us in this mosque, and so we may be disgraced; and the second, that we are strangers, and have no place in which to lodge. And Ali the son of Becar replied, Do what thou wilt. The man then said

to us a second time, O poor men, comply with my desire, and come with me to my abode. I therefore replied, We hear and obey. And the man took off and gave to us part of his own clothing, and clad us, and spoke kindly to us; and we arose and went with him to his house; and he knocked at the door, and there came forth to us a young eunuch, who opened the door; and the man, the owner of the house, entered, and we entered after him. He then gave orders to bring a wrapper, containing clothes, and pieces of muslin for turbans, and clad us with two suits, and gave us two pieces of muslin, and we turbaned ourselves, and sat down; and lo, a slave-girl approached us with a table, and placed it before us, and we ate a little; after which, the table was removed, and we remained with him until night.

And Ali the son of Becar sighed, and said to me, O my brother, know that I am inevitably perishing, and I desire to give thee a charge, which is this: that when thou seest me to have died, thou repair to my mother, and acquaint her, that she may come to this place for the sake of receiving the visits of condolence for me, and be present at the washing of my corpse; and exhort her to bear my loss with patience. He then fell down in a fit; and when he recovered, he heard a damsel singing at a distance, and reciting verses; and he listened to her and heard her voice; one moment becoming insensible, and another recovering; and another, weeping in his anguish and grief at that which had befallen him; and he heard the damsel sing with charming modulations.

And as soon as Ali the son of Becar had heard her song, he uttered a groan, and his soul quitted his body.

When I saw that he was dead, says the jeweller, I gave a charge respecting him to the master of the house, and said to him, Know that I am going to Bagdad to acquaint his mother and his other relations, that they may come to prepare his funeral. I then repaired to Bagdad, and entered my house, and changed my clothes; after which I went to the house of Ali the son of Becar. And when his young men saw me, they came to me and inquired of me respecting him; and I asked them to beg permission for me to have an interview with his mother; and she gave me permission. So I entered and saluted her, and said, Verily, when God decreeth an event, there is no escaping from it; and a soul cannot depart but by the permission of God, according to the decree which prescribeth its term. And from these words the mother of Ali the son of Becar inferred that her son had died; and she wept violently, and then said to me, By Allah I conjure thee to tell me: hath the soul of my son been taken? But I could not return her an answer, through the excess of my grief; and when she saw me in this state, she was suffocated with weeping, and fell upon the floor in a fit; and as soon as she recovered, she said, How did it happen to my son? I replied, May God abundantly compensate thee for his loss!—and then acquainted her with all that had happened to him, from beginning to end. She said, Did he give thee any charge? And I answered her, Yes:—and informed her of that with which he had charged me, and said to her, Hasten to perform his funeral. But on hearing my words she fell down again in a swoon: and when she recovered, she resolved to do as I had charged her.

I then returned to my house, thinking, on my way, upon the charms of his youth; and while I was thus proceeding, lo, a woman laid hold upon my hand, and, looking at her, I saw her to be the slave-girl who used to come from Shemselnihar. Despondency had overcome her: and when we recognised each other, we wept together until we arrived at the house, when I said to her, Hast thou become acquainted with the case of Ali the son of Becar? She answered, No, by Allah. And I related to her what had happened to him, and then said to her, And in what state is thy mistress?—The Prince of the Faithful, she answered, would not listen to what any one said against her; in consequence of the violence of his love for her; but regarded all her actions in a favourable light, and said to her, O Shemselnihar, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then gave orders to furnish a gilded apartment, and an elegant closet;

and she became in high favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shemselnihar by his side (but her patience had failed, and her disorder had increased); and he then commanded one of the female slaves to sing; so she took the lute and struck its chords and sung. And when Shemselnihar heard that slave-girl's song, she was



Lady playing on the Kanoon.

unable to keep her seat, and fell down in a fit. The Caliph threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead. He lamented for her death, and gave orders to break all the dulcimers, and other instruments of music that were there, and removed her corpse to a closet, where he remained with it for the rest of the night; and when the day broke, he made preparations for her funeral, and commanded to wash and shroud and bury her, and mourned for her greatly, asking no question respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of Ali the son of Becar is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desirest, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shemselnihar died, emancipated her female slaves on the same day, and I am one of them, and we are staying at her tomb, in such a place. I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shemselnihar, and then went my way, and remained waiting for the funeral-procession of Ali the son of Becar until it arrived, when the people of Bagdad went forth to join it, and I went with them; and I found the slave-girl among the women, and she was the most violent of them in lamentation: and I never witnessed in Bagdad a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shemselnihar.

## CHAPTER X.

Commencing with the Hundred and Seventieth Night, and ending with part of the Two hundred and Forty-ninth.

THE STORY OF THE PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA.

THERE WAS, in ancient times, a King named Shah-Zaman, possessing numerous troops and attendants and guards. He dwelt in the Islands of Khaledan, which are adjacent to the country of the Persians; and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son; so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his Viziers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Vizier replied, Perhaps God will yet bring to pass some event: therefore place thy reliance upon God, O King, and perform the ablution, and recite the appointed prayers. It is also my advice that thou give a banquet and invite to it the poor and the needy, and let them eat of it, and pray to God (whose name be exalted!) that He may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered. After that thou wilt probably obtain thy desire.—The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Camaralzaman. He rejoiced at his birth with the utmost joy, and they decorated the city for seven days: the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Shah-Zaman complained to one of his Viziers of the excess of his love for his son, saying, O Vizier, I fear for my son Camaralzaman from the calamities and accidents of fortune, and desire to marry him during my life. The Vizier therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Shah-Zaman said, Bring hither to me my son Camaralzaman. And he came and hung down his head towards the ground in modesty before his father. His father then said to him, O Camaralzaman, know that I desire to marry thee, and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women; for I have found books with narratives of their fraudulence, and miracles have been occasioned by their cunning. O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Shah-Zaman heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Camaralzaman manifested towards him; yet, from the love that he bore him, he repeated not what he had said, nor provoked him to



Shah-Zaman summons his son Camaralzaman. (Page 276.)





anger: on the contrary, he showed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

Meanwhile Camaralzaman increased every day in beauty and comeliness, and in elegance and tenderness of manner. The King Shah-Zaman bore with him patiently for a whole year, until he became perfect in eloquence and grace; mankind were ravished by his beauty, and every zephyr that blew wafted the praises of his loveliness: he became a temptation unto lovers, and as a Paradise to the desirous; sweet in his speech; his face put to shame the full moon; he was endowed with justness of stature and form, and with graceful and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch.

Now when he had completed another year, his father called him and said to him, O my son, wilt thou not listen to my words? And upon this Camaralzaman fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing thee? So the King Shah-Zaman continued, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultan over my dominions before my death. But when Camaralzaman heard these words of his father, he hung down his head for a while; after which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee; but by his claims upon thee I conjure thee that thou constrain me not to marry: and think not that I will marry during the whole course of my life; for I have perused the books of the former and the later generations, and know all the calamities and misfortunes that have happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them.—And when the King Shah-Zaman heard these words from his son Camaralzaman, and understood the reasons which he gave, he returned him not an answer, from the excess of his affection for him; but treated him with increased favours and consideration.

The assembly broke up immediately; and after it was dissolved, the King Shah-Zaman summoned his Vizier, and in private said to him, O Vizier, tell me what I shall do in the affair of my son Camaralzaman; for I consulted thee on the subject of marrying him as preparatory to making him Sultan, and thou advisedst me to do so, and to mention the matter of marriage to him: so I proposed it to him, and he disobeyed me: acquaint me, therefore, now with that which thou seest to be best. The Vizier replied, That which I advise thee to do, O King, is, that thou have patience with him for another year; and when thou desirest to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the Emirs and Viziers are present, and all the troops are standing before thee. Then, when all these are assembled, send to thy son Camaralzaman, and summon him to thy presence; and when he is come, address him on the subject of marriage in the presence of all the Emirs and Viziers, and the chamber-



Camaralzaman standing before his Father.

lains and lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors; for he will be bashful before them, and will not be able to oppose thee in their presence.—And when the King Shah-Zaman heard these words of his Vizier, he rejoiced exceedingly; he approved of the Vizier's advice, and bestowed upon him a magnificent robe of honour.

The King Shah-Zaman had patience with his son Camaralzaman another year: and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection; his eye was more enchanting than that of Lucifer; and the play of his glance, more seductive than that of the deceiver of Eve: his cheeks shone with redness; and his eyelashes scorned the sharp, piercing sword: the whiteness of his forehead resembling the shining moon; and the blackness of his hair was like the dark night.—The King Shah-Zaman, having attended to the words of the Vizier, waited another year until a festival-day, when the King's court was attended by all the Emirs and Viziers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Camaralzaman, who when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back. And his father said to him, Know, O my son, that I have summoned thee on this occasion, before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death.—But when Camaralzaman heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cup of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the subject of marriage, and I would not consent to the proposal?—Then Camaralzaman unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son, and terrified him; and calling to the mamlouks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O base-born and nursling of impurity! How couldst thou presume to make me this reply before my soldiers and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him?—He then commanded the mamlouks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle. The servants, therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement; and they placed in it a couch for Camaralzaman, upon which they spread a mattress and a leather covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the day-time. Then the mamlouks conducted Camaralzaman into this saloon, and stationed a eunuch at its door. And when they had done this, Camaralzaman ascended the couch with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command

and married; for if I had done so, it had been better for me than being in this prison!—Thus did it befall Camaralzaman.

Now as to his father, he remained upon his throne during the rest of the day, until sunset, when he retired with the Vizier, and said to him, Know, O Vizier, that thou hast been the cause of all this which hath happened between me and my son, by the advice that thou gavest me; and what dost thou counsel me to do now?—O King, answered the Vizier, leave thy son in the prison for a period of fifteen days: then summon him before thee, and command him to marry; for he will never oppose thee again. And the King received this advice of the Vizier, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him. The King Shah-Zaman used to remain without sleep every night until he put his arm under the neck of Camaralzaman, and then he slept. So he passed that night with a heart disordered on his account, and remained turning over from side to side as though he were lying upon the burning embers of hell: uneasiness overcame him, and sleep visited him not all that night: his eyes constantly pouring forth tears.

But as to Camaralzaman, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candlestick; and after this, he brought him some food. So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Shah-Zaman, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him; his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father. And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from the food. He then performed the ablution preparatory to prayer, and recited the prayers of sunset and nightfall: after which he sat upon the couch reciting the Koran. He recited the Chapters of "The Cow" and "The Family of Emran" and "Ya-Seen" and "The Compassionate" and "Blessed be He in whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God. Having done this, he laid himself on the couch, upon a mattress covered with satin, with two facings, and stuffed with ostrich-feathers; and when he desired to sleep he took off his outer clothes and slept, in a shirt of delicate waxed stuff, having upon his head a blue kerchief, and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept, with the lighted lantern at his feet, and the lighted candle at his head; and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him.

Now the saloon and the tower were ancient, and had been deserted for many years; and in the tower was a Roman well inhabited by a Fairy of the posterity of Eblis the accursed. The name of that Fairy was Maimouna the daughter of Damiel, one of the celebrated Kings of the Genii. And when Camaralzaman had remained asleep until the first third of the night had passed, this Fairy ascended from the Roman well to repair towards heaven for the purpose of listening by stealth; and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at its head, and a lighted lantern at his feet; and the Fairy wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face,

and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle: it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were intensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched, and his odour diffused itself like fragrant musk. At the sight of him Maimouna the daughter of Damriel extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators!—for this Fairy was of the believing Genii. So she continued a while gazing at the face of Camaralzaman, exclaiming, There is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him, but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God; but how could his family leave him neglected in this ruinous place! If any of our Marids came up unto him now they would destroy him!—The Fairy then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an Afrite, named Danhash, whereupon she pounced upon him like a hawk. When Danhash, therefore, perceived her, and knew that she was Maimouna, the daughter of the King of the Genii, he feared her; the muscles of his side quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman engraved upon the seal of Solomon, that thou treat me with benevolence, and hurt me not! And when Maimouna heard these words of Danhash, her heart was moved with tenderness towards him, and she said to him, Thou hast conjured me by a mighty oath; but I will not liberate thee until thou hast informed me whence thou art come.—O mistress, he replied, know that I come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night; and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of Genii either of the upper who fly, or of the lower or those who dive, may oppose me. Maimouna said to him, And what hast thou seen this night, O Danhash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Solomon the son of David (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones.—Then the Afrite, Danhash the son of Shambourash the Flyer, said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China, which are the dominions of the King Gaiour, the monarch of the Islands and the Seas and Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee; for my tongue would fail to do so: but I will mention to thee some of her characteristics as nearly as I can.—As to her hair, it is like the nights of emigration and separation, and as to her face, it is like the days of union.

She hath a nose like the edge of a polished sword, and cheeks like deep-red wine, or like anemones: her lips resemble coral and carnelian, and the moisture of her mouth is more delicious than the best of wine, and would quench the fire of the inflamed; her tongue is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it—extolled be the perfec-

tion of Him who created and finished it! by the side of which are two smooth and round arms; and hips connected with a slender waist, which tyrannize over me and her.

Her other charms the describer cannot reckon; but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support; and I wondered how they could sustain what was above them. Other particulars I omit, for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Danhash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive conqueror; he is lord of numerous armies and regions and islands and cities and habitations. His name is the King Gaiour, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces, each of a particular kind. The first palace is of crystal; the second, of marble; the third, of the iron of China; the fourth, of onyx and other precious stones; the fifth, of silver; the sixth, of gold; and the seventh, of jewels. He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and commanded his daughter to reside in each palace for a certain period of the year, and then to remove to another of them. Her name is the Queen Badoura. When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the kings sent to her father to request her of him in marriage: and he mentioned the subject of marriage to her; but she disliked it, and said to her father, O my father, I have no wish at all to marry; for I am a princess and a queen, ruling over men, and I desire not a man to rule over me. Yet the more she showed reluctance to marry, so much the more did her suitors increase in eagerness to possess her. All the Kings of the interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten confidential female slaves to guard her, and forbidding her to behold the seven palaces; after which, he made it appear that he was incensed against her, and sent letters to all the Kings informing them that she was afflicted with insanity, and that she had been confined for a year.

The Afrite Danhash, having related these facts to the Fairy, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep; but from my love for her I do her no injury; for her loveliness is surpassing: every one who seeth her is jealous of her with respect to his own self. I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion; and afterwards, if thou desire to chastise me or to enslave me, do it; for it is thine to command, and thine to forbid.—Then the Afrite Danhash hung down his head towards the earth, and lowered his wings. But the Fairy Maimouna, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou

hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him.—And what, said Danhash, is the story of this young man. She answered, Know, O Danhash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned. His father commanded him many times to marry; but he refused; and his father, when he had thus opposed him, was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night I beheld him.—O my mistress, replied Danhash, show me this young man, that I may see whether he be more beautiful than my beloved, the Queen Badoura, or not; for I do not imagine that there existeth in this age the like of my beloved.—Thou liest, rejoined the Fairy, O accursed! O most unlucky of Marids, and most contemptible of Devils! for I am certain that there existeth not the equal of my beloved in these countries. Art thou mad, then, that thou comparest thy beloved unto mine?—I conjure thee by Allah, O my mistress, resumed Danhash, that thou come with me to see my beloved, and I will return with thee and behold thine.—It must be so, O accursed, said Maimouna; for thou art a knavish Devil; but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet: if thy beloved, whom thou holdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine, and against me; but if my beloved prove to be the more beautiful, the bet shall be mine and against thee. The Afrite Danhash replied, O my mistress, I consent to this condition willingly: come then with me to the islands. But Maimouna said, The place of my beloved is nearer than that of thine: here it is beneath us: so descend with me to see my beloved; and after that, we will repair to thine. Danhash replied, I hear and obey.

They then descended, and alighted within the precincts of the saloon in the tower, and Maimouna, having stationed Danhash by the side of the couch, put forth her hand, and raised the sheet from the face of Camaralzaman, the son of the King Shah-Zaman; whereupon his face beamed and shone, and glistened and glittered. Maimouna beheld him, and then, turning her eyes immediately towards Danhash, said to him, Look, O accursed, and be not the basest of fools: for I am a maiden, and am fascinated by him. So Danhash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Maimouna, by Allah, O my mistress, thou art excused; but it remaineth to be shown that the female is different from the male: yet by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Maimouna heard these words of Danhash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow: and she said to him, I swear by the brightness of his glorious aspect that thou shalt go, O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire, and dart at thee my destructive sparks, and scatter thee torn in pieces over the deserts, making thee an example to the stationary and the night traveller.—So Danhash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful, and sweeter.

Then the Afrite Danhash flew away immediately, and Maimouna flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner. The Afrite and Fairy descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other—as though they

were twins, or an only brother and sister; they were a temptation to the abstinent Danhash and Maimouna began to gaze upon them, and the former said, Verily my beloved is the more beautiful.—Nay, replied Maimouna, my beloved is the more beautiful. Woe to thee, O Danhash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved.—She then kissed Camaralzaman several times, and recited an ode in his praise. And when Danhash heard it he was extremely delighted, and full of admiration; but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him: I will now endeavour to recite some, the best that I can think of. So he approached his beloved Badoura, and, having kissed her between the eyes, looked towards the Fairy Maimouna, and towards his beloved, and recited an ode; but with a wandering mind. And when he had finished, the Fairy said, Thou hast done well, O Danhash; but which of these two is the more beautiful? He answered, My beloved Badoura is more beautiful than thine.—Thou liest, O accursed! she replied; for my beloved is more beautiful than thine.

Thus they continued contradicting each other, until Maimouna cried out at Danhash and would have laid violent hands upon him; but he abased himself before her, and, softening his speech, said to her, Let not the truth be grievous unto thee; annul thy assertion and mine; for we each pronounce in favour of our beloved: let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide. Maimouna replied, So shall it be. She then struck the floor with her foot, and there arose from it an Afrite, blind of one eye, and with a diseased skin; his eyes were slit upwards in his face; upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands were like those of the Kutrub,<sup>1</sup> with claws like the claws of the lion, and his feet were like the elephant's, with hoofs like those of the ass. As soon as this Afrite arose, and beheld Maimouna, he kissed the ground before her, and placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Cashcash, I desire that thou judge between me and this accursed Danhash. She then acquainted him with the case from first to last; and upon this, the Afrite Cashcash looked upon the face of the young man, and upon that of the damsel, and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Marid Cashcash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Maimouna and Danhash, and recited some amatory verses, and then added, By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness.—Excellent, said Maimouna, is this advice that thou hast given, and I approve of it.—And I also, said Danhash, approve of it.

Upon this, therefore, Danhash transformed himself into a flea, and bit Camaralzaman upon his neck, in a soft place: so Camaralzaman put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Camaralzaman wondered at this exceedingly, and immediately raised himself. Looking at

<sup>1</sup> Some unknown or fabulous animal.

this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun, with a form like the letter Alif,<sup>1</sup> of quinary stature, high-bosomed, and with red cheeks. And when Camaralzaman thus beheld the lady Badoura, the daughter of the King Gaiour, and observed her beauty and loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a coif of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what He desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not: for Danhash had made her sleep heavy; so Camaralzaman squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Camaralzaman. But she awoke not, nor moved her head. And he remained for an hour, reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it: but, please God, when morning cometh, I will say to my father, Marry me to her:—and I will not suffer mid-day to pass before I possess her and delight myself with her beauty and loveliness.—He then inclined towards Badoura to kiss her: whereupon Maimouna the Fairy trembled and was confounded: but as to the Afrite Danhash, he leaped for joy. When Camaralzaman, however, was about to kiss her upon the mouth, he feared God, and turned away his face, saying within himself, I will have patience; for perhaps my father, when he was incensed against me, and imprisoned me in this place, brought unto me this bride, and commanded her to sleep by my side, to prove me by her, and charged her not to appear awake on my attempting to rouse her, and said to her, Whatsoever Camaralzaman do to thee, acquaint me with it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage— and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her: but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her.—Then Camaralzaman raised the hand of the damsel, and took her ring from her little finger. It was worth a large sum of money; for its stone was a precious jewel; and around it were engraved verses:—So Camaralzaman took off this ring from the little finger of the Queen Badoura, and having put it on his own little finger, turned his back towards her, and slept.

The Fairy Maimouna, when she saw this, rejoiced, and said to Danhash and Cash-cash, Have ye seen my beloved, Camaralzaman, how he hath abstained from this damsel? This is the result of the perfection of his excellences. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her and slept.—They answered her, We have witnessed his perfect conduct.

Maimouna then transformed herself into a flea, and entering beneath the clothes of Badoura, the beloved of Danhash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemones, and eyes that put to shame the beautiful Houries, and a mouth like the seal of Solomon. When she beheld him, distraction and ecstasy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger; I know him not; and wherefore is he lying by my side in the same bed?—Then looking at him again, and contemplating his elegance and his amorous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as

<sup>1</sup> The letter Alif is a slender line. Quinary probably alluded to the height of five palms or feet.



the moon, and my heart is almost rent by ecstasy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and delighted myself with his loveliness.—Then the Queen Badoura immediately looked in the face of Camaralzaman, and said to him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep! And she shook him with her hand. But Maimouna the Fairy immersed him in sleep, and pressed down his head with her wing: so he awoke not. The Queen Badoura shook him again with her hand, and said to him, By my life I conjure thee to comply with my desire, and awake from thy sleep! Arise, O my master, and recline upon the cushion, and sleep not! — But Camaralzaman returned her no reply, nor addressed her with a word: still snoring in his sleep. So the Queen Badoura said, Wherefore art thou so proud, with thy beauty and loveliness and elegance and amorous aspect? As thou art comely, so am I also. Why then dost thou act thus? Have they instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night?—Camaralzaman then opened his eyes: whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs; her heart throbbed, and she said to Camaralzaman, O my master, speak to me! O my beloved, converse with me! O object of my passion, return me a reply, and tell me what is thy name, for thou hast captivated my reason! — But all this while Camaralzaman remained immersed in sleep, and replied not a word. And the Queen Badoura sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little finger. — And she searched for something to take from him, and taking off his ring from his finger, put it on hers, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Maimouna beheld this, she rejoiced exceedingly, and said to Danhash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: but I pardon thee. — She then wrote for him a paper of manumission, and looking towards Casheash, said to him, Do thou insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Danhash and Casheash advanced towards the Queen Badoura, and insinuated themselves beneath her, and having flown away with her and conveyed her back to her place, restored her to her bed, while Maimouna remained alone gazing at Camaralzaman as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Camaralzaman awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? it seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase. He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise! — The eunuch, therefore, arose, his reason wandering from sleep, and brought to him the basin and ewer. And Camaralzaman rose, and performed the ablution, recited the morning prayers, and sat repeating the praises of God. Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, We

to thee, O Sawab! Who hath come hither and taken away the damsel from my side while I was asleep? — The eunuch said, O my master, what damsel? — The damsel who was sleeping with me this night, answered Camaralzaman. And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in to thee.—But Camaralzaman exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me?—The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Camaralzaman was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed! Come hither, then, to me. So the eunuch approached him, and Camaralzaman took him by the collar, and threw him down upon the floor, and then kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it: and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called: but Camaralzaman replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel, and tell me who took her away while I slept. So the eunuch said, Deliver me from the well, O my master, and I will acquaint thee with the truth. Camaralzaman, therefore, drew him up from the well, and took him out, stupified with what he had suffered from the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others; then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story.—By Allah, O ill-omened slave, replied Camaralzaman, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out, then, to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Shah-Zaman, the father of Camaralzaman, when he found the Vizier by his side, and they were conversing on the affair of Camaralzaman. He heard the King say to the Vizier, Verily I have not slept this last night from the trouble of my heart respecting Camaralzaman, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Vizier replied, Fear not for him; by Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened.—And while they were thus talking, the eunuch came in to them in the condition above described, and said to the King, O our lord the Sultan, insanity hath befallen thy son, and thus hath he done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me therefore with her history.—But I know not the affair of this damsel. And when the Sultan Shah-Zaman heard these words respecting his son Camaralzaman, he cried out, saying, Oh, my son!—and was violently enraged against the Vizier who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Vizier, therefore, went treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Vizier went in to Camaralzaman, and found him sitting upon the couch, reciting the Koran, and he saluted him, and seating himself by his side, said to him, O my

master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Camaralzaman said, O Vizier, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me.—The Vizier answered, He came to us in a miserable plight, and told us a thing.—God forbid that it should be true of thee!—he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserve thy youth and thy sound reason and thine eloquent tongue, and far be it from thee that anything base should proceed from thee!—Camaralzaman, therefore, said to him, O Vizier, and what hath this ill-omened slave said?—He informed us, answered the Vizier, that thou hadst become mad, and hadst said to him, There was a damsel with me last night.—Didst thou then say to the eunuch these words? And when Camaralzaman heard this, he was violently enraged, and said to the Vizier, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night; but thou, O Vizier, art more sensible than the eunuch; tell me therefore immediately whither is gone the beautiful damsel who was sleeping in my bosom last night; for ye are they who sent her to me and commanded her to pass the night in my bosom; and I slept with her until the morning, when I awoke, and found her not. Where, therefore, is she now?—O my master Camaralzaman, replied the Vizier, may the name of Allah encompass thee! By Allah, we sent not any one to thee last night, and thou sleepest alone, with the door locked upon thee, and the eunuch sleeping behind it; and neither damsel nor any one else came to thee. Return then to thy reason, O my master, and no longer trouble thy heart.—But Camaralzaman, enraged at his words, said to him, O Vizier, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night. And the Vizier wondered at his words, and asked him, Didst thou see that damsel this night with thine eye, and awake or in sleep?—O ill-omened old man, said Camaralzaman, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect: but ye charged her that she should not speak to me: so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep and found her not.—The Vizier replied, O my master Camaralzaman, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies, occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils.—O ill-omened old man, exclaimed Camaralzaman, wherefore dost thou too make a jest of me, and tell me that perhaps this is the result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee, and relate to thee her story?

He then instantly arose, and drawing near to the Vizier grasped his beard in his hand. It was a long beard, and Camaralzaman took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Vizier felt as if his soul had departed, from the violence with which his beard was pulled. Camaralzaman then continued kicking the Vizier with his feet, and beating him upon the back of his neck with his hands, until he had almost put an end to him. So the Vizier said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Camaralzaman and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel.—Upon this therefore he ceased from beating him, and said

to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story.—The Vizier



Camaralzaman beating the Vizier.

then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form?—Yes, said Camaralzaman: inform me, O Vizier, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her. And if my father, the King Shah-Zaman, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me, and inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Vizier, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other: arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon—immediately.

The Vizier believed not in his escape from Camaralzaman until he had gone forth from the tower, and he ran on until he came into the presence of the King Shah-Zaman; when the King said to him, O Vizier, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news.—And what is it? asked the King.—Know, answered the Vizier, that madness hath befallen thy son Camaralzaman.—And when the King heard these words, the light became darkness before his face, and he said, O Vizier, explain to me the nature of the madness of my son. The Vizier replied, I hear and obey:—and he acquainted him with that which his son had done; whereupon the King said to him, Be informed, O Vizier, that I will grant thee, in return for the news which thou hast brought me of the madness of my son, the striking off of thy head, and the cessation of my favours to thee, O most ill-omened of Viziers, and basest of Emirs! For I know that thou hast been the cause of the madness of my son by the wicked advice which thou gavest me first and last. By Allah, if any mischief or madness hath befallen my son, I will nail thee upon the roof, and make thee to taste affliction.

The King then rose upon his feet, and taking the Vizier with him, entered the tower in which was Camaralzaman; and when they came to him, he stood up to his father, descending quickly from the couch upon which he was sitting; and, having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. Thus he

remained a while ; after which, he raised his head towards his father, and, with tears flowing from his eyes down his cheeks, recited the words of the poet :—

If I have been guilty of a fault against you, and committed a deed of a shameful nature,  
I repent of my offence, and your clemency will extend to the evil-doer who craveth forgiveness.

And upon this, the King arose, and embraced his son Camaralzaman, kissing him between the eyes, and seated him by his side upon the couch. Then looking towards the Vizier with the eye of anger, he said to him, O dog of Viziers, wherefore dost thou say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day? —O my father, he answered, to-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday. And the King said to him, O my son, O Camaralzaman, praise be to God for thy safety! What is the name of this month, in Arabic? —Its name, he answered, is Zulcada, and it is followed by Zulhaja, and Mobarram, and Safar, and Rabia-the-first, and Rabia-the-second, and Jumada-the-first, and Jumada-the-second, and Rejeb, and Shaban, and Ramadan, and Showal.<sup>1</sup> So the King rejoiced at this answer exceedingly, and spat in the face of the Vizier, and said to him, O wicked old man, how dost thou assert that my son Camaralzaman hath become insane, when the case is that none hath become insane but thyself? The Vizier shook his head, and was about to speak; but it occurred to his mind that he should rather wait a little, to see what would happen.

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Vizier, when thou saidst to them, I was sleeping with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned? —And Camaralzaman laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before the morning, and tookest her away from me. —At this the King exclaimed, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night, and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me: is not this a confused dream, or a fancy resulting from food? For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou hast dreamt that a beautiful damsel was embracing thee, and thou believest in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream. —But Camaralzaman replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the infidel kings, that thou hast had no knowledge of the damsel or her abode. So the King said, By Allah the Great, the God of Moses and Abraham, I have had no knowledge of that which thou mentionest, and probably it was a confused dream that thou sawest in sleep.

Then Camaralzaman said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it has ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from his sleep and found in his hand a sword stained with blood? His father answered, No, by

<sup>1</sup> These are the twelve months of the year.

Allah, O my son: such a thing hath never occurred. Then, said Camaralzaman, I will acquaint thee with that which hath happened unto me; and it was this: I seemed as though I awoke this last night from my sleep at midnight, and found a damsel sleeping by my side, whose figure and form were as mine, and I embraced her, and touched her with my hand, and took her ring, which I put on my finger, and she pulled off my ring and put it on her finger. But I regarded her with reserve, from a feeling of bashfulness towards thee; for I imagined that thou hadst sent her, and hadst concealed thyself in some place to observe my actions. So I was ashamed to kiss her upon her mouth on thine account, as it occurred to my mind that thou desiredst to tempt me by her, to excite me to marry. Afterwards I awoke from my sleep at the commencement of the dawn, and found no trace of the damsel, nor obtained any tidings of her; and what happened between me and the eunuch and the Vizier was in consequence of this. Now how could this affair be as thou supposest, when the incident of the ring is true? Were it not for the ring I should imagine that it was a dream; but this is her ring which is upon my little finger at the present moment. See, O King, what is its value.

Camaralzaman then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily, some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Vizier. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief. O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair excepting God. — Camaralzaman replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. Then, with an expression of transport, he looked towards his father, and added, I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this affair! — He then took the hand of his son, and led him to the palace, where Camaralzaman laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

At length the Vizier said to the King, O King of the age, how long wilt thou remain shut up from thy troops with thy son Camaralzaman? Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire. It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones; and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So, on those two days, the Emirs and Viziers, and chamberlains and lieutenants, and other lords of the empire and chief men of the state, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shalt perform their wants and judge between them, and take from them and give to them, and command and forbid; and the rest of the week thou shalt pass with thy son Camaralzaman. Thus thou shalt continue to do until God dispel thy grief and his: and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time: for the wise is always cautious. And when the Sultan heard these words of the Vizier, he approved of his advice, and saw that it was suitable to his case: it made an impression upon him, and he feared that the order of his realm would be disturbed around him; so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea. The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking the sea; its floor was paved with coloured marbles, its ceiling was painted with the finest

pigments of every colour, and decorated with gold and ultramarine, and they spread in it for Camaralzaman silken carpets, hung its walls with brocade, and suspended in it curtains adorned with jewels. Camaralzaman entered it, and from the excess of his passion he became extremely restless, his heart was troubled, his complexion became pallid, and his body wasted. His father sat at his head mourning for him; and every Thursday and Monday the King gave permission to every one of the Emirs and Viziers, and chamberlains and lieutenants, and other lords of the empire, and all the soldiers and subjects who desired, to come in to him in that pavilion. So they entered, and performed their several services, and remained with him until the close of the day, when they dispersed and went their way; after which, the King went in to his son Camaralzaman in that place, and left him not night nor day; and thus he continued to do for many days and nights. Thus did it happen unto Camaralzaman.

Now I must relate what took place with the Queen Badoura, the daughter of the King Gaiour, the lord of the Islands and the Seven Palaces.—When the Genie had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when daybreak came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and confidants awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee?—O ill-omened old woman, said the lady Badoura, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone. And when the old lady heard these words, the light became darkness before her face, and fearing greatly from her power, she said, O my mistress Badoura, what mean these disgraceful words? But the lady Badoura exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows, who was with me from nightfall until near daybreak?—By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost; for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Badoura said to her, There was a young man passing this last night with me, in countenance the most comely of men.—Heaven preserve thy reason! exclaimed the old lady: there was no one passing the night with thee. And upon this, Badoura looked at her hand, and found the ring of Camaralzaman upon her finger, and found not her own ring. So she said to the lady, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee,—and swear to me by Allah falsely?—By Allah! replied the confidant, I have not told thee a lie, nor sworn falsely. And the lady Badoura was enraged at her; and, drawing a sword that was by her, struck her, and would have killed her. But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Badoura, and said to her, O my daughter, what is the matter with thee.—O my father, said she, where is the young man who was sleeping by my side this last night?—Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace. Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the

palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] characters.

The lady Badoura remained in the same state for three years. — Now she had a foster-brother named Marzavan, who had travelled to the most remote countries, and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Badoura. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzavan heard these words, he said, I must visit her; perhaps I may discover her ailment, and be able to cure her. His mother, therefore, when she heard him say this, replied, Thou must visit her; but wait until to-morrow, that I may devise some stratagem to forward thy purpose. She then walked to the palace of the lady Badoura, and, accosting the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Badoura, and I have married her; and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came without any person's knowing of her visit. — The eunuch replied, That will be impossible, except at night: so after the Sultan shall have come to see his daughter, and gone forth, enter thou with thy daughter.

The old woman then kissed the hand of the eunuch, and went forth to her house; and at the commencement of the next night she arose immediately, and taking her son Marzavan, clad him in a suit of woman's attire, after which she placed his hand in her own, and conducted him into the palace. She advanced with him until she brought him to the eunuch, after the departure of the Sultan from his daughter, and when the eunuch saw her, he arose, and said to her, Enter, but prolong not thy stay. So when the old woman entered with her son Marzavan, he saw the lady Badoura in the state already described, and he saluted her, after his mother had taken off his woman's apparel. Marzavan then took forth the books that he had brought with him, and lighted his candle. But the lady Badoura, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended. — True, he replied; but God hath restored me in safety, and I desired to travel again, and nothing prevented me from doing so excepting this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder, and be able to cure thee.—But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then making a sign to him, she recited these two verses: —

They said, Thou ravest upon him whom thou lovest. And I replied, The sweets of life are only for the mad.

Well: I am mad: then bring me him upon whom I rave; and if he cure my madness, do not blame me.

So Marzavan perceived that she was in love; and he said to her, Acquaint me with thy story, and with all that hath happened to thee; perhaps God may discover to me that which may bring thee deliverance. The lady Badoura therefore replied, O my brother, hear my story. It is this: — I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him.



I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him; from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day. See, then, O my brother, how thou canst assist me in my affliction. — Upon this, Marzavan hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted. — Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island for the space of a whole month, after which he entered a city called El-Tarf, and inquired the news of the people, hoping to find the remedy of the Queen Badoura. Whenever he had entered a city or passed by it, he had heard it said that the Queen Badoura, the daughter of the King Gaiour, had been afflicted by insanity; and he ceased not to inquire the news until he arrived at the city of El-Tarf, when he heard that Camaralzaman, the son of King Shah-Zaman, was sick, and that distraction and insanity had afflicted him. When Marzavan, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The islands of Khaledan; and between us and them is a voyage of a whole month by sea; but by land the journey is six months.

So Marzavan embarked in a ship bound for the Islands of Khaledan. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capized with all that it contained. Every one sought his own safety; but as to Marzavan, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Camaralzaman. It happened, in accordance with destiny, that the Emirs and Viziers had assembled in attendance upon him, and the King Shah-Zaman was sitting with the head of his son Camaralzaman in his lap, and a eunuch was whisking the flies from him. Camaralzaman for two days had neither eaten nor drunk, nor had he spoken; and the Vizier standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzavan about to be destroyed by the current, and at his last gasp; whereupon his heart was moved with pity for him, and, approaching the Sultan, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that account may deliver thy son from his present affliction.—The Sultan replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear by Allah, that if this drowning man come up and see my son, and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Vizier, art the cause of all that hath befallen us, first and last. Then do as thou desirest.

The Vizier accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzavan at the point of death. He therefore stretched forth his hand to him, and

seized him by the hair of his head, and drew him up; and Marzavan came forth from the sea in a state of insensibility, with his stomach filled with water, and his eyes protruding. The Vizier waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own.—How so? said Marzavan. The Vizier answered, Because thou wilt come up and pass among Emirs and Viziers, all of them silent, speaking not, on account of Camaralzaman, the son of the Sultan. And when Marzavan heard the mention of Camaralzaman, he knew him, having heard his story in the countries whence he had come; but he said, Who is Camaralzaman? The Vizier answered, He is the son of the Sultan Shah-Zaman, and is sick, laid upon his bed, without rest, knowing not night from day. He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution. Beware of looking at him, or at any place but that whereon thou putteth thy foot; else thy life and mine will be sacrificed.—Marzavan then said, I conjure thee by Allah to acquaint me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Vizier replied, I know no cause of it, save that his father, three years ago, required him to marry, and he refused; and he awoke in the morning and asserted that he had been sleeping, and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his own finger, and put his ring on her finger, and we know not the mystery of this affair. By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son. After that, go thy way. For the heart of the Sultan is filled with rage against me.—So Marzavan said within himself, By Allah, this is what I sought! He then followed the Vizier until he came to the pavilion; and the Vizier seated himself at the feet of Camaralzaman. But as to Marzavan, he forthwith advanced until he stationed himself before Camaralzaman, and looked at him; whereupon the Vizier became as one dead, and, looking at Marzavan, made signs to him that he should go his way; but Marzavan feigned to take no notice. He continued gazing at Camaralzaman, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Camaralzaman opened his eyes, and listened; and the words of Marzavan descended upon the heart of Camaralzaman as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultan with his hand, as though he would say, Let this young man sit by my side. And when the Sultan heard these words of his son Camaralzaman, after he had been enraged against the young man, and determined to strike off his head, he rejoiced exceedingly. He arose, and seated Marzavan by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King Gaiour, the lord of the Islands and Seas, and of the Seven Palaces. And the King Shah-Zaman said, Perhaps relief may come to my son Camaralzaman through thy means. Then Marzavan addressed Camaralzaman, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state. Thou hast concealed thy affair, and fallen sick; but she made known her feelings, and became distracted, and is now imprisoned in the most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means.—And when Camaralzaman heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the Viziers and

Emirs, and Camaralzaman sat reclining between two cushions. The King gave orders to perfume the pavilion with saffron, and to decorate the city, and said to Marzavan, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Camaralzaman ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzavan began to tell his story to Camaralzaman, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Badoura, the daughter of the King Gaiour. He then related to him all that had happened to the lady Badoura, from beginning to end, and acquainted him with the excess of her love for him.—All that hath happened unto thee with thy father, said he, hath happened to her with her father; thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both. He continued to encourage Camaralzaman until he ate and drank and his soul returned to him, and he recovered from his disorder; and he ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzavan then said to Camaralzaman, Know that I came not from the lady Badoura but for this purpose; it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and see the open country, and to pass there one night: therefore trouble not thy heart at all on my account.—Camaralzaman rejoiced at the words of Marzavan, and, going in to his father, asked his permission to go forth to hunt, saying as Marzavan desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Having thus said, he equipped Camaralzaman, together with Marzavan, giving orders that they should be furnished with six horses, and a dromedary to carry the money, and a camel to carry the water and food; and Camaralzaman forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee by Allah do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.

Camaralzaman and Marzavan then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzavan then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and taking from Camaralzaman his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse. He also took Camaralzaman's upper garment, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which they ate and drank and proceeded. So Camaralzaman asked Marzavan the reason of this which he had done; and Marzavan answered, Know that thy father, the King Shah-Zaman, after thou hast been absent from him

one night, and not returned to him on the second, will mount and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire.—Camaralzaman therefore replied, Excellently hast thou done.—They continued their journey days and nights, Camaralzaman weeping all the while, until the Islands of the King Gaiour appeared before him, and Camaralzaman rejoiced exceedingly, and thanked Marzavan for what he had done. They entered the city, and Marzavan lodged Camaralzaman in a Khan, where they rested three days from the fatigues of the journey. After this, Marzavan conducted Camaralzaman into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold, with a set of instruments, and an astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where then is he who desireth to consult me?—For the king, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee; and divide his kingdom with thee; for he hath imposed this condition on himself.

So Camaralzaman took the advice of Marzavan, and went forth from the Khan, wearing the dress, and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King Gaiour, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage-contracts, and write sure charms, and make calculations, and write the geomantic characters by which questions are determined! Where then is he who desireth to consult me? And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and wondering at the beauty of his form and elegance of his youth, they said to him, We conjure thee by Allah, O our lord, expose not thyself in this manner through thy ambition to marry the daughter of the King Gaiour: but turn thine eyes towards these heads that are hung up: for their owners have all of them been killed on this account, and their ambition led them to perdition.—But Camaralzaman regarded not their words. On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the objects of desire to the desirer!—The people still besought and forbade him; but instead of hearing their words, he again raised his voice, and cried as before. Whereupon they were all angry with him, and said to him, Thou art none other than a proud and foolish young man. Have compassion upon thy youth and tender years, and thy beauty and loveliness.—But he cried out and said, I am the astrologer, the calculator! Is there, then, any who desireth to consult me?

And while the people were attempting to dissuade him from doing thus, the King Gaiour heard the crying, and the clamour of the people, and said to the Vizier, Bring to us this astrologer. So the Vizier descended, and took Camaralzaman, who, when he went in unto the King, kissed the ground before him. And when the King Gaiour beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not thyself an astrologer, nor comply with my condition; for I have bound myself that whosoever visiteth my daughter and doth not cure her of that which hath befallen her, I will strike off his head; and that whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! By Allah! If thou cure her not, I will strike off thy head!—Camaralzaman replied, I agree to this condition. So the King Gaiour desired the Cadies to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Badoura.

The eunuch, therefore, took him by the hand, and proceeded with him along the

passage; but Camaralzaman went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction! By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee. — The eunuch then stationed Camaralzaman behind the curtain which was over the door; and Camaralzaman said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Camaralzaman seated himself behind the curtain, and taking forth the ink-case and pen, wrote upon a paper these words:—

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved; but misery is the lot of him who hath despaired of his life, and made sure of his dissolution; for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture; whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved. The restoration of the heart is effected by union with the beloved; and God is the only physician who can cure him whom the object of his affection hath oppressed. If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection. — Then, at the foot of his letter, he wrote thus: — From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Camaralzaman, the son of Shah-Zaman, to the peerless one of her age, and the pre-eminent among the beautiful Houries, the lady Badoura, the daughter of the King Gaiour. — Know that I pass my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth; the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappareth.—Then, having sealed the letter, he wrote in the place of the address:—

I have sent thy ring which I took in exchange when we were together: then send me mine.

(For he had enclosed the ring of the lady Badoura in the letter.)

He then handed the letter to the eunuch, who took it and went in with it to the lady Badoura; and she received it from his hand, and found in it her ring. And when she read it, and understood its object, she knew that her beloved was Camaralzaman, and that it was he who was standing outside the curtain; whereupon her reason fled, through the joy that she experienced. She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Camaralzaman, kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King Gaiour, and, kissing the ground before him, said to him, O my lord, know that this astrologer is the wisest of all astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her. — Is this news true? said the King. — O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King Gaiour arose and went in to his daughter; and when she beheld

him, she arose, and covered her head. The King, rejoicing at her restoration kissed her between her eyes; for he loved her excessively; and then graciously addressd Camaralzaman, asking him respecting his condition, and saying, From what country art thou? Therefore Camaralzaman acquainted him with his rank, and informed him that his father was the King Shah-Zaman, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Badoura, and how he had taken her ring from her finger, and she had put on his ring. At this the King Gaiour wondered, and said, Your story must be recorded in books and read after you, age after age. Then immediately he summoned the Cadies and witnesses, and performed the lady Badoura's contract of marriage to Camaralzaman, and gave orders to decorate the city for seven days. A banquet was prepared, the city was decorated, and the people praised God for his having caused the lady Badoura to fall in love with a handsome young man of the sons of the Kings. The women displayed her before him, and the marriage was concluded; and on the following day the King made a feast, to which all [who desired] of the inhabitants of the Interior and Exterior Islands were admitted, and the feast was continued during a whole month.

After this, Camaralzaman thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Camaralzaman; but the lady Badoura said, O my father, I cannot endure his separation. Wherefore he replied, Journey thou with him. He granted her permission to remain with Camaralzaman a whole year, and desired her after that to pay him, her father, an annual visit; whereupon she kissed her father's hand, and Camaralzaman did the same. The King Gaiour then fitted out his daughter and her husband: he prepared for them the furniture for the journey, sent forth for them the horses and the dromedaries, together with a litter for his daughter, loaded for them the mules and dromedaries, and provided them with all that they required for the journey. And on the day of departure, he bade farewell to Camaralzaman, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Badoura. After which he went forth with them both to the limits of the Islands, where he bade farewell to Camaralzaman, and, going in to his daughter Badoura as she reposed in the litter, embraced her, and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him; and having done this, he parted from them, and returned to his Islands with his troops, after he had ordered Camaralzaman and his wife to continue their journey.

So Camaralzaman and the lady Badoura proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. They then alighted in a spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Badoura slept, Camaralzaman went in and found her asleep, clad in a silken shirt of apricot-colour, and with a coif of gold-stuff adorned with jewels upon her head; and he observed a precious stone, red like andam, tied to the band of her trousers, with two lines of writing, in characters not to be read, engraved upon it. Camaralzaman wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trousers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this; and what can be the secret property that it possesseth?—He then took it and went forth with it from the tent to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and, having seized it from his hand, flew away with it, and then alighted with it upon the ground.



The Bird Snatching the Talisman. (Page 300.)





Camaralzaman, fearing to lose the precious stone, ran after the bird: but the bird proceeded at the same rate as Camaralzaman, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Camaralzaman stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return; but knew not the place from which he had come: and, night overtaking him, he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So he walked after it; and the bird continued flying by little and little at the same rate as that at which Camaralzaman walked; upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will either lead me to the preservation of my life or to my death. So I will follow it whithersoever it goeth; for at all events it will not stay but in an inhabited country.—He then continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Camaralzaman, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.



The Bird with the Talisman.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants. The city was on the shore of the sea; and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped the people of this city! Enter then this garden quickly, before any one of its inhabitants see thee. — So, upon this, Camaralzaman entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country. Camaralzaman, therefore, acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the lands of the Faithful are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the Mahometan lands, proceeding hence to the sea of the Ebony Islands, and thence to the Islands of Khaledan, whose King is the Sultan Shah Zaman. — And upon this, Camaralzaman meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce. So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce in this garden?

And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees ; and Camaralzaman occupied himself in doing this, and in hoeing up the grass ; the gardener clad him with a blue vest reaching to his knees ; and he betook himself to watering the trees, pouring forth floods of tears, and reciting verses by night and day on the subject of his beloved Badoura.

But as to his wife, the lady Badoura, she awoke from her sleep and asked for her husband Camaralzaman ; but found him not ; and feeling the knot of the band of her trousers, she found that it was untied, and that the precious stone was lost ; whereupon she said within herself, O Allah ! this is wonderful ! Where is my beloved ? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth. Whither can he be gone ? Some wonderful event must have occasioned his departure ; for he cannot willingly part from me for an hour. Accursed be the stone, and the hour when it brought this mischief ! — She then reflected, and said within herself, If I go forth to the attendants and acquaint them with the loss of my husband, they will covet me : I must therefore have recourse to stratagem. So she put on some clothes of Camaralzaman, and a turban like his, and, having thrown a litham over part of her face, put into her litter a slave-girl ; after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens ; they accordingly did this, and proceeded ; and she concealed her case ; for she resembled Camaralzaman, so that no one doubted her to be really him. She continued her journey together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answered, This is the City of Ebony, and its king is the King Armanos, who hath a daughter named Haiatalnefous.

Now when the lady Badoura had alighted here to rest, the King Armanos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to their party, inquired of them, and they acquainted him that this was a King's son who had wandered from his way, and who was journeying to the islands of Khaledan, to the King Shah-Zaman. The messenger, therefore, returned to the King Armanos, and acquainted him with the news ; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Badoura advanced towards him on foot, and the King Armanos alighted, and they saluted each other. He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment ; and there she remained three days.

After this, it happened that the lady Badoura had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armanos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, excepting a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country ? If so, I will marry thee to my daughter, and give thee my kingdom. — Upon this, the lady Badoura hung down her head, and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman ? If I disobey his command, and depart, probably he will send after me an army and kill me ; and if I obey him, probably I shall be disgraced. I have lost my beloved Camaralzaman, and know not what is become of him ; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass. — She then raised her head, and paid submission to the King by saying, I hear and obey. Whereupon the King rejoiced,

and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and Emirs and Viziers, and the other lords of his empire, and the Cadies of his city, and having abdicated the throne, appointed the lady Badoura Sultan in his stead, and clad her with the royal vestments. All the Emirs presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Badoura had been created Sultan, and the drums had been beaten to announce the joyful event, the King Armanos prepared his daughter Haiatalnefous for her marriage; and after a few short days, they introduced the lady Badoura to the lady Haiatalnefous. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Badoura sat with the lady Haiatalnefous, and, reflecting upon her beloved Camaralzaman, her grief became violent, and she poured forth tears, and recited some verses commencing thus:—

O ye who have quitted me with my heart full of trouble, your absence hath left no life  
in my body!

Then sitting by the side of the lady Haiatalnefous, she kissed her upon the mouth, and, arising abruptly, performed the ablution, and continued praying until the lady Haiatalnefous had fallen asleep, when she entered the bed, and turned her back to her till the morning. And when the morning arrived, the old King and his wife came in to their daughter, and asked her how she was. So she acquainted them with what had happened, and with the verses that she had heard.

But the Queen Badoura, having gone forth, seated herself on the throne, and the Emirs and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her, and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the Emirs. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man; and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined to the prisons, and abolished the custom-taxes. She continued sitting in the hall of justice until night, and then entering the chamber that was prepared for her found the lady Haiatalnefous sitting there. She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband; after which, she rose upon her feet, and having wiped away her tears, performed the ablution and prayed, and continued praying until sleep overcame the lady Haiatalnefous. The Queen Badoura then laid herself by her side, and so remained until the morning; when she arose, and performed the morning-prayers, seated herself upon the throne and commanded and forbade, and administered justice and equity. In the mean time, the King Armanos went in to his daughter, and made his inquiries. So she informed him of all that had happened to her, repeating to him the verses which the Queen Badoura had recited, and said to him, O my father, I have never beheld any one more sensible or more bashful than my husband; but he only weepeth and sigheth. Her father, therefore, replied, O my daughter, have patience with him yet this third night only: and if he show thee not proper attention, we shall know what course to pursue with him: I will divest him of the regal authority, and banish him from our country.— Thus he agreed with his daughter to do, and thus he resolved in his mind.

Now when the next night came, the Queen Badoura arose from the throne, and, returning to the chamber prepared for her in the palace, saw the candles lighted, and the lady Haiatalnefous sitting there; whereupon she thought of her husband,

and of the events that had happened to herself and him during the last few days; and she wept, and continued groaning, and again recited some verses expressive of her unhappy state. She then desired to arise to prayer; but Haiatalnefous clung to her skirts, and said to her, O my master, art thou not ashamed to act thus towards my father, who hath treated thee with so much kindness, and to regard me with this protracted indifference? And when the Queen Badoura heard this, she sat down, and replied, O my beloved, what sayest thou?—What I say, replied Haiatalnefous, is this: that I have beheld no one so self-satisfied as thou. Is then every one who is lovely thus selfish? But I say not this on my own account: I do so only in my fear for thee from the King Armanos: for he hath resolved, if thou pay me not proper respect, to depose thee from the sovereignty to-morrow, and to banish thee from his country; and probably his rage may so increase that he may kill thee. I therefore am moved with compassion for thee, and have given thee good advice; and it is thine to decide how thou wilt act.—On hearing these words, the Queen Badoura hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish; and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Camaralzaman unless in this place; for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the best director.—She then said to Haiatalnefous, O my beloved, my neglect of thee hath been involuntary. And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite me with my beloved Camaralzaman, and after that we shall see what will happen.—Upon this, Haiatalnefous was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal.—Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Haiatalnefous came in to her, and was satisfied with her report. The Queen Badoura, after performing the morning-prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people; and the King Armanos was rejoiced at what he heard; his bosom expanded, and he gave banquets; and thus they continued for a length of time.—Such were the adventures of Camaralzaman and the Queen Badoura.

But as to the King Shah-Zaman,—after the departure of his son to the chase, accompanied by Marzavan, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet, his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he arose. He sat expecting his son until mid-day; but he came not; and his heart became impressed with a dread of separation, and he burned with fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultan went forth with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Shah-Zaman saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, Oh, my son! He slapped his face, and plucked his beard,

and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Camaralzaman: they threw dust upon their heads, and the night overtook them while they wept and wailed, so that they were at the point of death. The King Shah-Zaman then returned with his troops to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khaledan that the people should wear black in token of mourning for his son Camaralzaman, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Badoura remained monarch of the country of Ebony, the people pointing at her with the finger, and saying, This is the son-in-law of the King Armanos; and every night she slept with the lady Haiatalnefous, complaining of the absence of her husband Camaralzaman, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

Now Camaralzaman continued residing in the garden with its owner for a length of time, weeping night and day, and sighing, and lamenting in verses the past times of enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the lands of the believers. Thus he remained until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him, and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they visit one another. Therefore rest and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Mahometans. The gardener then went forth; and Camaralzaman remained alone in the garden. His heart was broken, his tears flowed, and he continued weeping until he fell down in a swoon; and when he recovered he arose, and walked about the garden reflecting upon his misfortunes and upon his protracted estrangement and separation. His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such force that his blood flowed, and mingled with his tears. He however wiped away the blood and dried up his tears, and, having bound his forehead with a piece of rag, arose and continued his walk about the garden. And he turned up his eyes towards a tree upon which were two birds contending together; and one of them overcame the other; it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The body of the bird thus killed then fell upon the ground before Camaralzaman, and as it lay there, lo, two great birds pounced down upon it, and one of them placing itself at its upper extremity, and the other<sup>d</sup> at its tail, they depressed their wings over it, and stretched forth their necks towards it and moaned. So Camaralzaman wept for his separation from his wife when he beheld the two birds moaning over their companion. After this, he saw the two birds make a hollow, and bury in it the slaughtered bird; and, having done so, they soared aloft into the sky; but after they had been absent a while, they returned bringing with them the bird that had committed the murder. They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it: they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird: then they strewed about its flesh, and tore its skin, and, pulling out all that was within it, they scattered it in different places.

All this took place while Camaralzaman looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop; and he took it and opened it, and found in it the stone that had been the cause of

his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye, and tied it upon his arm, anticipating from it a happy result, after which he arose and walked about, waiting for the gardener. He continued searching for him until night: but he came not. So Camaralzaman slept in his usual place, until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place, and having done this he discovered a trap-door, on opening which he found an aperture; and he descended into it, and beheld an old saloon, of the age of Thamoud and Ad,<sup>1</sup> spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, O my son, receive glad tidings of thy speedy return to thy native land; for the merchants have prepared for the voyage, and the ship after three days is to set sail for the city of Ebony, which is the first of the cities of the Mahometans; and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khaledan and the King Shah-Zaman. So Camaralzaman rejoiced at this, and, kissing the hand of the gardener, said to him, O my father, like as thou hast given me good tidings, I too give good tidings unto thee. And he acquainted him with the affair of the saloon; whereat the gardener also rejoiced, and replied, I have been eighty years in this garden without finding anything, and thou hast been with me less than a year and hast discovered this: it is therefore thy prize, and a means of terminating thy grief, and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved. But Camaralzaman said, It must positively be divided between me and thee. He then took the gardener, and conducted him into that saloon, and showed him the gold, which was in twenty jars: so he took ten, and the gardener took ten. And the gardener said to him, O my son, fill for thyself large jars with the olives which are in this garden; for they exist not in any country but ours, and the merchants export them to all other parts; and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship. So Camaralzaman arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold; and the precious stone he put into one of the jars. After which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Badoura: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Camaralzaman, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Camaralzaman answered, He is the mamlouk who is before you. And he desired them to transport the jars to the ship. They therefore removed them to the ship,

<sup>1</sup>Tribes who are said to have inhabited Arabia 3000 years ago.

and said to Camaralzaman, Hasten: for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death; so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor, and employed a man to assist him in watering the trees; and, going to the trap-door, he descended into the saloon, and stowed the remaining gold in fifty other large jars, putting olives over it. He then made inquiries respecting the ship, and the people answered him that it sailed not more than once in every year. His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Badoura. He passed the night and day in weeping, and reciting verses.

In the mean time, the wind was favourable to the ship, and it arrived at the Island of Ebony. And it happened in accordance with destiny, that the Queen Badoura was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emirs and chamberlains, and, repairing to the shore, stopped near the ship, as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have in this vessel aromatics, and medicinal powders, and collyriums, and plasters and ointments, and wealth and magnificent stuffs, and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices, and aloes-wood, and tamarinds and olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth. So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and, having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country: but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver. I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Haiatalnefous; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Haiatalnefous, This is nothing but gold? She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars: and searching among the gold, she discovered the precious stone with it. So she took it, and examined it, and found that it was the stone which was attached to the band of her trousers, and which Camaralzaman had taken. As soon as she recognised it she cried out in her joy, and fell down in a swoon: and when she recovered she said, within herself, This precious stone was the cause of the separation of my beloved Camaralzaman; but it is an omen of good fortune! She then told the lady Haiatalnefous that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her: and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians, and he is a gardener. And she said, if thou bring

him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandize. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and landing by night, he went up to the garden. The night had become tedious to Camaralzaman, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage days and nights, while Camaralzaman knew not the occasion of this conduct. He asked them the cause, and they answered him, Thou art an offender against the King of the Ebony Islands, the son of the King Armanos, and hast stolen his wealth, O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it.

They continued their voyage with him until they came in sight of the Ebony Islands, and took him up to the lady Badoura, who as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him to the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold. After which, she went in to the lady Haiatalnefous, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Camaralzaman into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him she restrained her heart, that her purpose might be accomplished. She bestowed upon him mamlouks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care. She admitted him into high favour, and acquainted the Emirs with his station, and they all loved him. Every day the Queen Badoura increased his appointments, and Camaralzaman knew not the cause of her thus honouring him. From the abundance of his wealth he gave liberal presents; and he served the King Armanos with such zeal that he loved him, as did the Emirs and other great men, and the common people, so that they swore by his life.

But all this time Camaralzaman wondered at the honours which the Queen Badoura showed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favoureth me from some evil intention; I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Badoura, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Badoura smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour and extraordinary beneficence? — O King, answered Camaralzaman, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Badoura then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Badoura, the daughter of the King Giaour, lord of the Islands and the Seas; whereupon they embraced and



kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Badoura sent to the King Armanos, and informed him of the truth of her case, that she was the wife of Camaralzaman, relating to him their story and the cause of their separation; and the King Armanos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Camaralzaman, said to him, O son of the King, wilt thou form an alliance with me by marrying my daughter Haiatalnefous? He answered, I must consult the Queen Badoura; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode, and since we have been loaded with the benefits of her father.— So when Camaralzaman saw that the Queen Badoura inclined to this, and was not jealous of Haiatalnefous, he agreed with her on this subject, and acquainted the King Armanos with that which the Queen Badoura had said, that she approved of the marriage, and would be a handmaid to Haiatalnefous. And on hearing these words from Camaralzaman, the King Armanos rejoiced exceedingly. He went forth immediately, and seated himself upon his throne, and, having summoned all the Emirs and Viziers and chamberlains and the other lords of the empire, acquainted them with the story of Camaralzaman, and his wife the Queen Badoura from first to last, telling them that he desired to marry his daughter Haiatalnefous to Camaralzaman, and to appoint him Sultan over them in the place of his wife the Queen Badoura. Upon which all of them said, Since Camaralzaman is the husband of the Queen Badoura, who was our sovereign before him when we thought her the son-in-law of our King Armanos, we are all content to have him as our Sultan, and we will be servants unto him, and never swerve from our allegiance to him.

The King Armanos, therefore, rejoiced at this exceedingly: he summoned the Cadies and witnesses, and the chief officers of the empire, and performed Camaralzaman's contract of marriage to his daughter, the Queen Haiatalnefous. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the Emirs and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Camaralzaman, praying for the continuance of his glory, and prosperity, and felicity, and honour. As soon as he had become Sultan over them Camaralzaman abolished the custom-taxes; he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness and fidelity and cheerfulness, behaving towards both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were obliterated; and he forgot his father the King Shah-Zaman, and the glory and power that he had enjoyed under him.

#### THE STORY OF THE TWO PRINCES AMGIAD AND ASSAD.

AFTER this, God (whose name be exalted!) blessed Camaralzaman with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Badoura, and his name was the Prince Amgiad; and the younger was the son of Haiatalnefous, and his name was the Prince Assad; and Assad was more lovely than his brother Amgiad. They were reared with magnificence and tenderness, and instructed in polite arts and accomplishments: they learned caligraphy and general science, and the arts of government and horsemanship, until they attained the utmost perfection, and became distinguished by consummate beauty and loveliness, so that the women were ravished by their charms. They grew up to the age of seventeen years, always in each other's company, eating

and drinking together, and never separated one from another, and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace, on whom he had set his affections, became enamoured of the two princes, Amgiad and Assad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent. Love took entire possession of the hearts of the two women, and when they had waited long without finding any way of accomplishing their union, they abstained from drink and food, and relinquished the delight of sleep.



Amgiad and Assad.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, Amgiad, the son of the Queen Badoura, sat for judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She took a paper, and wrote in it these words:—

From the poor, the love-sick female; the mourning, the estranged, whose youth is consumed by love for thee, and whose torment on thine account hath been protracted. —If I described to thee the extent of my sorrow, and the sadness that I suffer, and the violent love that is in my heart, and how I weep and moan, and how my mourning heart is cut in pieces, and my constant griefs, and continual anxieties, and the

pain that I endure from separation, and from sadness and ardent desire, the exposition of my case would be too long for a letter, and none could calculate its extent. The earth and heaven have become strait unto me, and I have no hope nor trust but in thee; for I have arrived at the point of death, and suffered the horrors of destruction. My ardour hath become excessive, with my disjunction and estrangement, and if I described the longing desire that I feel, papers would be insufficient for it. — She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and ambergris, and put with it the silk strings of her hair, for the price of which treasures would be consumed; after which she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince Amgiad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went in to the Prince Amgiad, he kissed the ground before him, and handed to him the kerchief with the letter. The Prince Amgiad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he understood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Camaralzaman. And upon this he was violently enraged, and abused womankind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman belonging to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and



Eunuch slain by Amgiad.

irresolute in character!—And he struck him with the sword upon his neck, severing his head from his body. After which, he folded up the handkerchief upon its contents, and having put it into his pocket, went in to his mother, and acquainted her with what had happened, abusing and reviling her, also, and saying, Every one of you is worse [in some respect] than another. By Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Camaralzaman,

I would go in to her and strike off her head, as I struck off the head of the eunuch.—Then he went forth from his mother, the Queen Badoura, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured, she reviled him and cursed him, and devised a malicious stratagem against him. The Prince Amgiad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince Assad, went forth and seated himself in the place of his father, the King Camaralzaman, to judge the people; and he judged, and administered justice, and invested and deposed, and commanded and forbade, and gave and bestowed; and he continued sitting in the judgment-hall until near the time of afternoon prayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince Assad, and to complain to him of the excess of her affection, and of the ecstasy of her love for him. And she wrote to him these words:—

From her who is perishing through the ecstasy of love and desire to the most charming of mankind in disposition and in form, the self-complacent with his loveliness, the haughty with his amorous aspect, who turneth with aversion from the desirer of an union with him, who is reluctant to show favour unto the submissive and abject,—to the cruel and disdainful, the Prince Assad, who is endowed with surpassing beauty, and with admirable loveliness, with the brilliant countenance, and the splendid forehead, and overpowering brightness. This is my letter unto him the love of whom hath dissolved my body, and mangled my skin and my bones.—Know that my patience hath failed, and I am perplexed in my case: desire and sleeplessness have disquieted me, and patience and sleep have denied themselves to me: mourning and watching have been inseparable from me, and violent love and desire have afflicted me, together with disease and infirmity. But may my life be a ransom for thee; and if the slaughter of the love-smitten please thee, may Allah prolong thy life, and from every evil preserve thee!—Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken strings of her hair, which were of the silk of Irak, having oblong emeralds for pendants, adorned with pearls and jewels. Having done this, she delivered it to the old woman, and ordered her to give it to the Prince Assad.

The old woman therefore departed in order to please her, and immediately went in to the Prince Assad, who was alone when she entered; and she handed him the paper, with what was enclosed within it, and waited a long time for the answer. Meanwhile, the Prince Assad read the paper, and understood its contents; and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed deceitful women: then rising, he drew the sword from its scabbard, and striking the neck of the old woman, severed her head from her body; after which, he arose and proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother the Prince Amgiad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince Amgiad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. They remained conversing together that night, and cursing deceitful women, and charged each other to conceal this affair, lest their father, the King, should hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase, and went up to his palace; and having dismissed the Emirs, he arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons, lying on their bed in a state of extreme weakness. They had contrived a

plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and, reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Camaralzaman heard these words, the light became darkness before his face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said, Explain to me this occurrence. So each of them told the story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth, and, being enraged to the utmost degree, he arose with the desire of falling upon his two sons and killing them. But his father-in-law, the King Armanos, met him. He was just then entering to salute him, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils, by reason of the violence of his rage. So he asked him what troubled him, and Camaralzaman acquainted him with all that had been done (as he supposed) by his sons Amgiad and Assad, and said to him, I am now going in to them to kill them in a most ignominious manner, and make them a most shameful example. His father-in-law, the King Armanos, being alike incensed against them, said to him, And excellent would be the deed that thou wouldst do, O my son; and may God grant no blessing unto them, nor to any sons who commit such actions against the honour of their father: but, O my son, the author of the proverb saith, He who looketh not to results, fortune will not attend him:—and they are at all events thy sons. It will be proper that thou kill them not with thine own hand; for in doing so thou wouldst drink of their anguish, and repent afterwards of having put them to death, when repentance would not avail. But send them with one of the mamlouks, that he may kill them in the desert, when they are absent from thine eye.

So when the King Camaralzaman heard these words of his father-in-law, the King Armanos, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself upon his throne, and summoned his Treasurer, who was a very old man, experienced in the management of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons Amgiad and Assad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which, fill for me two glass bottles with their blood, and bring them to me quickly.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to Amgiad and Assad, met them on the way coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting expedition. And when the Treasurer saw them, he laid hold upon them, saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, Yes. And upon this, the Treasurer bound their hands behind them, and put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them Amgiad and Assad. When he looked at them he wept violently on contemplating their beauty and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King

Camaralzaman hath ordered me to strike off your heads. And they replied, O Emir, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade one another farewell; and Assad said to the Treasurer, By Allah I conjure thee, O uncle, that thou make me not to drink the anguish of my brother, nor his sighing; but kill me before him, that so my fate may be more easy to me. Amgiad also said to the Treasurer as Assad had said, and made use of blandishments to him that he might kill him before his brother, saying to him, My brother is younger than I, therefore make me not to taste his affliction. Then each of them wept most violently, and the Treasurer wept also at witnessing their lamentation; and the two brothers again embraced each other, and bade one another farewell, one of them saying to the other, Verily all this is owing to the artifice of those two deceitful women; and there is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return!—And Assad, embracing his brother, uttered groans.

And when Amgiad heard the weeping of his brother, he likewise wept, and pressed him to his bosom. Then Amgiad said to the Treasurer, I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother Assad: perhaps the fire of my heart may so be assuaged; and let it not burn more. But Assad, weeping, said, None shall be killed first but myself. So Amgiad said, The best plan will be this, that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us with one blow.

And when they both embraced, face to face, and clung together, the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it.—And Amgiad answered, We have no want to be performed; but as to commission, I charge thee to place my brother Assad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death?—that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them, and not assured thyself of their guilt, nor considered their case. And when the Treasurer heard these words of Amgiad, he wept violently, so that he wetted his beard; and as to Assad, his eyes filled with tears, and he embraced his brother Amgiad, so that they appeared together like a single person, and the Treasurer drew his sword, and was about to strike them. But lo! his horse started away in fright over the desert. It was worth a thousand pieces of gold, and upon it was a magnificent saddle, worth a great sum of money. So he threw the sword from his hand, and went after his horse. His heart was inflamed, and he continued running after the horse, to take it, until it entered a forest; and he entered after it; but the horse pursued its way into the midst of the forest, striking the ground with its hoofs, and the dust rose high, while the horse snorted and neighed in its fury. Now there was in that forest a formidable lion, of hideous aspect, his eyes casting forth sparks: his face was grim, and his form struck the soul with terror: and the Treasurer, looking towards him, beheld this lion approaching him, and he found no way of escape from him, not having with him a sword. So he said within himself, There is no strength nor power but in God, the High, the Great! This calamity hath not befallen me but on account of the offence of Amgiad and Assad, and verily this journey hath been unfortuuate from its commencement!

Meanwhile the heat became intense to Amgiad and Assad, and they were affected with a violent thirst, so that their tongues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and

were at ease from this ; but we know not whither the horse hath run away, that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment.—But afterwards Assad said, O my brother, have patience, and the relief of God (whose perfection be extolled, and whose name be exalted !) will come to us ; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this thirst. He then shook himself, and struggled to the right and left ; whereupon his bonds became loosed ; and he arose, and loosed the bonds of his brother ; after which he took the Emir's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to him. So they began to follow the footsteps, and they led them to the forest. They therefore said one to another, Verily the horse and the Treasurer have not passed beyond this forest. And Assad said to his brother, Stay here while I enter the forest and examine it. But Amgiad replied, I will not suffer thee to enter it alone, and we will not enter but together ; so if we escape we shall escape together, and if we perish we shall perish together. Accordingly they both entered, and they found that the lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when Amgiad saw him he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emir arose, wondering at the event, and saw Amgiad and Assad, the sons of his lord, standing there ; and he threw himself at their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. May he who would kill you cease to exist ! With my soul I will ransom you.—Then rising immediately, he embraced them, and inquired of them the cause of the loosing of their bonds, and of their coming to him. They therefore informed him that they had thirsted, and that the bonds of one of them became loosed, so that he loosed the other, because of the purity of their intentions ; after which they followed the footsteps until they came to him. And when he heard their words, he thanked them for that which they had done, and went out from the forest with them : and when they were without the forest, they said to him, O uncle, do what our father hath commanded thee. But he replied, Allah forbid that I should attempt any injury to you ! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries : for God's earth is wide. And know, O my lords, that your separation from me will be painful to me.—Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion : and he put the two wrappers before him on the back of the horse. Then he bade the youths farewell, and departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons ; so he was glad, and said to him, Hast thou accomplished the business ? The Treasurer answered, Yes, O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him, What didst thou observe in their conduct, and have they charged thee with aught ? He answered, I found them patient, contented to endure their fate, and they said to me, Verily our father is excusable ; so convey to him our salutations, and say to him, Thou art absolved of the guilt of our slaughter and of our blood.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son Assad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son Assad had been an object of injustice. And when he turned over the clothes of Amgiad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he had also had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly!—Then he began to slap his face, exclaiming, Oh, my sons! Oh, the length of my grief!—And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons: and he threw himself upon the tomb of Amgiad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of Assad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances.—Such was his case.

Now as to Amgiad and Assad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight; then the latter slept and the former watched. Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the further extremity of which was unknown. At this mountain the road divided into two; one road passed through the midst of it, and the other ascended to its summit. And they pursued the way to the summit of the mountain, and continued ascending it five days; but saw no end to it. Fatigue had overcome them; for they were not accustomed to walking upon the mountains nor elsewhere; and when they despaired of reaching its end, they returned, and pursued the way through the midst of the mountain. Along this they proceeded the whole of the same day, until night; but Assad was fatigued with the length of his journeying, and he said to his brother, O my brother, I can walk no further; for I am reduced to excessive weakness. Amgiad, however, replied, O my brother, brace up thy nerves; perhaps God may dispel our affliction. They then proceeded for an hour of the night; but Assad was in a state of the utmost fatigue, and he said, O my brother, I am tired and weary with walking. And he fell upon the ground and wept. His brother Amgiad, therefore, carried him and walked on with him, walking a while, and sitting a while to rest, until daybreak gleamed. Thus he ascended the mountain with him, and they found a spring gushing forth, with a stream running from it; and by it was a pomegranate-tree, and a niche for prayer; and they scarcely believed the sight. They then seated themselves by this fountain, and having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but Assad was unable to proceed: his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it; and when they drew near to it, they offered up thanks to God, whose name he exalted! Amgiad then said to Assad, O my brother, sit here while I go to this city and see what kind of place it is, and inquire respecting its affairs, that we may know where we are in God's wide



earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety!—But Assad replied, By Allah, O my brother, none shall go to the city but myself: and may I be thy ransom; for if thou leave me and descend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So Amgiad said to him, Go, and loiter not.

Assad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walking-staff, he was clad in rich garments, and on his head was a large red turban. So when Assad saw him, he wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be a stranger. Assad therefore replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market?—O uncle, answered Assad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother, that we may nourish ourselves with it.—And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt thou, then, accompany me to my abode? If so I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have met with thee, and that none but myself hath met with thee!

So Assad said, Do as thou art disposed, and hasten; for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of Assad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the people of this city! He walked on with him until he entered a spacious house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when Assad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheikhs of the Fire, how blessed a day is this! And he called out, saying, O Gazban! Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave: upon which he bound Assad: and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl such-a-one, Undertake the office of torturing him by night and day, and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice.

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said, one to another, When the period of the Festival of the Fire arriveth, we will sacrifice him upon the mountain, and by offering him

propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which she placed at his head a cake of bread and a mug of salt water, and went away and left him. And Assad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned. Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

And when the morning arrived, the slave-girl came down to him again, and pulled off his clothes. They were covered with blood, and stuck to his skin, so that the skin came off with the shirt; and he shrieked, and cried Ah!—and said, O my Lord, if Thou approve of this, increase it upon me; for Thou art not unmindful of him who hath oppressed me! Avenge me therefore, upon him!—And then the slave-girl betook herself to beating him until he fainted, when she threw to him a cake of bread, and put a mug of salt water; after which she went up from him and left him in solitude, with the blood flowing from his limbs; and he lay chained, far from his friends, thinking of his brother, and of the glory in which he was before living; yearning and lamenting, sighing and complaining, pouring forth tears, and reciting verses.

Meanwhile, his brother Amgiad remained expecting him till mid-day: and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears, crying out, Oh my grief! How fearful I was of separation!—Then descending from the mountain, with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the city of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. He then asked them respecting the city of Ebony, and they said, The distance between us and it, by land, is a journey of a year: and by sea, a voyage of four months: its King is called Armanos, and he hath taken a King as his son-in-law, and put him in his place, and this King is called Camaralzaman: he is a person of equity and beneficence, and liberality and peace. And when Amgiad heard the mention of his father, he yearned and wept, and sighed and lamented; and he knew not whither to repair. He had bought and taken with him something to eat, and he went to a place to conceal himself there, and sat down to eat; but remembering his brother, he wept, and ate no more than enough to stay his departing spirit; after which he arose, and walked through the city, to obtain tidings of his brother. And he found a Mahometan, a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him, If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with him. Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. Amgiad remained with him many days. And the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing, so that he became an adept.

After this he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean clothes, went forth from the bath to amuse himself in the city. And he met on his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him, raised the veil from her face, and made signs to him with her eyebrows and her eyes, and ogled him, and recited some amatory verses. And when Amgiad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited a few verses in reply. She then begged to have some conversation with him; so he said to her,

Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him



Amgiad washing his Clothes.

whose name be exalted, — Men shall have the pre-eminence over women, because of the advantages which God hath given to the one of them over the other.

So Amgiad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before her. She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two seats; but it was locked. Amgiad therefore seated himself upon one seat, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? Upon this he hung down his head for a long time towards the ground; after which he raised it, and answered her, I am waiting for my mamlouk; for he hath the key, and I said to him, Prepare for us the food and beverage, and the flowers for the wine, by the time that I come forth from the bath.—He then said within himself, Probably the time will become tedious to her, and so she will go her way and leave me here.

But when the time seemed long to her, she said to him, O my master, thy mamlouk hath been slow in returning to us, while we have been sitting in the street. And she arose and approached the wooden lock with a stone. So Amgiad said to her, Hasten not; but be patient until the mamlouk cometh. Paying no attention, however, to his words, she struck the wooden lock with the stone, and split it in two;

so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus?—O my master, said she, what hath happened? Is not this thy house?—He answered, Yes: but there was no necessity for breaking the lock. The damsel then entered the house; and Amgiad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the mamlouk hath been slow in returning to me, and I know not whether he has done anything of what I ordered him or not. He then entered with her in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four raised floors facing one another, and with closets and sofas furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels, and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes, and upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner; for its floor was paved with marble.

When Amgiad beheld this, he was perplexed at his ease, and said within himself, My life is lost! Verily to God we belong, and verily unto Him we return!—But as to the damsel, when she saw this place, she was filled with the utmost joy, and said, By Allah, O my master, thy mamlouk hath not failed in the performance of his task; for he hath swept the place, and cooked the food, and prepared the fruit; and I have come at the best of times. Amgiad, however, looked not towards her; his mind being engrossed by fear of the people of the house. So she said, O my master, why art thou standing thus? Then heaving a loud sigh, she gave Amgiad a kiss that sounded like the cracking of a walnut, and said to him, O my master, if thou hast made an appointment with some other than myself, I will exert my skill to serve her. At this, Amgiad laughed from a bosom filled with rage; and advanced and seated himself, panting and saying within himself, O the ignominious slaughter that I shall suffer when the master of the house cometh!—The damsel had seated herself by his side, and began to sport and laugh, while Amgiad, anxious and frowning, revolved a thousand things in his mind, saying within himself, the owner of this saloon will certainly come; and what shall I say to him? He will kill me without doubt! The damsel then arose, tucked up her sleeves, and, taking a tray, put it upon the table, and ate, saying to Amgiad, Eat, O my master. So he advanced to eat, but the doing so gave him no pleasure: on the contrary, he sat looking in the direction of the door until the damsel had eaten and satisfied herself, and removed the table, and brought the dessert: whereupon she commenced eating of the dried fruits. Then she brought forward the beverage, and opened the amphora, and filled a cup, which she handed to Amgiad; and he took it from her, saying within himself, Ah! Ah! What shall I experience from the owner of this house when he cometh and seeth me?

His eyes were directed towards the vestibule, and the cup was in his hand, and while he was in this state, lo, the owner of the house came. He was a mamlouk, one of the grandes of the city; for he was the King's Chief Equerry; and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this mamlouk was Bahader. He was liberal-handed, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by little and little, and, looking with stretched-forth head, beheld Amgiad and the damsel, with the dish of fruit before them, and the wine-service. At that moment, Amgiad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the



Amgiad and the Damsel Feasting. (Page 822.)



owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahader saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So Amgiad put down the cup from his hand, and arose to go to him. The damsel said to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted: and when he saw Bahader, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahader, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amgiad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So Amgiad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahader said to him, Enter this saloon again, and seat thyself in the place where thou wast, and be at peace. I will presently come in to thee. My name is Bahader. And when I have come in to thee, abuse me and revile me, and say to me, What is the cause of thy remaining away until this hour? And accept no excuse from me; but arise and beat me; and if thou show pity for me I will take away thy life. Enter, then, and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to show respect to thee as being a stranger; for I love the stranger, and respect to him is incumbent on me.—Amgiad, therefore, kissed his hand, and entered again. His face was now clothed with red and white; and as soon as he entered, he said to the damsel, O my mistress, thou hast gladdened by thy company the place of thy visitation, and this is a blessed night. The damsel replied, Verily this is wonderful from thee,—thy now displaying this sociableness to me. So he said, By Allah, O my mistress, I believed that my mamlouk Bahader had taken from me some necklaces of jewels, each of which was worth ten thousand pieces of gold: whereupon I went out just now, reflecting upon this, and searched for them, and found them in their place; but I know not why the mamlouk hath remained away until this hour, and I must punish him. And the damsel became appeased by these words of Amgiad, and they sported together and drank and enjoyed themselves, and continued making merry until near sunset.

Bahader then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by mamlouks: and, having saluted, and kissed the ground, he placed his hands across, and hung down his head towards the ground, as one acknowledging his guilt. So Amgiad looked at him with the eye of anger, and said to him, What is the reason of thy delay, O most ill-omened of mamlouks?—O my master, he answered, I was busied in washing my clothes, and knew not that thou wast here; for my appointed time, and thine, is nightfall, and not in the day-time. And upon this, Amgiad cried out at him and said to him, Thou liest, O most ill-omened of mamlouks! By Allah, I must beat thee!—Then rising, he extended Bahader upon the floor, and took a stick, and beat him gently. But the damsel arose, and, having taken the stick from his hand, inflicted upon Bahader so severe a beating that his tears flowed, and he prayed for relief, and locked his teeth together. Amgiad called out to her, Do not thus! But she replied, Let me satisfy my anger with him. Then Amgiad snatched the stick from her, and pushed her away. So Bahader arose, and wiped away the tears from his face, and stood awhile waiting upon them; after which he swept the saloon, and lighted the

lamps. Meanwhile, the damsel, every time that Bahader came in or went out, reviled and cursed him: and Amgiad was angry with her, and said to her, By the requisitions of Allah (whose name be exalted!) leave my mamlouk; for he is not accustomed to this.



The Damsel beating Bahader.

They continued eating and drinking, and Bahader remained waiting upon them until midnight, when he became fatigued with waiting, and by the beating he had suffered, and slept in the middle of the saloon, and snored. The damsel then, having become intoxicated, said to Amgiad, Arise; take this sword that is hung up here, and strike off the head of this mamlouk. If thou do it not I will employ means for thine own destruction.—What hath possessed thee, said Amgiad, that thou wouldst kill my mamlouk? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and kill him. So Amgiad said, By the requisitions of Allah I conjure thee that thou do it not. But she replied, I must do it. And she took the sword, and drew it, and was determined to kill him. Amgiad, therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a mamlouk to me. How should we recompense him by slaughter? Never shall that be done!—He then said to the damsel, If the killing of my mamlouk is indispensable, I am more fit to kill him than thou. And, having taken the sword from her, he raised his hand, and struck the damsel upon her neck, severing her head from her body; and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found Amgiad standing with the blood-stained sword in his hand. Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and Amgiad repeated her words, and said to him, She refused to do anything but to kill thee: and this is her recompense. Upon this, Bahader arose, and, kissing the hand of Amgiad, said to him, O my master, would that thou hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahader then girded himself, and took the damsel, wrapped her in a cloak, and put her in a large basket of palm-leaves, and carried her away, saying to Amgiad,



Thou art a stranger, and knowest not any one; therefore sit in thy place, and expect me back at sunrise. If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth.—Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Judge and his chief officers had surrounded him. On their recognising him they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket to the King, and acquainted him with the case. And when the King knew it, he was violently enraged, and said to him, Wo to thee! Thus dost thou ever! Thou killest persons and throwest them into the sea, and takest all their property! How many murders hast thou committed before this?—But Bahader hung down his head towards the ground before the King. And the King cried out at him, and said to him, Wo to thee! Who killed this damsel?—O my lord, answered Bahader, I killed her; and there is no strength nor power but in God, the High, the Great! And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Judge went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahader, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

But as to Amgiad, when daylight came and the sun had risen, and Bahader had not returned to him, he exclaimed, There is no strength nor power but in God, the High, the Great! I wonder what hath happened to him!—And while he was thus meditating, lo, the crier proclaimed that the people should come to behold the spectacle of Bahader: for they were to hang him at mid-day. So when Amgiad heard this, he wept, and exclaimed, Verily to God we belong, and verily unto Him we return! He hath desired his own destruction on my account, when I am the person who killed her! By Allah, never shall this be!—He then went forth from the saloon, and closed it, and passed through the midst of the city until he came to Bahader; whereupon, standing before the Judge, he said to him, O my lord, slay not Bahader: for he is innocent. By Allah, none killed her but myself.

When the Judge, therefore, heard his words, he took him, together with Bahader, and, going up with them both to the King, acquainted him with that which he had heard from Amgiad. So the King looked at Amgiad, and said to him, Didst thou kill the damsel? He answered, Yes. And the King said to him, Tell me the cause of thy killing her, and inform me truly. He replied, O King, a wonderful event and extraordinary occurrence hath happened unto me: if it were engraved on the understanding, it would be a lesson to him who would be admonished. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Vizier? He answered him, I hear and obey. And the King bestowed upon him and upon Bahader magnificent robes of honour, and gave to Amgiad a handsome mansion, with servants and officers, conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother Assad. So Amgiad took his seat as Vizier, and exercised authority and administered equity, and invested and deposed, and took and gave. He also sent the crier through the streets of the city to cry his brother, and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-streets; but heard no tidings of him, nor discovered any trace of him.—Such was the case of Amgiad.

As to Assad, the Magians continued to torture him night and day, and evening and morning, for a space of a whole year, until the festival of the Magians drew near. Then Bahram the Magian [the old man who had inveigled Assad into his house] prepared himself for his voyage, and fitted out for himself a ship, and, having put Assad into a chest, and locked it upon him, transported him to the vessel. It happened, at the time of his conveying the chest to the ship, that Amgiad, in accordance with fate and destiny, was standing amusing himself by gazing at the sea; and he looked at the things as the men were transporting them to the ship. His heart throbbed at the sight, and he ordered his young men to bring him his horse, and, mounting in the midst of a company of his attendants, repaired to the sea. There stopping by the ship of the Magian, he commanded those who were with him to go on board of it and to search it. So they went on board, and searched the whole of the vessel; but found in it nothing: and they landed from it, and told this to Amgiad. He therefore mounted again, and returned to his abode; and when he arrived there, and entered the palace, his heart was contracted, and, turning his eyes towards a part of the mansion he saw two lines inscribed upon a wall; and they were these two verses:—

O my friends, if ye are absent from mine eye, from my heart and my mind ye are not.

But ye have left me in severe affliction, and have banished repose from mine eyelid, while ye sleep:

And when Amgiad read them, he thought upon his brother, and wept.

Bahram the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth Assad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wandered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Margiana. And the captain of the ship said to Bahram, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what He willeth. Bahram replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Margiana is a faithful Mahometan; and if she know that we are Magians, she will seize our vessel and kill us all.—Bahram answered, I have this Mahometan with us: so we will clothe him in the attire of mamlouks, and take him forth with us; and if the Queen see him, she will imagine him to be a mamlouk; and I will say to her, I am an importer of mamlouks, a seller and buyer of them; and I had with me many mamlouks; but I have sold them, and this one only remaineth.—And the captain replied, This proposal is good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessels had stayed, lo, the Queen Margiana came down to them, attended by her troops, and halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is in this thy vessel, and who is with thee? — O Queen of the age, he answered, I have with me a merchant who selleth mamlouks. And she said to him, Bring him hither to me. And lo, Bahram came forth, with Assad walking behind him in the garb of a mamlouk; and when Bahram came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slave-merchant. She then looked at Assad, imagining him to be a mamlouk, and said to him, What is thy name? And, almost suffocated with weeping, he said, My name now, or that which I had formerly?—Then hast thou two names? she asked. He answered, Yes: formerly my name was Assad; but now my name is Motar. And her heart was

moved with affection for him, and she said to him, Art thou able to write? He answered, Yes. So she handed him an ink-case and a pen and paper, saying to him, Write something, that I may see it. Accordingly, he wrote these two verses:—

What resource hath God's servant when destiny pursueth him under every circumstance, O thou judger?

When God casteth him into the deep, hand-bound, and saith to him, Take care, take care, that thou be not wetted.

And when she saw the paper, she had compassion upon him, and said to Bahram, Sell to me this mamlouk. He replied, O my mistress, I cannot sell him; for I have sold all my mamlouks except this one. But the Queen Margiana said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him nor give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahram, saying to him, If thou do not set sail this night from our city, I will take all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your water-skins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Meanwhile, the Queen Margiana, when she had taken Assad and conducted him into the castle, opened the windows looking over the sea, and ordered the female slaves to bring the food. They therefore brought it to her and Assad, and they both ate. She then ordered them to bring the wine; and they brought it, and she drank with Assad. And God (whose perfection be extolled, and whose name be exalted!) inspired her with love for Assad; and she began to fill the cup and to give it to him to drink until his reason quitted him. After this, he arose, and descended from the saloon, and, seeing a door open, he went through it and walked on till he came to a great garden in which were all kinds of fruits and flowers; and he approached a fountain that was in the garden, and, laying himself down there upon his back, he slept, and night overcame him.—Bahram, in the mean time, when the night arrived, called out to the sailors of the vessel, saying to them, Loose your sails, and proceed with us on our voyage. They replied, We hear and obey: but wait until we have filled our water-skins, and then we will loose. The seamen then landed with the water-skins, and went round about the castle, and finding nothing but the walls of the garden, they climbed over them, and descended into the garden, and followed the track that led to the fountain; and on their arriving at it, they found Assad lying on his back. They immediately recognised him, and rejoiced at finding him. So they carried him away, after they had filled their water-skins, leaped down from the wall, and conveyed him quickly to Bahram the Magian, saying to him, Receive glad tidings of the accomplishment of thy desire, and of the satisfaction of thy heart: thy drum hath been beaten, and thy pipe hath been sounded; for thy captive, whom the Queen Margiana took from thee by force, we have found and brought with us. They then threw him down before him. And when Bahram beheld him, his heart leaped with joy, and his bosom expanded. He bestowed dresses upon them, and ordered them to loose the sails quickly. They therefore loosed them, and proceeded on their voyage to the Mountain of Fire, and continued their course until the morning.

Now as to the Queen Margiana, after Assad had gone down from her, she remained a while expecting his return; and when he came not back to her, she arose and searched for him; but found him not. So she lighted the candles, and ordered the female slaves to seek for him. Then she herself descended, and, seeing the garden open, she knew that he must have entered it. She therefore went into it, and found

his shoes by the side of the fountain ; and she proceeded to search for him throughout the whole of the garden ; but saw nothing of him. She continued to search for him about the borders of the garden until the morning, when she inquired respecting the ship, and they told her that it had set sail in the first third of the night. So she knew that the crew had taken him with them, and the event grieved her ; she was violently enraged, and gave orders to fit out immediately ten great ships. She prepared herself, also, for war, and embarked in one of the ten ships ; her troops embarking with her, equipped with magnificent accoutrements and weapons of war. They loosed the sails ; and she said to the captains of the ships, When ye have overtaken the ship of the Magian, ye shall receive from me robes of honour, and wealth ; but if ye overtake her not, I will kill you every one. The seamen, therefore, were inspired with great fear and hope. They proceeded in the ships that day and the next night, and the second day and the third ; and on the fourth day the vessel of Bahram the Magian appeared to them ; and that day passed not until the Queen's ships had surrounded the ship of the Magian. Bahram had just then taken forth Assad, and beaten him, and was tormenting him, while Assad cried for relief and deliverance. But he found no creature to relieve or deliver him, and the violent beating tortured him. And the Magian, while he was tormenting him, looked aside, and found that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He made sure of his destruction, and sighed, and exclaimed, Wo to thee, O Assad ! All this hath been occasioned by thee !—Then taking him by his hand, he ordered the sailors to throw him into the sea, saying, By Allah, I will kill thee before mine own death.

Accordingly, the sailors took him up by his hands and feet, and threw him into the midst of the sea. But God (whose perfection be extolled, and whose name be exalted !) desiring his safety and the prolongation of his term of life, permitted that he should sink, and then rise again ; and he beat about with his hands and feet until God smoothed his difficulties. Relief came to him, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him. After this he arose, and put on his clothes ; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city ; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Vizier. And when Assad saw that its gate was closed, he returned towards the burial-grounds, where, on arriving, he found a tomb without a door. So he entered it, and laid himself down to sleep in it, putting his face into his bosom.

Now Bahram the Magian, when the Queen Margiana with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which Assad was lying was open. So he wondered, and said, I must look into this tomb. And when he looked into it, he saw Assad sleeping there, with his head in his bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living ? Then he took him up, and conveyed him to his house. He had in his house a subterranean cell, prepared for the torture of Mahometans, and he had a daughter named Bostana : and he put heavy irons upon the feet of Assad, and put him down into that cell, commissioning his daughter to torture him night and day until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bostana went down to beat him; but finding him to be an elegant young man, of sweet countenance, with arched eyebrows and black eyes, affection for him entered her heart, and she said to him, What is thy name? He answered her, My name is Assad. And she said to him, Mayest thou be fortunate, and may thy days be fortunate! Thou art not deserving of torment, and I know that thou hast been treated unjustly.—And she proceeded to cheer him by conversation, and unfastened his irons. Then she asked him respecting the Mahometan religion. And he informed her that it was the true and right religion, and that our lord Mahomet was the author of surpassing miracles and manifest signs, and that [the worship of] Fire injured, instead of benefiting: he acquainted her also with the fundamentals of Mahometans; and she yielded to his words. The love of the faith entered her heart, and God (whose name be exalted!) infused into her bosom an affection for Assad; so she pronounced the two professions of the faith, and became one among the people of felicity. She occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahram went forth from Assad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description, and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now Assad had acquainted Bostana the daughter of Bahram with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news; and he came forth, and repaired to the mansion of the Vizier; and as soon as he saw the Vizier, he exclaimed, By Allah, verily this Vizier is my brother Amgiad! He went up with the damsel behind him to the palace; and on seeing his brother Amgiad, he threw himself upon him; whereupon Amgiad recognised him, and in like manner threw himself upon him, and they embraced each other. The mamlouks came around them, and Assad and Amgiad were, for a while, senseless; and when they recovered from their fit, Amgiad took his brother and went up with him to the Sultan, and related to him his story; upon which, the Sultan ordered him to plunder the house of Bahram. So the Vizier sent a company of men to do this; and they repaired to Bahram's house, and plundered it, and brought up his daughter to the Vizier, who received her with honour. Assad then described to his brother all the torture that he had suffered, and the acts of kindness that the daughter of Bahram had done him. Amgiad, therefore, treated her with increased honour. And after this he related to Assad all that had happened to him with the damsel, and how he had escaped from being hanged, and had become Vizier. And each of them then complained to the other of the distress that he had suffered from the separation of his brother.

The Sultan next caused the Magian to be brought, and commanded to strike off his head. Bahram said, O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahram, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself a Mahometan to the Sultan. So they rejoiced at his embracing the Mahometan faith. Then Amgiad and Assad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to the Mahometan faith; but they wept violently. Bahram, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united.—And what, they asked him, happened to Neameh and Noam? He replied as follows:—

## THE STORY OF NEAMEH AND NOAM.

PERSONS have related (but God is all-knowing), that there was, in the city of Cufa, a man who was one of the chiefs of its inhabitants, called Rabia the son of Hatim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neameh. And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Rabia made a sign to the slave-broker, and said to him, For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Rabia said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and having received the female slave and her daughter, went home with them. And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little-one that is on her arm; and know thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Toufek. And what, she asked, is the name of thy daughter? She answered, Saad. And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased thee. — She then said, O son of my uncle, what name wilt thou give her? — What thou choosest, he answered. She replied, We will name her Noam. And Rabia said, There will be no harm in so naming her.

The little Noam was brought up with Neameh<sup>1</sup> the son of Rabia in one cradle, and in the same manner they were reared until they attained the age of ten years; and each of them was more beautiful than the other. The boy used to say to her, O my sister. And she used to say to him, O my brother. Then Rabia addressed his son Neameh, when they had attained to this age, and said to him, O my son, Noam is not thy sister; but she is thy slave; and I bought her for thee when thou wast in the cradle: so call her not thy sister from this day.—Then if it is so, replied Neameh to his father, I will marry her. He then went in to his mother, and acquainted her with this: and she said, O my son, she is thy slave. Therefore Neameh the son of Rabia took her as a wife, and loved her. Four years passed over them while they thus lived, and there was not in Cufa a maid more beautiful than Noam, nor any sweeter or more elegant. She had grown up, and read the Koran and works of science, and become skilled in various modes of playing upon sundry instruments: she was distinguished by perfection both in singing and in instrumental music, so that she surpassed all the people of her age. And while she was sitting one day with her husband Neameh the son of Rabia in the drinking-chamber, she took the lute, and tightened its chords, and sang these two verses:—

While thou art my lord, on whose bounty I live, and a sword by which I may annihilate  
adversities,

I shall never need recourse to Zeyd nor to Omar, nor any but thee, if my ways become strait  
to me.

And Neameh was greatly delighted. He desired her to sing again; and when she had done so, the youth exclaimed, Divinely art thou gifted, O Noam.

But while they were passing the most agreeable life, Hejjaj, in his viceregal mansion, was saying, I must contrive to take away this damsel whose name is Noam, and send her to the Prince of the Faithful, Abdelmelik the son of Marwan; for

<sup>1</sup> In "Neamet Allah" and similar names, the latter word is often dropped. In this case, the final *t* in the former is changed into *h*.

there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a confidential slave, and said to her, Go to the house of Rabia, and obtain an interview with the damsel Noam, and contrive means to take her away: for there existeth not upon the face of the earth her equal.

The old woman assented to the words of Hejjaj; and when she arose on the following morning, she put on her apparel of wool, hung to her neck a rosary of thousands of beads, and, taking in her hand a walking-staff, and a leather water-bottle of the manufacture of Yemen, proceeded thither, exclaiming as she went, Extolled be the perfection of God, and praise be to God, and there is no deity but God, and God is most Great, and there is no strength nor power but in God, the High, the Great! She ceased not her ejaculations in praise of God, and her supplications, while her heart was full of artifice and fraud, until she arrived at the house of Neameh the son of Rabia at the time of noon-prayers; and she knocked at the door; whereupon the doorkeeper opened to her, and said to her, What dost thou desire? She answered, I am a poor woman, one of those who devote themselves to the service of God, and the time of noon-prayer hath overtaken me: I desire, therefore, to pray in this blessed place. The doorkeeper replied, O old woman, this is the house of Neameh the son of Rabia, and it is not a congregational mosque nor a place of worship. — I know, she rejoined, that there is not a congregational mosque nor a place of worship like the house of Neameh the son of Rabia, and I am a servant from the palace of the Prince of the Faithful, who have come forth to worship and to travel. The doorkeeper, however, said to her, It is impossible for thee to enter. Many words passed between them, till the old woman clung to him, and said to him, Shall such a person as myself be forbidden to enter the house of Neameh the son of Rabia, when I go to the houses of the Emirs and grandees? And Neameh came forth, and, hearing their words, laughed, and ordered her to come in after him.

So Neameh entered, and the old woman followed him until he went in with her to Noam; whereupon the old woman saluted her with the best salutation. And when she beheld Noam, she wondered at her excessive loveliness, and said to her, O my mistress, I commend thee to the protection of God, who hath made thee and thy lord to agree in beauty and loveliness. Then the old woman placed herself at the niche, and betook herself to inclination and prostration and supplication until the day had passed and the night had come with its thick darkness, when the damsel said, O my mother, give rest to thy feet a while. But the old woman replied, O my mistress, whoso seeketh the world to come, wearie himself in the present world; and whoso wearie himself in the present world will not attain to the mansions of the just in the world to come. Then Noam brought the food to the old woman, and said to her, Eat of my food, and beg propitiousness and mercy for me. The old woman, however, replied, Verily I am fasting; but as to thee, thou art a young woman, and eating and drinking and mirth are suitable to thee. God be propitious to thee! God (whose name be exalted!) hath said, Except him who shall repent, and believe, and shall work a righteous work. — The damsel continued sitting a while with the old woman, conversing with her; after which she said to her master, O my master, conjure this old woman to lodge with us for some time, for the impress of devotion is on her countenance. So he replied, Appropriate to her alone a chamber for devotion, and let not any one go in to her; and perhaps God (whose perfection be extolled, and whose name be exalted!) may grant us benefit from the blessing that attendeth her, and not separate us. And the old woman passed that night praying, and reciting [the Koran], until the morning, when she came to Neameh and Noam, and, having wished them good morning, said to them, I commend you both to the care of God. But Noam said to her, Whither goest thou, O my mother? My master hath ordered me to appropriate to thee alone a chamber in which thou mayest seclude thyself for devotion.—The old woman replied, May God preserve him, and continue his favours to you both; but I desire of you that ye charge the doorkeeper not to prevent my ingress to you; and if it be the will of God (whose name be exalted!),

I will go about to the holy places, and supplicate for both of you at the close of my prayer and devotion every day and night. She then went forth from the house, while the damsel Noam wept for her separation, not knowing the reason for which she had come to her.

The old woman repaired to Hejjaj; and he said to her, What hast thou done? She answered him, Verily I have beheld the damsel, and seen her to be such that women have not given birth to any more beautiful than she in her age. And Hejjaj said to her, If thou accomplish that which I have commanded thee, abundant good fortune will result to thee from me. She replied, I desire of thee a delay of a whole month. And he said to her, I grant thee a month's delay. — The old woman then accustomed herself to frequent the house of Neameh and Noam, who treated her with increased respect. She continued to pass the morning and evening with them, every one in the house welcoming her, until, one day, being with the damsel alone, she said, O my mistress, by Allah, when I visit the holy places, I will pray for thee; and I wish that thou wouldst accompany me, that thou mightest see the sheikhs that come thither, and they would pray for any blessing for thee that thou desirest. And the damsel Noam replied, By Allah, O my mother, take me with thee. So the old woman said to her, Ask leave of thy mother-in-law, and I will take thee with me. The damsel, therefore, said to her mother-in-law, the mother of Neameh, O my mistress, ask my master to let me and thee go one day with my mother, the old woman, to prayer and supplication with the poor devotees in the holy places. And when Neameh came, and sat down, the old woman went to him and kissed his hand; but he forbade her doing so: and she prayed for him, and went forth from the house. And on the following day she came again, when Neameh was not in the house, and, accosting the damsel Noam, said to her, We prayed for you yesterday; but arise now and amuse thyself, and return before thy master cometh. So the damsel said to her mother-in-law, I conjure thee by Allah that thou give me permission to go out with this just woman to enjoy the sight of the saints of God in the holy places, and I will return quickly, before my master cometh. The mother of Neameh replied, I fear lest thy master know of it. But the old woman said, By Allah, I will not let her seat herself upon the ground; but she shall look while she standeth upon her feet, and shall not loiter.

She then took the damsel, by this stratagem, and repaired with her to the palace of Hejjaj, and acquainted him with her arrival, after she had put her in a private apartment. So Hejjaj came and looked at her, and saw her to be the most lovely of the people of her age, and such as he had never seen equalled; but when Noam beheld him, she covered her face. He left her not until he had summoned his chamberlain; and he mounted with him fifty horsemen, and commanded him to take the damsel upon an excellent and swift dromedary, to repair with her to Damascus, and to deliver her to the Prince of the Faithful, Abdelmelik the son of Marwan, to whom he wrote a letter. And he said to the chamberlain, Give him this letter, and bring from him an answer, and make haste in returning. The chamberlain, therefore, went, and took the damsel upon a dromedary, and journeyed with her, she remaining all the while with tearful eye on account of the separation of her master, until they arrived at Damascus. He begged permission to present himself to the Prince of the Faithful, who gave him permission, and he went in to him, and acquainted him with the affair of the damsel; whereupon the Caliph appropriated to her exclusively a private apartment.

The Caliph then went into his harem, and, seeing his wife, he said to her, Hejjaj hath purchased for me a slave-girl from among the daughters of the Kings of Cufa, for ten thousand pieces of gold, and hath sent to me this letter and her with the letter. His wife replied, May God increase to thee his bounty! And after this, the sister of the Caliph went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-faced, to whom



among the Kings belongeth this palace, and what city is this? She answered her, This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, Abdelmelik the son of Marwan. Then she said to the damsel, It seemeth that thou knewest not this.—By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Caliph said, And did not he who sold thee and took thy price, acquaint thee that the Caliph had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Caliph left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him, Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Caliph said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to his sister, I will not visit her again until after three days, that she may in the mean time be cheered by thy conversation. He then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came, she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Caliph with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh came to his house, and seating himself upon his bed, called out, O Noam! But she answered him not. So he arose quickly, and called out again; but no one came in to him; for every female slave in the house hid herself, in her fear of him. He therefore went to his mother, and found her sitting with her hand upon her cheek; and he said to her, O my mother, where is Noam?—O my son, she answered, with one who is more trustworthy than myself respecting her; namely, the just old woman; for she went forth with her to visit the poor devotees, and to return.—And when, said he, was she accustomed to do this? And at what hour did she go forth?—She answered, She went forth early in the morning.—And how didst thou give her permission to do so? he asked.—O my son, she answered, it was she who persuaded me to it. And Neameh exclaimed, There is no strength nor power but in God, the High, the Great! He then went forth from his house, in a state of distraction, and, repairing to the chief of the police, said to him, Dost thou employ stratagems against me, and take my slave-girl from my house? I will assuredly journey and complain against thee to the Prince of the Faithful.—So the chief of the police said, And who took her? He answered, An old woman of such and such a description, clad in garments of wool, and having in her hand a rosary, the beads of which were thousands in number. And the chief of the police replied, Acquaint me with the old woman, and I will deliver to thee thy slave-girl.—And who knoweth the old woman? said Neameh.—And who, said the chief of the police, knoweth what is hidden from the senses, excepting God, whose perfection be extolled, and whose name be exalted? But he knew that she was an artful woman employed by Hejjaj. Neameh then said to him, I look for my slave-girl from none but thee, and Hejjaj shall decide between me and thee. And he replied, Go unto whom thou wilt.

So Neameh went to the palace of Hejjaj. His father was one of the chief people of Cufa: therefore when he arrived at the residence of Hejjaj, the chamberlain went in and informed him of the case, and Hejjaj said, Bring him in unto me. And when he stood before him, Hejjaj said to him, What is thy business? Neameh answered him, Such and such things have happened unto me. And Hejjaj said,

Bring ye to me the chief of the police, and we will order him to search for the old woman. Accordingly, when the chief of the police came, he said to him, I desire of thee that thou search for the slave-girl of Neameh the son of Rabia. The chief of the police replied, None knoweth what is hidden from the senses excepting God, whose name be exalted! But Hejjaj said to him, Thou must take with thee horsemen and seek for the damsel in the roads, and look in the towns. Then looking towards Neameh, he said to him, If thy slave-girl return not, I will give to thee ten slave-girls from my own mansion, and ten from the mansion of the chief of the police. And he said to the chief of the police, Go forth to search for the damsel. So he went forth.

Neameh was full of grief, and despaired of life. He had attained the age of fourteen years, and there was no hair upon the sides of his face. He wept and lamented, and separated himself from his house, and ceased not to weep until the morning. And his father came and said to him, O my son, verily Hejjaj hath employed a stratagem against the damsel, and taken her; but from hour to hour God giveth relief. Still anxieties increased upon Neameh, and he knew not what to say, nor recognised any who came in to him. He remained in a state of infirmity three months, so that his whole condition became changed, and his father despaired of him; and the physicians visited him, and said, There is no cure for him except the damsel.

But while his father was sitting one day, he heard of a skilful physician, a Persian, whom the people described as possessing a sure knowledge of medicine and astrology and geomancy. So Rabia called for him; and when he came, he seated him by his side, treated him with honour, and said to him, See the state of my son. And he said to Neameh, Give me thy hand. He therefore gave him his hand, and the physician felt his joints, and looked in his face, and laughed. Then turning his eyes towards his father, he said, Thy son hath nothing else than a disease in his heart. And Rabia replied, Thou hast spoken truly, O sage: consider, then, the case of my son with thy science, and acquaint me with all his circumstances, and hide from me nothing of his case. So the Persian said, He is engrossed by love for a damsel, and this damsel is in Balsora or in Damascus, and there is no cure for thy son but his union with her. And Rabia said, If thou bring them together, thou shalt receive from me what will make thee happy, and shalt live all thy life in wealth and delight.—Verily, replied the Persian, this affair is soon managed, and easy. Then looking towards Neameh, he said to him, No harm will befall thee; therefore be of good heart and cheerful eye. And he said to Rabia, Take forth from thy property four thousand pieces of gold. He therefore took them forth, and delivered them to the Persian, who said to him, I desire that thy son journey with me to Damascus, and if it be the will of God (whose name be exalted!), I will not return but with the damsel. Then he looked towards the youth, and said to him, What is thy name? He answered, Neameh. And he said, O Neameh, sit, and be in the care of God (whose name be exalted!); God hath united thee with the damsel. And upon this, he sat up. And the Persian said to him, Fortify thy heart; for we will set forth on our journey as on this day: eat, therefore, and drink, and enjoy thyself, that thou mayest acquire strength for the journey.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious China-ware, and covers, decorated the shelves with gold and costly materials, placed before him glass bottles containing all kinds of ointments and all kinds of sirops, put round the bottles cups of crystal, and placed the astrolabe before him. He clad himself

in the apparel of sages and physicians, and stationed Neameh before him, having clad him in a shirt and a garment of silk, and girded him with a silken kerchief embroidered with gold. He then said to him, O Neameh, thou art from this day my son; therefore call me not otherwise than thy father, and I will not call thee but as son. So Neameh replied, I hear and obey. The people of Damascus now assembled before the shop of the Persian, gazing at the beauty of Neameh and at the beauty of the shop and the goods that it contained; and the Persian conversed with Neameh in the Persian language; Neameh doing the same with him; for he knew that language, as was usually the case with the sons of the great. The Persian became celebrated among the people of Damascus, and they began to describe to him their pains, and he gave them the remedies. He continued to relieve the wants of the people, and the inhabitants of Damascus flocked to him, his fame spreading through the city and into the houses of the great.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass' bridle, made a sign to the Persian, and said to him, Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from Irak? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star, and know at what hour the drinking of the medicine will be suitable to her?—O brother of the Persians, she answered, her name is Noam. And when the Persian heard the name of Noam, he began to calculate, and to write upon his hand; and said to her, O my mistress, I will not prescribe for her a remedy until I know from what country she is, on account of the difference of air; acquaint me, therefore, in what country she was brought up, and how many years is her age. So the old woman replied, her age is fourteen years, and the place where she was reared is in the province of Cufa, in Irak.—And how many months, said the Persian, hath she been in this country? The old woman answered him, She hath resided in this country but a few months. And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The Persian then said to her, Such and such remedies will be suitable to her. The old woman, therefore, said to him, Give me what thou hast prescribed, and may the blessing of God (whose name be exalted!) attend it. And she threw to him ten pieces of gold upon the seat of the shop. So the sage looked towards Neameh, and ordered him to prepare for her the drugs of which the remedy was to be composed; and the old woman began to look at Neameh, and to say, I invoke God's protection for thee, O my son! Verily her form is like thine!—Then she said to the Persian, O brother of the Persians, is this thy mamlouk or thy son? He answered her, He is my son. Neameh then put the things for her into a small box, and taking a paper, wrote upon it these two verses:—

If Noam bestow on me a glance I care not if Soada grant favours, or Jumal confer benefits.

They said to me, Relinquish her, and receive twenty like her. But there is none like her, and I will not relinquish her.

He put the paper into the little box, and sealed it, and wrote upon its cover, in the Cufic character, I am Neameh, the son of Rabia of Cufa. Then he placed the little box before the old woman.

She therefore took it, and having bidden them farewell, departed to the palace of the Caliph. And when she went up with the things to the damsel, she placed the little box of medicine before her, saying to her, O my mistress, know that there hath come unto our city a Persian physician, than whom I have not seen one more acquainted with matters relating to diseases. And I mentioned to him thy name, after I had informed him of the symptoms of thy complaint; whereupon he knew thy disease, and prescribed the remedy. Then he gave orders to his son, who packed up

for thee this medicine. And there is not in Damascus any one more lovely, or more elegant than his son, nor any more comely than he in apparel. Nor hath any one a shop like his shop.—So she took the little box, and saw, written upon its cover, the name of her master and the name of his father. And when she saw this, her complexion changed, and she said, There is no doubt but that the owner of the shop hath come on my account. Then she said to the old woman, Describe to me this young man. And she replied, His name is Neameh, and upon his right eyebrow is a scar; he is clad in costly apparel, and is endowed with consummate beauty. The damsel then said, Hand me the medicine, and may it be attended with the blessing of God (whose name be exalted!), and his aid. And she took the medicine and swallowed it, laughing, and said to the old woman, Verily, it is blessed medicine. And after this, she searched in the little box, and saw the paper. She therefore opened it and read it; and when she understood its meaning, she felt assured that the writer was her master; so her soul was cheered and she rejoiced; and when the old woman saw that she laughed, she said to her, Verily this is a blessed day. Noam then said,



Noam reviving at the sight of Neameh's name

O good friend, I desire food and beverage. And the old woman said to the female slaves, Bring the tables and the dainty viands to your mistress. Accordingly they brought to her the viands, and she sat to eat. And lo, Abdelmelik the son of Marwan came in to them, and, seeing the damsel sitting and eating the repast, he rejoiced. And the confidential slave said, O Prince of the Faithful, may the health of thy slave-girl Noam rejoice thee: for there hath arrived at this city a physician, than whom I have seen none more acquainted with diseases and their remedies; and I brought her some medicine from him, and after she had taken of it once, health returned to her, O Prince of the Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery; and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Caliph. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it,—

From the slave-girl despoiled of her happiness, the infatuated in her mind, the

separated from the beloved of her heart.—To proceed. Your letter hath reached me, and expanded the bosom, and rejoiced the heart.

When Neameh read this letter, his eyes poured forth tears. So the old woman said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears!—And the Persian said, O my mistress, How can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Rabia of Cufa, and when the health of this damsel dependeth upon seeing him, and she hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt receive from me more than that: and look upon us with the eye of mercy; for we know not any means of rectifying this affair but through thee.—So she said to Neameh, Art thou her master? He answered, Yes. And she said, Thou hast spoken truth; for she ceased not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going in to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Rabia of Cufa. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Then, returning to Neameh, she said to him, I went back to the damsel, and had an interview with her, and found her to have a longing desire for thee, greater than that which thou feelest for her; for the Prince of the Faithful desireth to visit her, and she refuseth to receive him. Now if thou have a firm heart, and strength of mind, I will bring you together, and expose myself to peril in your cause, and contrive a stratagem and employ an artifice by which to introduce thee into the palace of the Prince of the Faithful, that thou mayest have an interview with the damsel; for she cannot go forth.—So Neameh replied, May Allah recompense thee well! Then she bade him farewell, and repaired to the damsel, and said to her, Verily the soul of thy master departeth by reason of his love for thee, and he desireth an interview with thee. What, then, sayest thou on this matter?—Noam answered, And I am in the same state: my soul departeth, and I desire an interview with him. Upon this, therefore, the old woman took a wrapper containing female ornaments and a suit of women's apparel, and, repairing again to Neameh, said to him, Come into some place with me alone. So he went with her into an apartment behind the shop; and she dyed the ends of his fingers with henna, decked his wrists [with bracelets], decorated his hair [with the ornamented strings of silk], and clad him in the apparel of a slave-girl, adorning him with the best of the things with which female slaves are decked, so that he appeared like one of the black-eyed virgins of Paradise. And when the old woman beheld him in this state, she exclaimed, Blessed be Allah, the best of Creators! By Allah, thou art handsomer than the damsel!—She then said to him, Walk, and incline the left shoulder forward, and the right backward, and move thy hips from side to side. So he walked before her as she directed him; and when she saw that he knew the gait of women, she said to him, Wait until I come to thee next night, if it be the will of God (whose name be exalted!), and then I will take thee and conduct thee into the palace; and when thou seest the chamberlains and servants, be bold and stoop thy head, and speak not with any one. I will prevent their speaking to thee; and in God I trust for success.

Accordingly, when the following morning came, the old woman returned to him, and took him and went up with him to the palace. She entered before him, and he followed her steps; but the chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concu-

bine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself, and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if any one address thee; but do not speak with him. And she proceeded with him until they arrived at the doors, when the chamberlain who was commissioned to guard those doors accosted her, and said to her, Who is this slave-girl? The old woman answered him, Our mistress desireth to purchase her. The eunuch replied, No one entereth without the permission of the Prince of the Faithful; return with her, therefore; for I will not suffer her to enter, as I have been commanded to do thus.—O great chamberlain, rejoined the confidential slave, where is thy reason? Verily Noam, the Caliph's slave-girl, to whom his heart is devoted, hath recovered her health, and the Prince of the Faithful scarce believeth her recovery, and she desireth to purchase this damsel; therefore prevent not her entering, lest it be told her that thou hast done so, and she be enraged against thee; for if she be incensed against thee she will cause thy head to be struck off. Then she said, Enter, O slave-girl, and attend not to his words, and inform not thy mistress that the chamberlain opposed thine entering.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a sofa at the upper end, furnished with brocade. Neameh, therefore, seated himself upon it, not knowing what was decreed him in the secret purpose of God: and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there, she imagined him to be a slave-girl, so she advanced to him, and said to him, Who art thou, O slave-girl, and what is thy story, and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any answer. She then said, O slave-girl, if thou be one of the concubines of my brother, and he hath been incensed against thee, I will conciliate his favours towards thee. But Neameh still returned her no answer. And upon this she said to her maid, Stand at the door of the chamber, and suffer no one to enter. Then she approached him, and, observing his loveliness, said, O damsel, inform me who thou art, and what is thy name, and what is the reason of thine entering hither; for I have never before seen thee in our palace. Neameh, however, returned her no answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and, finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. So Neameh said to her, O my mistress, I am a mamlouk, and do thou purchase me: I implore thy protection: then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber?—Neameh answered her, I, O Queen, am known by the name of Neameh the son of Rabia of Cufa, and I have exposed my life to peril for the sake of my slave-girl Noam, whom Hejjaj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the old woman had gone to the chamber of Noam, and said to her, Hath thy master come to thee? She answered, No, by Allah. So the old woman said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great. Our appointed term hath expired, and we

perish!—They then sat together reflecting, and while they were in this state, lo, the maid of the Caliph's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I hear and obey. And the old woman said, Perhaps thy master is with the sister of the Caliph, and the veil hath been removed. Noam now rose immediately, and proceeded until she went in to the Caliph's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God (whose name be exalted!). And when Noam heard these words from the sister of the Caliph, her soul became tranquillized. She advanced to her master, Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless. And when they recovered, the sister of the Caliph said to them, Seat yourselves, that we may contrive means of deliverance from this predicament into which we have fallen. So they both replied, We hear and obey; and it is thine to command. And she said, By Allah, no evil shall ever befall you from us. Then she said to her maid, Bring the repast and the beverage. She therefore brought them. And they ate as much as sufficed them; after which, they sat drinking. The cups circulated among them, and their sorrows quitted them; but Neameh said, Would that I knew what will happen after this! The sister of the Caliph then said to him, O Neameh, dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh?—O my mistress, she answered, verily it is the love of him that hath wasted my body, and changed my whole condition. And the Caliph's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy!—So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and delighted her hearers with the sounds she produced. And she handed the lute to her master Neameh, saying to him, Sing to us some verses. So he took the lute and tuned it, and having struck some joy-exciting notes, sang. And when he had finished his song, Noam filled for him a cup, and handed it to him. He therefore took it and drank it; and then filled another cup, which he handed to the sister of the Caliph, who drank it, and took the lute, and, having tuned its strings, sang this couplet:—

Sorrow and mourning reside in my heart, and violent ardour frequenteth my bosom :  
The wasting of my body hath become conspicuous, and my frame is rendered infirm by desire.

She then handed the lute to Neameh the son of Rabia, who took it and tuned its strings, and sang this other couplet:—

O thou to whom I gave my soul, and who hast tortured it, and from whom I would liberate it,  
but could not !  
Grant the lover a remedy to save him from destruction, before he dieth ; for this is his last  
breath !

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness; and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said, O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering

companion, and Noam doth not eat or drink unless she is with her.—By Allah the Great, said the Caliph, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Caliph demanded the food, and she placed it before her brother, who ate, and remained sitting in their company. He then filled a cup, and made a sign to Noam that she should sing him some verses; whereupon she took the lute, after she had drunk two cups, and sang this couplet:—

When my cup-companion hath given me to drink again and again, three fermenting cups,  
I drag my skirts all the night in pride, as though I were thy prince, O Prince of the Faithful.

And the Prince of the Faithful was delighted, and he filled another cup, and handed it to Noam, commanding her to sing again. And when the Caliph heard the song of Noam, he said to her, Divinely art thou gifted, O Noam! How eloquent is thy tongue, and how manifest is the perspicuity of thy language!

They thus passed their time in joy and happiness until midnight, when the sister of the Caliph said, Hear, O Prince of the Faithful. I have seen, in books, a story of a certain person of rank.—And what is that story? said the Caliph. His sister answered him, Know, O Prince of the Faithful, that there was in the city of Cufa, a youth named Neameh the son of Rabia; and he had a slave-girl whom he loved and who loved him. She had been brought up with him in the same bed; and when they both grew up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities, and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence. Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold. Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means for obtaining a meeting with her. He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-girl. But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What, then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King?—The Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first, that they were bound by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings.—Then his sister said to him, O my brother, by the King of the heavens and the earth, I beg that thou order Noam to sing, and that thou listen to that which she shall sing. So he said, O Noam, sing to me. And, with charming modulations, she sang these verses:—

Fortune was treacherous, and ever hath it been so, smiting down hearts, and kindling solitudes,  
And separating lovers after their union, so that thou seest the tears flow in torrents down their cheeks.  
They were, and I was with them, and my life was delightful, and fortune frequently brought us together.  
I will therefore pour forth blood with my tears in my grief for thy loss nights and days.

And when the Prince of the Faithful heard these verses, he was moved with excessive delight.



His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Caliph said, O Prince of the Faithful, this person who is standing here is the stolen Noam, whom Hejjaj the son of Yoosuf-el-Thakafi stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh the son of Rabia, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them one to the other, that thou mayest acquire a recompense on their account; for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the present of their lives.

And upon this the Caliph said, Thou hast spoken truly; I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up one to another. Then he said, O Neameh, and how knowest thou her situation, and who described to thee this place?—O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the old woman had done, and how she had brought him into the palace, and he had mistaken the doors. And the Caliph wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be of his chief officers, bestowed upon him robes of honour, and commanded that a handsome present should be given to him, saying, Him who hath thus managed, it is incumbent on us to make one of our chief officers. The Caliph also treated with beneficence Neameh and Noam, bestowing favours upon them and upon the confidential slave; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to Cufa. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

#### CONCLUSION OF THE STORY OF AMGIAD AND ASSAD, ETC.

WHEN Amgiad and Assad heard this story from Bahram, they wondered at it extremely. They passed the next night, and when the following morning came, they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, the people of the city cried out, and vociferated, one to another, calling for help; and the chamberlain came in to the King, and said to him, Some King hath alighted with his troops before our city, and they are with drawn swords, and we know not what is their purpose. The King therefore acquainted his Vizier Amgiad and his brother Assad with that which he had heard from the chamberlain; and Amgiad said, I will go forth to him, and ascertain the cause of his coming. So Amgiad went out from the city, and found the King attended by numerous troops and mounted mamlouks. And when they saw him, they knew that he was an envoy from the King of the city. They therefore took him and brought him before the Sultan; and when he came into his presence, he kissed the ground before him; and lo, the [supposed] King was a woman, with her face covered with a litham. And she said, Know that I have nothing to demand of you in this city but a beardless mamlouk, and if I find him with you, no harm shall

befall you, but if I find him not, a fierce slaughter shall ensue between me and you; for I have come for no other purpose than to seek him. Amgiad therefore said, O Queen, what is the description of this mamlouk, and what is his story, and what is his name? She answered, His name is Assad, and my name is Margiana; and this mamlouk came to me in the company of Bahram the Magian, who refused to sell him: so I took him from him by force; but he fell upon him and took him away from me in the night by stealth: and as to the description of his person, it is of such and such kind. And when Amgiad heard this, he knew that he was his brother Assad. He therefore said to her, O Queen of the age, praise be to God who hath brought us relief! Verily this mamlouk is my brother.—He then related to her his story, and told her what had happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Islands; whereat the Queen Margiana wondered; and she rejoiced at finding Assad, and bestowed a robe of honour upon his brother Amgiad. After this Amgiad returned to the King, and informed him of what had occurred; whereupon they all rejoiced. The King then descended with Amgiad and Assad, to repair to the Queen; and when they went in to her they sat and conversed.

And as they were so engaged, lo, the dust rose until it covered the surrounding tracts, and after a while it subsided, and discovered numerous forces, like the swelling sea, equipped with accoutrements and arms; and they approached the city, and then surrounding it as the ring surrounds the little finger, they drew their swords. Upon this, Amgiad and Assad said, Verily unto God we belong, and verily unto him we return! What is this great army? Doubtless it is an enemy; and if we make not an alliance with this Queen Margiana to contend with them, they take the city from us and slay us; and we have no resource but to go forth to them and ascertain wherefore they have come.—Then Amgiad arose, and passed from the gate of the city by the army of the Queen Margiana: and when he came to the second army, he found it to be that of his grandfather the King Gaiour, the father of his mother the Queen Badoura. So when he entered into his presence, he kissed the ground before him, and delivered to him the message: whereupon the King said, My name is the King Gaiour, and I have come journeying forth, fortune having afflicted me by the loss of my daughter Badoura; for she quitted me, and returned not to me, and I have heard no tidings of her, nor of her husband Camaralzaman. Have ye, then, any tidings of them?—And Amgiad, on hearing this, hung down his head for a while towards the ground, reflecting, until he felt convinced that this was his grandfather, the father of his mother. Then raising his head, he kissed the ground before him, and informed him that he was the son of his daughter Badoura. And as soon as the King heard that he was the son of his daughter, he threw himself upon him, and they both began to weep. The King Gaiour exclaimed, Praise be to God, O my son, that He hath preserved thee, and that I have met with thee! And Amgiad acquainted him that his daughter Badoura was well, and also his father Camaralzaman, telling him that they were in a city called the city of the Ebony Island. He informed him, also, that Camaralzaman, his father, had been incensed against him and his brother, and had given orders to slay them, and that the Treasurer had been moved with pity for them, and left them without putting them to death. And upon this, the King Gaiour said, I will return with thee and thy brother to thy father, and reconcile you, and remain with you. So Amgiad kissed the ground before him. Then the King Gaiour bestowed a robe of honour upon Amgiad, his daughter's son; and he returned smiling to the King of the city, and acquainted him with the affair of the King Gaiour. And he wondered at this extremely. He sent to the King Gaiour the offerings of hospitality, horses and camels and sheep and provender and other things; and the like he sent forth to the Queen Margiana, informing her of what had happened: whereupon she said, I will accompany you with my troops, and will endeavour to maintain peace.

And while they were thus circumstanced, lo, again a dust arose until it overspread



Amgiad Approaching the King. (Page 343.)



the surrounding tracts, and the day became black from it. They heard beneath it cries and vociferations, and the neighing of horses, and beheld swords glittering, and lances uplifted. And when this army approached the city and saw the two other armies, they beat the drums. At the sight of this, the King of the city exclaimed, This is none other than a blessed day! Praise be to God who hath caused us to make peace with these two armies; and if it be the will of God, He will give us peace with this other army also.—He then said, O Amgiad, go forth, thou and thy brother Assad, and learn ye for us the occasion of the coming of these troops; for they are a vast army: I have never seen any more so. Accordingly Amgiad and his brother Assad went forth. The King having closed the gate of the city, in his fear of the troops that surrounded it, they opened it, and the two brothers proceeded until they arrived at the army that had just come, when they found it to be the army of the King of the Ebony Islands, and with it was their father Camaralzaman [for he had been informed that they had not been put to death]. As soon as they saw him, they kissed the ground before him, and wept; and when Camaralzaman beheld them, he threw himself upon them, weeping violently, and excused himself to them, and pressed them to his bosom. He then acquainted them with the terrible desolation that he had suffered from their separation; and Amgiad and Assad informed him that the King Gaiour had come to them. So Camaralzaman mounted with his chief officers, and, taking his two sons with him, they proceeded until they came near to the army of the King Gaiour; when one of them went forward to that king, and informed him that Camaralzaman had arrived. He therefore came forth to receive him, and they met, and wondered at these events, how they had met in that place. The people of the city prepared for them banquets, with varieties of viands and sweetmeats, and presented to them the horses and camels and other offerings of hospitality, together with the provender and whatever else the troops required.

And again, while they were thus occupied, a dust rose until it overspread the surrounding tracts, and the earth shook under the horses; the drums sounded like stormy winds, and the whole army was equipped with weapons and coats of mail: all the soldiers were clad in black, and in the midst of them was a very old man, whose chin was depressed to his bosom, and who was attired in black clothing. When the people of the city beheld these prodigious forces, the sovereign of the city said to the other Kings, Praise be to God that ye assembled, by the permission of God (whose name be exalted!), in one day, and proved to be all friends! What is this numerous army that hath covered the tracts before us?—The other kings replied, Fear it not; for we are three monarchs, and each of us hath numerous troops: so, if they be enemies, we will unite with thee and engage them: and so would we if they were augmented by three times as many as they are. And while they were thus conversing, lo, an envoy from those forces approached on his way to the city. So they brought him before Camaralzaman and the King Gaiour and the Queen Margiana and the King of the city; and he kissed the ground, and said, This King is from the regions of Ajam: he hath lost his son for a period of years, and is searching about for him in the countries: if, then, he find him among you, no harm shall befall you; but if he find him not, war ensueth between him and you, and he layeth waste your city. Camaralzaman replied, He will not attain to this object. But what, he asked, is he called in the regions of Ajam? The envoy answered, He is called the King Shah-Zaman, the lord of the Islands of Khaledan; and he hath collected this army in the tracts through which he hath passed in searching about for his son. And when Camaralzaman heard the words of the envoy, he uttered a loud cry, and fell down in a swoon, and he remained a long time in his fit. Then recovering, he wept violently, and said to Amgiad and Assad and their chief officers, Go, my sons, with the envoy, and salute your grandfather, my father the King Shah-Zaman, and give him the glad tidings of my being here; for he is mourning for my loss and to the present time wearing black raiment for my sake. He then related

to the Kings who were present all that had happened to him in the days of his youth ; and they all wondered at it. After this they went down with Camaralzaman, and repaired to his father. Camaralzaman saluted his father, and they embraced each other, and fell down senseless from the excess of their joy ; and when they recovered, the King Shah-Zaman related to his son all that had happened to him. Then the other Kings saluted him.

They restored Margiana to her country, after they had married her to Assad, and charged her that she should not cease to correspond with them. They married Amgiad to Bostana the daughter of Bahram : and all of them journeyed to the City of Ebony, where Camaralzaman had a private interview with his father-in-law, and acquainted him with all that had happened to him, and how he had met with his sons, at which he rejoiced, and congratulated him on his safety. Then the King Gaiour, the father of the Queen Badoura, went in to his daughter, and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month ; after which, the King Gaiour journeyed with his daughter and attendants to his own country, taking Amgiad with them. And when he had become settled again in his kingdom, he seated Amgiad to govern in the place of his grandfather. As to Camaralzaman, he seated his son Assad to govern in his stead in the city of his grandfather Armanos ; his grandfather approving it. Then Camaralzaman prepared himself, and journeyed with his father the King Shah-Zaman until he arrived at the Islands of Khaledan. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Camaralzaman sat governing in the place of his father, until they were visited by the terminator of delights and by the separator of companions.—And God is all-knowing.

When Sheberazade had finished this tale, the King Shahriar exclaimed, O Sheberazade, verily this story is exceedingly wonderful!—O King, she replied, it is not more wonderful than the story of Aladdin Abushamat. The King said, And what is that story ? And she related it thus :—

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## CHAPTER XI.

Commencing with part of the Two Hundred and Forty-ninth Night, and ending with part of the Two Hundred and Sixty-ninth.

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### THE STORY OF ALADDIN ABUSHAMAT.

It hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo, named Shemseddin. He was one of the best and the most voracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and mamlouks, and of great wealth, and was Syndic of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him : but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday : so this merchant entered the bath, and performed the ablution of Friday ; and when he came forth [from the inner apartment], he took the barber's looking-

glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mahomet is God's Apostle. He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening:—but he replied, I have seen no good. She had said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.—Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in the shops like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee. And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren.—But his wife reproved him in such a manner that he passed the night and arose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mahomet and Ali, and she pronounced in his ear the *tecbir* and the *adan*,<sup>1</sup> and wrapped him up and gave him to his mother, who nursed him, and he took his nourishment



Child asleep.

until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant. And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposit? Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, what hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy: so no one shall name him but thyself. The people of that age used to name their children from an omen; and while they were consulting upon the name

<sup>1</sup> Pious ejaculations.

of the merchant's son, lo, one said to his companion, O my master Aladdin. So the merchant said to his wife, We will name him Aladdin Abushamat. He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of seven years, they put him in a chamber beneath a trap-door, fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth. The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Koran and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon Aladdin came forth from it, and went in to his mother. There was with her a party of women of rank; and while they were conversing with her, lo, he came in to them, resembling an intoxicated mamlook, in the excess of his beauty. So when the women saw him, they covered their faces, and said to his mother, Allah requite thee, O such-a-one! How dost thou cause this strange mamlook to come in to us? Dost thou not know that modesty is one of the points of the faith?—But she said to them, Pronounce the name of Allah! Verily this is my son, and the darling of my heart, the son of the Syndic of the merchants, and the child of the nurse and the necklace and the crust and the crumb!—They replied, In our lives we never saw a son of thine. So she said, Verily his father feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the upper-room, and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon Aladdin said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father?—Thy father, they answered him, is the Syndic of the merchants in the land of Egypt, and he is Sultan of the Sons of the Arabs.

And upon this, Aladdin went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is the Syndic of the merchants in the land of Egypt, and Sultan of the Sons of the Arabs. His slaves consult him not respecting the sale of anything excepting that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated.—So he said to her, O my mother, praise be to God that I am the son of the Sultan of the Sons of the Arabs, and that my father is the Syndic of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned?—She answered him, O my son, we put thee not in the chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true, and most of the inhabitants of the graves are victims of the eye. But he said to her, O my mother, and where is a place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be



alive to-morrow : and when my father dieth, and I go forth and say, I am Aladdin the son of the merchant Shemseddin,—not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shemseddin: then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving.—She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son Aladdin Abushamat sitting with his mother : so he said to her, Wherefore hast thou taken him forth from beneath the trap-door?—O son of my uncle, she answered, I did not take him forth : but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said ; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the market-street ; but, O my son, sitting in the market-streets and shops requireth polite and accomplished manners under every circumstance.

So Aladdin passed the next night full of joy at the words of his father ; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and, taking him behind him, repaired with him to the market-street ; and the people of the market-street saw the Syndic of the merchants approaching, followed by a youth whose face was like the moon in its fourteenth night. It was customary, when the Syndic came from his house in the morning and sat in his shop, for the chief of the market to approach the merchants and recite the opening chapter of the Koran to them ; whereupon they arose and came with him to the Syndic of the merchants and recited the chapter to him, and wished him good morning : then each of them departed to his shop. But when the Syndic of the merchants seated himself in his shop on that day according to his custom, the merchants came not to him as they were wont to do. So he called the chief (who was named the Sheikh Mahomed Simsim, and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom ? The chief answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy mamlouk, or is he related to thy wife?—He is my son, said the Syndic. The chief replied, In our lives we have never seen a son of thine. The Syndic therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand ; but his mother would not consent ; and he requested me to open a shop, and to give him merchandise, and teach him the art of selling and buying. So the chief went to the merchants, and acquainted them with the true state of the case ; upon which all of them arose and went with him to the Syndic, and, standing before him, recited the Koran, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch ! But (they added) the poor among us, when a son or a daughter is born to him is required to make for his brothers a saucepan of asida,<sup>1</sup> and to invite his acquaintances and relations, and yet thou hast not done this.—So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent his servant to the saloon and the pavilion which were in the garden, and desired him to spread the furniture in

<sup>1</sup> A sort of custard.

them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shemseddin girded himself, and so did his son Aladdin, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men. So his son approved of this. And when the merchants came, Shemseddin met the men, and seated them in the pavilion; and his son Aladdin met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.

Meanwhile, the youths had seated Aladdin among them at the upper end of the chamber, and one of them said to his companion, O my master Hassan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise;—but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost-price. Then I took merchandise from Syria, and journeyed with it to Bagdad, where I sold it, and again obtained double the cost-price; and I ceased not to traffic until my capital became about ten thousand pieces of gold.—And each of the youths said to his companion the like of this until the turn to speak came round to Aladdin Abushamat; when they said to him, And thou, O our master Aladdin. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and is ease of no value? And one of them said to his companion, This is like the fish: when he quitteth the water he dieth. They then said to him, O Aladdin, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, Aladdin became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage and weeping; so she said to him, What maketh thee weep, O my son? He therefore answered her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel?—To the city of Bagdad, he answered; for there a man gaineth double the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shown, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the meantime, looked around, and found not his son Aladdin in the garden. So he inquired respecting him, and they told him that he had mounted his

mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son Aladdin. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God favour and preserve him!) hath said, It is of a man's good fortune that he be sustained in his own country; and the ancients have said, Abstain from travel, though it be but a mile's journey. — Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Bagdad with merchandise, or I will pull off my clothes, and put on the habit of the dervises, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute; but on the contrary I have great wealth. And he showed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he showed him, of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest in thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity. — How so, O my father? said his son. The merchant answered, By a Bedouin, an interceptor of the way, who is named Ejlán. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an Akkam<sup>1</sup> dismounted from his mule, and, kissing the hand of the Syndic of the merchants, said to him, By Allah, for a long time, O my master, thou hast not employed us in the transaction of mercantile business. The Syndic replied, Every time hath its fortune and its men. O my master, it is none but this my son who desireth to travel. — And the Akkam said, God preserve him to thee! The Syndic then made a covenant between his son and the Akkam, that the former should be as a son of the latter, and gave the Akkam a charge respecting Aladdin, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for the grave of Abdel-Kader Gilani,<sup>2</sup> and said to his son, O my son, while I am absent, this Akkam shall be thy father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Koran to be performed, and celebrated a festival in honour of the sheikh Abdel-Kader Gilani. And when the following morning came, the Syndic of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Bagdad, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Bagdad one day's journey. Still they advanced till they descended into a valley, and Aladdin desired that they should halt there; but the Akkam said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Bagdad before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Heretics should take the city and throw the books of science into the Tigris. Aladdin, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing

<sup>1</sup> One who has charge of camels and tents, and other articles required in travelling.

<sup>2</sup> A celebrated saint of Bagdad.

myself by the sight of foreign countries. — O my son, rejoined the Akkam, we fear for thee and for thy property on account of the Arabs. But Aladdin said, O man, art thou a servant or a person served? I will not enter Bagdad but in the morning, that the sons of Bagdad may see my merchandise, and may know me.—So the Akkam replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And Aladdin ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight.

Aladdin then went forth from the pavilion, and saw something glittering in the distance. So he said to the Akkam, O my master, what is this thing that is glittering? And the Akkam, looking attentively and with a scrutinizing eye, saw that what glittered was the points of spears and the iron of Bedouin weapons and swords. And lo, they were Arabs, whose chief was named the sheikh of the Arabs Ejlan Abou Naib; and when these Arabs drew near them and saw their packages, they said one to another, O night of spoil! As soon as the travellers heard them say this, Kemaleddin, the Akkam, exclaimed, Avaunt, O least of Arabs! But Abou Naib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the water-carrier exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while Aladdin stood looking on. The Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of Aladdin, not sparing one of them; after which, they placed the loads upon the backs of the mules, and retired. Aladdin then said to himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in the shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he appeared like one slain, drowned in his blood.

Meanwhile, the sheikh of the Arabs, Ejlan, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Bagdad? They answered him, Coming from Egypt into Bagdad. And he said to them, Return to the slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to Aladdin. He had thrown himself among the slain: and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedouin took his spear, and was about to thrust it into the breast of Aladdin; whereupon Aladdin said, O thy blessing, O my lord Abdel-Kader Gilani! And he saw a hand turn away the spear from his breast to the breast of Kemaleddin, the Akkam: so that the Bedouin pierced the latter with it, and left Aladdin; after which, the Arabs replaced the burdens on the backs of the mules and departed with them.

Aladdin then looked, and, seeing that the birds had flown with their spoils, arose and ran away. But lo, the Bedouin Abou Naib said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld Aladdin running: upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now Aladdin had seen before him a tank containing water, and by the side of it was a cistern; so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of thy protection that cannot be removed! And behold the Bedouin stopped beneath the cistern, and stretched forth his hand to seize Aladdin; whereupon the latter said, O thy blessing, O my lady Nefesa!<sup>1</sup> This is thy time!—And lo, a scorpion stung the Bedouin in the palm of his hand; and he cried out and

<sup>1</sup> Name of a celebrated female saint.

said, O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

Aladdin remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Bagdad. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and, entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy constant cry? Then the old man looked to the right, and saw Aladdin, appearing like a piece of the moon; and he said to him, Peace be on thee! Aladdin, therefore, returned his salutation, and the old man said to him, O youth, who art thou? He answered him, I am Aladdin the son of Shemseddin, the Syndic of the merchants in Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages; and I entered this city, not knowing where to pass the night: so, seeing this place, I concealed myself in it.—The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold?—For what purpose, said Aladdin, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zobeide the Lute-player. She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a *mustahall*:<sup>1</sup>—and I agreed with him that we should employ some foreigner as a *mustahall*, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned.—So Aladdin said within himself, To do what he proposeth will be better than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Cadi. And when the Cadi saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, it is our desire to employ this person as a *mustahall* for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold. So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took Aladdin with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young

<sup>1</sup>A Mahometan who has triply divorced his wife cannot take her again unless she be married and divorced by some other person: this person is termed a *mustahall*.

man, named Aladdin Abushamat: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

Now the damsel Zobeide had a female friend who frequently visited her, and her husband used to treat her with beneficence; and he said to her, O my mother, if Zobeide the daughter of my uncle see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him.—By thy youth, she replied, I will not suffer him to go near her. She then went to Aladdin, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not that damsel, but let her remain alone, and neither touch her nor draw near to her.—Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely, youthful person. So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to Aladdin; and the damsel replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting a chapter of the Koran, with a charming voice: and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of David. So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him.—Then taking in her hands a lute of Indian manufacture, she tuned its chords, and sang to it, with a voice that would stay the birds in the midst of the sky. And when he heard her words, after he had finished his recitation of the chapter, he sang in reply. And upon this the damsel's love for him increased, and she lifted up the curtain, and advanced with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was beautifully formed, and its whiteness was like that of silver; after which she said to him, Retire from me; for thou art afflicted with elephantiasis, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old woman also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away!—She therefore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee.—Who saith so? she asked.—Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Cadi; and now my hand is unable to advance a single half-drachma of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments he took. But when they send to thee a serjeant from the court of justice, this morning, and the Cadi and my father say to thee, Divorce,—do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of the Cadi, and give him a present; and in like manner thou shalt kiss the

hand of each witness, and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee?—do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her, nor will I receive a dress or anything else. If the Cadi then say to thee, Pay the dowry,—reply, I am at present unable to pay. And thereupon the Cadi and the witnesses will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the serjeant of the Cadi knocked at the door. So he went forth to him, and the serjeant said to him, Answer the summons of the Effendi; for thy father-in-law citeth thee. And Aladdin gave to him five pieces of gold, saying, O serjeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Cadi said to Aladdin, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Cadi, and kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Cadi, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Cadi therefore answered, Divorce by compulsion is not allowable by any of the codes of the Mabometans. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. Aladdin replied, Give me three days' delay. But the Cadi said, Three days will not be a sufficient period of delay; he shall grant thee ten days. And to this they agreed, binding him after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place. She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of David; and she began the more rapid part of the performance.

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly, he went down, and, opening the door, found four dervises standing there, and he said to them, What do ye desire?—O my master, answered one of them, we are foreign dervises: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs. Aladdin replied, I must consult. And he went up, and informed the damsel; and she said to him, Open the door to them. So he opened to them the door, and, having conducted them up, seated them, and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemoration of God with our hearts, and the hearing of songs with our ears. We just now heard some pleasant music in thine abode; but when we came up it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady.—Aladdin replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten days' delay.—Upon this, one of the dervises said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheikh of the

Convent, having under me forty dervises over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is to some people like food; and to some, like a remedy; and to some like a fan.—Now these four dervises were the Caliph Haroun Alrashid, and the Vizier Giafar the Barmecide, and Abou Nuwas Elhassan the son of Hani, and Mesrour the Executioner. And the reason of their passing by this house was, that the bosom of the Caliph was contracted; so he said to the Vizier, O Vizier, it is our desire to descend and go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of dervises, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Caliph put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces



*Zobeide lifting up the Prayer-carpet.*

of gold that I have found under the prayer-carpet: for the dervises put them there before they went, without our knowledge. So Aladdin took them, and repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles, and said to his wife, The dervises have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the dervises knocked at the door; and she said to him, Go down, and open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee: and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it: for we love music. So she performed a piece for



them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation, and cheerfulness, until the morning came and diffused its light; whereupon the Caliph again put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Caliph every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Caliph sent to a great merchant, saying to him, Make ready for me fifty loads of stuffs, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he ordered him to provide, after which the Caliph committed to the slave a basin and ewer of gold, and another present, and the fifty loads, and wrote a letter as from Shemsoddin the Syndic of the merchants in Cairo, the father of Aladdin, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Syndic of the merchants, and say, Where is my master Aladdin Abushamat? Then the people will direct thee to the quarter and to the house.—The slave therefore took the loads and what was with them, and went as the Caliph commanded him.

In the mean time, the damsel's cousin repaired to her father, and said to him, Come let us go to Aladdin, that we may effect the divorce of my cousin. So the father descended and went with him to Aladdin; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him; To whom belong these loads? He answered, To my master Aladdin Abushamat; for his father prepared for him merchandise, and despatched him on a journey to the city of Bagdad, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father, wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold.—Upon this, the father of the damsel said, This person is my son-in-law, and I will show thee the way to the house.

And while Aladdin was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zobeide, God is all-knowing; but it seemeth that thy father hath sent to me a serjeant from the Cadi or from the Judge. She replied, Go down and see what is the case. So he went down and opened the door and beheld his father-in-law, who was the Syndic of the merchants, the father of Zobeide; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master Aladdin Abushamat, the son of Shemseddin the Syndic of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and Aladdin took it, and opened it and read it, and found written in it these words:—

After perfect salutations, and compliments and respectful greetings, from Shemseddin to his son Aladdin Abushamat.—Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil; for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the damsel Zobeide the lute-player, and have imposed upon thee the payment of ten thousand

pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by thy slave Selim.

As soon as Aladdin had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zobeide: receive also the loads, and dispose of them, and the profit shall be thine; only do thou restore to me the cost price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou make an agreement with her respecting it. So Aladdin arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zobeide said to her father, O my father, to whom belong these loads? He answered her, These loads belong to Aladdin, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then Aladdin arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let Aladdin divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to Aladdin, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zobeide, See, these lying dervises gave us a promise and broke it. She replied, Thou art the son of a Syndic of the merchants, and yet thy hand was unable to produce a half-drachma. What then is the case of the poor dervises?—God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer-carpet a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come. And when the day departed with its brightness, and the night came, they lighted the candles, and Aladdin said to his wife, O Zobeide, arise, and perform a piece of music for us. And immediately the door was knocked; so she said to him, Rise, and see who is there. He descended, therefore, and opened the door, and seeing the dervises, he said, Oh! Welcome to the liars! Come up.—Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They then said to him, O my master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law?—God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me; and praise be to God for this!

The Caliph then arose and withdrew; and the Vizier Giafar, inclining towards Aladdin, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful.—What have I done, asked Aladdin, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Vizier answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Haroun Alrashid, and I am the Vizier Giafar, and this is Mesroul, the Caliph's executioner.



The Caliph and his Companions disguised as Dervises.

and this is Abou Nuwas Elhassan the son of Hani. Reflect then with thy reason, O Aladdin, and consider how many days are required for the journey from Cairo to Bagdad. He replied, Five and forty days. Then said Giafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days?—O my master, said Aladdin, and whence came they unto me? The Vizier answered him, From the Caliph, the Prince of the Faithful, on account of his excessive affection for thee. And while they were thus conversing, lo, the Caliph approached. So Aladdin arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Caliph said, O Aladdin, let Zobeide perform for us a piece of music, as a gratuity for thy safety. She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of David. They passed the night in the happiest manner until the morning, when the Caliph said to Aladdin, To-morrow come up to the court. And Aladdin replied, I hear and obey, O Prince of the Faithful, if it be the will of God (whose name be exalted!), and mayest thou continue in prosperity.

Then Aladdin took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And while the Caliph was sitting upon the throne in the council-chamber, lo, Aladdin advanced from the door reciting these two verses:—

May prosperity and glory attend thee each morning, and the nose of thine envier be rubbed in the dust;  
 And may the days never cease to be white unto thee, and the days of him who is thine enemy be black!

The Caliph replied, Welcome, O Aladdin. And Aladdin said, O Prince of the Faithful, verily the Prophet (God favour and preserve him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. He gave orders also to invest him with a robe of honour, appointed him Syndic of the merchants, and seated him in the council-chamber. And while Aladdin was sitting there, lo, his father-in-law, the father of Zobeide, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this person sitting in my place, and wearing this robe of honour? The Caliph answered him, I have appointed him Syndic of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great! — The Caliph then wrote a diploma for Aladdin, and gave it to the Judge, and the Judge gave it to the executioner, and he proclaimed in the court, None is Syndic of the merchants but Aladdin Abushamat; and his word is to be heard, and respect is to be paid to him; he is entitled to honour and reverence and exaltation! — And when the court was dissolved, the Judge descended with the crier before Aladdin, and the crier proclaimed, None is Syndic of the merchants but my master Aladdin Abushamat! And they went about with him through the great thoroughfare-streets of Bagdad, the crier repeating the same proclamation.

On the following morning, therefore, Aladdin opened a shop for the slave, and seated him in it to sell and buy, while he rode and took his place in the court of the Caliph. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Caliph, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Caliph said, Where is Aladdin Abushamat? So he presented himself before the Caliph, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and Aladdin continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Caliph, when an Emir came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Reis-el-sittein; for he hath died this day. And the Caliph gave orders to bring a robe of honour for Aladdin Abushamat, and appointed him Reis-el-sittein in the place of the deceased. The latter had no son nor daughter nor wife; so Aladdin went down and put his hand upon his wealth; and the Caliph said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Caliph shook the handkerchief, and the court dispersed; and Aladdin departed, with the officer Ahmad El-Denef, the officer of the right division of the Caliph's guard, attended by his forty followers, by his stirrup, on the right; and on his left Hassan Shuman, the officer of the left division of the Caliph's guard, together with his forty followers. And Aladdin looked towards the officer Hassan Shuman, and his followers, and said to them, Be ye intercessors with Ahmad El-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, Aladdin continued in the service of the Caliph for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad El-Denef and his attendants, seated himself with his wife

Zobeide, who, after she had lighted the candles, went into an adjoining chamber: and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zobeide, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of Aladdin, and he (the father) also heard her cry: so he came, and said to her husband, What is the matter, O my master Aladdin? The latter replied, May thy head, O my father, long survive thy daughter Zobeide: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and Aladdin and the father of Zobeide consoled each other. Aladdin put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Caliph said to Giafar, O Vizier, what is the reason of Aladdin's absenting himself from the court? The Vizier answered him, O Prince of the Faithful, he is mourning for his wife Zobeide, and engaged in receiving the visits of consolation for her loss. Upon this the Caliph said, It is incumbent on us to console him. And the Vizier replied, I hear and obey. The Caliph therefore descended with Giafar and some of the household attendants, and they mounted, and repaired to the house of Aladdin. And as he was sitting, lo, the Caliph and the Vizier and their attendants approached him: whereupon he arose to meet them, and kissed the ground before the Caliph, who said to him, May God compensate thee happily! Aladdin replied, May God prolong thy life to us, O Prince of the Faithful! And the Caliph said, O Aladdin, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zobeide, O Prince of the Faithful. The Caliph replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted!), and mourning will never avail thee aught. But Aladdin said, I will not cease to mourn for her until I die and they bury me by her. The Caliph rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death. Divinely gifted was he who said,—

Every son of woman, though he be long preserved, must one day be carried upon the curving bier.

How then shall he on whose cheeks the dust is to be placed find diversion or delight in life?

—And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

Aladdin then passed the night, and when the morning came, he mounted, and repaired to the court, and, going in to the Caliph, kissed the ground before him. And the Caliph raised himself to him slightly from the throne, welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O Aladdin, thou art my guest this night. Then the Caliph took him into his palace, and called a slave-girl named Kout elkuloub, and said to her, Aladdin had a wife whose name was Zobeide, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Caliph said, What sayest thou, O Aladdin, of the voice of this slave-girl?—Verily, he answered, Zobeide had a better voice than hers; but she is eminently skilled in playing on the lute; for she would make a rock to dance. And the Caliph said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Caliph, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, with her female slaves also. And Aladdin imagined that the Caliph was jesting with him. But when the Caliph arose in the

morning, he went to his slave-girl Kout elkuloub, and said to her, I have made thee a present to Aladdin. And she rejoiced at this, for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them, Remove the goods of Kout elkuloub, and put her in the litter, and convey her together with her female slaves to the house of Aladdin. So they conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And the Caliph remained sitting in the hall of judgment until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Kout elkuloub, when she had entered the pavilion of Aladdin with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when Aladdin cometh, kiss his hands, and say to him, Our mistress Kout elkuloub requesteth thy presence in the pavilion; for the Caliph hath given her to thee, together with her female slaves. And they replied, We hear and obey. They then did as she commanded them. So when Aladdin arrived, he found the two eunuchs of the Caliph sitting at the door, and he wondered at the event, saying within himself, Perhaps this is not my house: or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the dependants of the Caliph, and the slaves of Kout elkuloub, and she saluteth thee, and saith to thee, that the Caliph hath given her to thee, together with her female slaves, and she requesteth thy company. Aladdin, however, replied, Say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what belonged to the master should become the property of the servant:—and say to her, What was the amount of thy daily expenditure with the Caliph? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Caliph's giving to me Kout elkuloub, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he assigning to her daily a hundred pieces of gold, until he absented himself one day from the court; whereupon the Caliph said, O Vizier Giafar, I gave not Kout elkuloub to Aladdin but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Vizier answered, O Prince of the Faithful, he hath spoken truth who hath said, Whoso findeth his friends, forgetteth his mere acquaintances. The Caliph, however, replied, Probably nothing hath caused him to absent himself from us save some event that hath rendered him excusable; but we will visit him.—Now, some days before this, Aladdin had said to the Vizier, I complained to the Caliph of the grief that I suffered for the loss of my wife Zobeide the lute-player, and he gave to me Kout elkuloub. And the Vizier said, If he did not love thee he had not given her to thee. And hast thou visited her, O Aladdin?—He answered, No, by Allah; nor do I know the difference between her height and breadth.—And why so? said the Vizier. Aladdin answered, O Vizier, what is suited to the master is not suited to the servant.—Then the Caliph and Giafar disguised themselves, and went to visit Aladdin; and they proceeded without stopping, until they went in to him; whereupon he recognised them, and arose, and kissed the Caliph's hands. And when the Caliph saw him, he saw the impress of mourning upon his countenance; so he said to him, O Aladdin, what is the cause of this mourning which thou sufferest? Hast thou not visited Kout elkuloub?—O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Caliph said, I desire an interview with her, that I may ask her respecting her state. And Aladdin replied, I hear and obey, O Prince of the Faithful. The Caliph therefore went into her; and when she beheld

him, she arose, and kissed the ground before him; and he said to her, Hath Aladdin visited thee? She answered, No, O Prince of the Faithful: I sent to invite him, but he would not. And the Caliph gave orders for her return to the palace, and said to Aladdin, Absent not thyself from us. And he then went back to his palace.

So Aladdin passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Reis-el-sittein. And the Caliph ordered the Treasurer to give to the Vizier Giafar ten thousand pieces of gold. He therefore gave him that sum: and the Caliph said to the Vizier, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for Aladdin with the ten thousand pieces of gold. And the Vizier obeyed the command of the Caliph. He went down, taking with him Aladdin, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Judge of Bagdad, who held his office by the appointment of the Caliph, and whose name was the Emir Kaled, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Katoun, and he had by her a son of foul aspect, named Habazlam Bazaza, who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practiced in horsemanship, and who waded through the seas of night. And his mother said to his father, I desire that we marry him, for he is now of a fit age. The Emir, however, replied, He is of a foul aspect, of disgusting odour, filthy, hideous; no woman will accept him. So she said, We will buy for him a slave-girl.—And it happened in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day on which the Vizier and Aladdin went down to the market, the Emir Kaled, the Judge, went thither also, with his son, Habazlam Bazaza. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Vizier said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Judge, and Habazlam Bazaza beholding her, the sight drew from him a thousand sighs, and he was enamored of her, and love took entire possession of him; so he said, O my father, buy for me this slave-girl. The Judge therefore called the broker, and asked the slave-girl her name. She answered him, My name is Jasmin. And the Judge said to his son, O my son, if she please thee, bid higher for her. Accordingly he said, O broker, what price hath been offered thee? The broker answered, A thousand pieces of gold. And Habazlam Bazaza said, let her be mine for a thousand and one pieces of gold. So the broker went to Aladdin, and he bid for her two thousand: and every time that the son of the Judge bid one piece of gold more, Aladdin bid a thousand. And the son of the Judge was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Vizier Giafar desireth to buy her for Aladdin Abushamat. And at last, Aladdin bid for her ten thousand pieces of gold: whereupon her master gave him his assent, and received her price; and Aladdin took her, and said to her, I emancipate thee for the sake of God, whose name be exalted! He then wrote his contract of marriage to her, and repaired with her to the house.

The broker returned with his brokerage; and the son of the Judge called him and said to him, Where is the slave-girl? He answered him, Aladdin hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And upon this the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O my son! What is the cause of thine infirmity?—He answered, Buy me Jasmin, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee

a pannier full of jasmine. He replied, What I mean is not the jasmine that people smell, but a slave-girl whose name is Jasmin, whom my father would not buy for me. So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but Aladdin, the Reis-el-sittein.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamakim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one,



Ahmad Kamakim the Arch Thief.

and steal the kohl from the eye. He was distinguished by these abominable practices in the beginning of his career. Then they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Judge came upon him suddenly, and took him and led him before the Caliph, who gave orders to slay him in the place of blood. But he implored the protection of the Vizier, whose intercession the Caliph never rejected; and he interceded for him. The Caliph said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exaltation of the enemies over those who are confined in it. And upon this the Caliph gave orders to put him in chains, and they engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emir Kaled the Judge, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Judge, induce her to intercede for me with him. And when the old woman went in to the Judge's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son, Habazlam Bazaza. And the old woman said, Allah preserve thy son! What hath befallen him?—The wife of the Judge, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved? And what wouldst thou do? said the Judge's wife. The old woman answered, I have a son named Ahmad Kamakim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling coun-



tenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her: but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me. And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamakim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Caliph, that my son may repent, and thy husband will be recompensed. And the Judge's wife replied, I hear and obey.

Accordingly, when the Judge came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamakim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God.—So the Judge released him from the prison, and took him with him to the court, still in his chains. Then advancing towards the Caliph, he kissed the ground before him; whereupon the Caliph said to him, O Emir Kaled, what dost thou desire? And he led forward Ahmad Kamakim, swinging his arms in the chains as he advanced, before the Caliph, who, on seeing him, said, O Kamakim, art thou still alive?—O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Caliph said, O Emir Kaled, for what purpose hast thou brought him hither? The Judge answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint him head of the watch, as he was at first. Upon this the Caliph said to Ahmad Kamakim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faithful. And the Caliph gave orders to bring the blacksmith, and he unfasted his chains upon the bench of the washer of the dead. The Caliph then appointed him again head of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Caliph, and descended with the robe of his investiture as head of the watch, and they proclaimed his appointment.

After this, when he had remained some time in his office, his mother went in to the wife of the Judge, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Jasmin to my son Habazlam Bazaza?—The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Judge, and she desireth of thee that thou contrive some means of killing Aladdin Abushamat, and that thou bring the damsel Jasmin to her son Habazlam Bazaza. He replied, This will be the easiest of things. I must contrive some means this night.—Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zobeide, for the purpose of emancipating a female slave or a mamlouk, or with some similiar intention. And it was his habit to take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Caliph had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel, and the lamp, and the rest of the things, and entered the private apartment of the lady Zobeide. Then Ahmad Kamakim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness; when he drew

his sword and took it in his right hand, and took his grappling instrument in his left, and, approaching the Caliph's sitting-room, fixed his scaling-ladder. He threw his grappling instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some bhang to them, took the Caliph's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of Aladdin Abushamat, who was this night occupied with the damsel's wedding-festivities, and who had retired to her. And Ahmad Kamakim the arch thief descended into Aladdin's saloon, pulled up a slab of marble in its floor, and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came the Caliph went into the saloon (his sitting-room), and found the eunuchs stupified with bhang. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp: whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red, and seated himself in the council-chamber. And the Vizier advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful! O Vizier, replied the Caliph, the evil is enormous. And the Vizier said to him, What hath occurred? The Caliph therefore related to him all that had happened. And, lo, the Judge came up, with Ahmad Kamakim the arch thief by his stirrup, and found the Caliph in an excessive rage. And when the Caliph saw the Judge he said to him, O Emir Kaled, what is the state of Bagdad? He answered, Safe and secure. The Caliph replied, Thou liest.—How so, O Prince of the Faithful? said the Judge. And the Caliph explained to him the affair, and said to him, I require thee to bring to me all those things. The Judge replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Caliph said, If thou bring me not these things I will put thee to death. So the Judge replied, Before thou slay me, slay Ahmad Kamakim the arch thief; for none knoweth the robber and the traitor but the chief of the watch. And upon this, Ahmad Kamakim said to the Caliph, Accept my intercession for the Judge, and I will be responsible to thee for the thief, and I will trace him until I discover him; but give me two persons on the part of the Cadi, and two on the part of the Judge; for he who did this deed feareth not thee, nor doth he fear the Judge nor any one else. And the Caliph replied, Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Vizier, and in that of the Reis-el-sittein.—Thou hast spoken rightly, O Prince of the Faithful, said Ahmad Kamakim; probably he who did this deed is one who hath been brought up in the palace of the Prince of the Faithful, or in the palace of one of his chief officers. And the Caliph said, By my head, whosoever shall appear to have done this deed shall surely be slain, though he be my son!

Then Ahmad Kamakim took what he desired, and received a written order authorizing him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one-third of which was of bronze, and one-third of copper, and one-third of iron; and he searched the palace of the Caliph, and that of the vizier Giafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of Aladdin Abushamat. And when Aladdin heard the clamour before his house, he arose from the presence of Jasmin his wife, and descending, opened the door; whereupon he found the Judge in the midst of a tumult. So he said to him, What is the matter, O Emir Kaled?

The Judge therefore related to him the whole affair; and Aladdin said, Enter my house and search it. The Judge replied, Pardon, O my master: thou art surnamed Faithful: and God forbid that the Faithful should become treacherous. But Aladdin said, My house must be searched. The Judge therefore entered, and the Cadies and the witnesses; and Ahmad Kamakim, advancing to the floor of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Chief exclaimed, In the name of Allah! Wonderful is Allah's will! Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding place, and see what is in it.—And the Cadi and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of Aladdin, and, after they had put their seals upon the paper, commanded to seize Aladdin: and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamakim the arch thief then seized the damsel Jasmin, and gave her to his mother, saying to her, Deliver her to Katoun, the wife of the Judge. The old woman therefore took Jasmin, and went in with her to the Judge's wife; and when Habazlam Bazaza saw her, vigour returned to him, and he arose, instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Katoun exclaimed, O impudent wench, suffer my son to take thee as his wife! O brutish woman, said Jasmin, by what code is it allowed a woman to marry two husbands: and what shall admit the dogs to the abode of the lions? So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Judge said to Jasmin, O impudent wench, how is it that thou causest me to sorrow for my son? Thou shalt surely be punished, and as to Aladdin, he will inevitably be hanged.—But Jasmin replied, I will die in my love for him. And upon this, the wife of the Judge arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Jasmin replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen.—Such was the case of Jasmin.

As to Aladdin, they took him, together with the articles belonging to the Caliph, and proceeded with him until they arrived at the council-chamber; and while the Caliph was sitting upon the throne, lo, they came up with Aladdin and the stolen things, and the Caliph said, Where did ye find them? They answered him, In the midst of the house of Aladdin Abushamat. And upon this the Caliph was enraged, and he took the things, but found not among them the lamp: so he said, O Aladdin, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Caliph said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Judge therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Caliphs! And the populace collected at the gallows.

Meanwhile, Ahmad El-Denef, the chief of Aladdin, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad El-Denef, said, O my master Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad El-Denef said to him, What is the news? The water-

carrier answered, Verily thy son by a covenant before God, Aladdin, they have taken down to the gallows. Upon this Ahmad El-Denef said, What stratagem hast thou to propose, O Hassan, O Shuman? He answered, Verily, Aladdin is innocent, and this is a plot that hath been practised against him by some enemy.—And what is thy advice? said Ahmad El-Denef.—His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hassan Shuman repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to Aladdin Abushamat. And he covered his head, and Ahmad El-Denef took him between him and Ali El-Zebak of Cairo. They had then brought forward Aladdin to hang him; and Ahmad El-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room, that I may perform my office.—And Ahmad El Denef replied, O accursed, take this man, and hang him in the place of Aladdin Abushamat; for he is unjustly accused, and we will ransom Ishmael with the ram. So the executioner took that man, and hanged him instead of Aladdin.

Then Ahmad El-Denef and Ali El-Zebak of Cairo took Aladdin and repaired with him to the saloon of Ahmad El-Denef, and Aladdin said to Ahmad, May God recompense thee well, O my chief. But Ahmad El-Denef said, O Aladdin, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Caliph established thee in his court, and surnamed thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods? Aladdin replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it: nor do I know who did it. So Ahmad El-Denef said, Verily none committed this deed except a manifest enemy, and he who committeth a deed will be requited for it: but O Aladdin, thou canst no longer reside in Bagdad: for Kings do not relinquish one object for another, and great is the fatigue of him of whom they are in quest. Whither shall I go, O my chief? said Aladdin.—I will conduct thee, answered Ahmad El-Denef, to Alexandria; for it is a blessed place, and its threshold is green, and life there is agreeable. To this Aladdin replied, I hear and obey, O my chief. And Ahmad El-Denef said to Hassan Shuman, Be mindful, and if the Caliph inquire respecting me, answer, He is gone to make a circuit through the provinces.

He then took Aladdin, and went forth from Bagdad, and they proceeded without stopping until they arrived at the vineyards and gardens, where they found two Jews, of the Caliph's collectors of the revenue, mounted on two mules; and Ahmad El-Denef said to them, Give me the fee for watching.—On what account, said they, shall we give thee the fee for watching? He answered them, I am the watchman of this valley. And upon this, each of them gave him a hundred pieces of gold. After which Ahmad El-Denef slew them, and having taken the two mules, he mounted one of them, and Aladdin mounted the other, and they proceeded to the city of Ayas. There they put the mules in a Khan, and passed the night in it; and when the morning came, Aladdin sold his mule, and charged the doorkeeper with the care of the mule of Ahmad El-Denef. Then embarking in a ship in the harbour of Ayas, they proceeded to Alexandria. And Ahmad El-Denef landed with Aladdin, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suit of rooms, announcing the sum bidden to be nine hundred and fifty; whereupon Aladdin said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and Aladdin received the keys, and, opening the shop and suit of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes and chests, and leather bags full of beads and shells, and stirrups and battle-axes, and maces, and knives and scissors, and other things; for its owner was a dealer in second-hand goods. So Aladdin seated himself in the shop, and Ahmad El-Denef said to him, O my son, the shop and the suite

of rooms and what they contain have become thy property : sit therefore in the shop, and sell and buy ; and be not displeased ; for God (whose name be exalted !) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Caliph, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayas, when he took the mule from the Khan, and went on to Bagdad, and, meeting with Hassan Shuman and his followers, he said to him, O Hassan, hath the Caliph inquired respecting me ?—No, answered Hassan ; nor hast thou occurred to his mind.

After this, Ahmad El-Denef continued in the service of the Caliph, and endeavoured to learn news [respecting the case of Aladdin]. And he saw the Caliph look towards the Vizier Giafar one day, saying to him, See, O Vizier, how Aladdin hath acted towards me. The Vizier replied, O Prince of the Faithful, thou hath recompensed him with hanging, and hath not his recompense been accomplished upon him?—O Vizier, rejoined the Caliph, I desire to go down and see him hanging. And the Vizier said, Do as thou wilt, O Prince of the Faithful. So the Caliph went down, accompanied by the Vizier Giafar, and proceeded to the gallows, and raising his eyes, he saw that the body which was hanging there was not that of Aladdin, the Trusty and the Faithful. He said, therefore, O Vizier, this is not Aladdin.—How knowest thou, said the Vizier, that it is not he? The Caliph answered, Aladdin was short, and this is tall. The Vizier replied, a person when hanged becomes lengthened. The Caliph then said, Aladdin was fair, and the face of this person is black. But the Vizier replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Caliph gave orders to take down the body from the gallows ; and when they had done so, he found written upon the heels of the corpse the names of the first two Caliphs ;<sup>1</sup> whereupon he said, O Vizier, Aladdin was a Sunnee, and this was a Heretic. So the Vizier replied, Extolled be the perfection of God, who is omniscient with respect to the things that are hidden from the senses ! We know not whether this be Aladdin or some other person. The Caliph then gave orders to bury the body, and they buried it ; and Aladdin became utterly forgotten.

Now as to Habazlam Bazaza, the son of the Judge, his passion and desire were protracted until he died ; and they interred him. And as to the damsel Jasmin, when she had accomplished her time of nine months after her marriage to Aladdin, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him ? And she answered, Were his father living he had named him, but I will name him Aslan. She nursed him two successive years, and weaned him ; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and seeing the stairs of the upper rooms, he went up them. The Emir Kaled, the Judge, was sitting there ; and he took him, and seated him upon his lap, extolling the perfection of his Lord in respect of that which He had created and formed ; and he looked at his face, and saw he was the nearest of beings in resemblance to Aladdin Abushamat. Then his mother Jasmin searched for him, but found him not ; so she went up into the upper room, and beheld the Emir Kaled sitting with the child playing in his lap ; God having instilled an affection for the boy into the heart of the Emir. And the child looked aside, and, seeing his mother, would have thrown himself upon her ; but the Emir Kaled held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And when she had come, he said to her, Whose son is this child ? She answered him, This is my son, and the darling of my heart.—And who, said he, is his father ? She answered, his father was Aladdin Abushamat ; but now he hath become thy son. The Emir replied, Aladdin was a traitor. But she said, Allah

<sup>1</sup> The Shiaks, who were considered as Heretics by the Sunnees, are said to write the names of the first Caliphs under their feet, that they may be trodden upon, in token of detestation.

preserve him from the imputation of treachery! Allah forbid that it should ever be said that the Faithful was a traitor! And he said to her, When this boy groweth up, and saith to thee, Who is my father?—do thou answer him, Thou art the son of the Emir Kaled, the Judge, the Chief of the Police. So she replied, I hear and obey.—Then the Emir Kaled circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Koran the first and the second times, and recited the whole of it; and as he grew up he used to say to the Emir Kaled, O my father. The Judge also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emir.

After this it happened that Aslan met one day with Ahmad Kamakim the arch thief, and they became companions. And Aslan followed him to the tavern, and lo, Ahmad Kamakim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Caliph, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslan said to him, O my master, give me this lamp. He replied, I cannot give it thee.—Why so? said Aslan. He answered, Because lives have been lost on account of it? Aslan therefore said, What life hath been lost on account of it? And Ahmad Kamakim answered him, There was a person who came to us here and was made Reis-el-sittein, named Aladdin Abushamat, and he died on account of this lamp—And what is his story? said Aslan, and what was the cause of his death? Thou hadst a brother, answered Ahmad Kamakim, named Habazlam Bazaza; and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl.—Then Ahmad Kamakim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazaza, and of the unmerited fate of Aladdin. So Aslan said within himself, Probably that damsel is Jasmin, my mother, and none was my father but Aladdin Abushamat. And the youth Aslan went forth from him sorrowful, and he met Ahmad El-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon this, Hassan Shuman (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslan; for he is the nearest of mankind in resemblance to Aladdin Abushamat. And he called him, saying, O Aslan! And Aslan having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Jasmin. So Ahmad El-Denef said to him, O Aslan, be of good heart and cheerful eye; for none was thy father but Aladdin Abushamat: but, O my son, go into thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went into his mother and asked her, and she answered him, Thy father is the Emir Kaled. But he replied, None was my father but Aladdin Abushamat. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Chief Ahmad El-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was Aladdin Abushamat. None, however, reared thee but the Emir Kaled, and he adopted thee. And now, O my son, when thou meetest with Ahmad El-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father, Aladdin Abushamat.

So he went forth from her to Ahmad El-Denef, and kissed his hand; and Ahmad El-Denef said, What dost thou want, O Aslan? He answered, I have known of a certainty that my father was Aladdin Abushamat, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad El-Denef said, Who killed thy father? And Aslan answered him, Ahmad Kamakim the arch thief.—And who, said Ahmad El-Denef, acquainted thee with this? The youth answered,



Aslan Meeting Ahmad Kamakim the Thief. (Page 372.)





I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Caliph, and I said to him, Give me this lamp:—but he would not; and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Caliph and stole the things, and that he deposited them in the house of my father.—Upon this Ahmad El-Denef said to him, When thou seest the Emir Kaled attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Caliph will say to thee, Request of me what thou desirest, O Aslan. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Caliph thereupon will say to thee, Thy father is living, and he is the Emir Kaled the Judge. And thou shalt reply, Verily my father was Aladdin Abushamat; and Kaled the Judge hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamakim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket.—So Aslan replied, I hear and obey.

He then went forth, and found the Emir Kaled preparing himself to go up to the court of the Caliph, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Caliph's court. And he clad him, and took him to the court. The Caliph then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick, one of the horsemen striking the ball with the goff-stick and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Caliph; and he took the ball and struck it with the goff-stick, aiming it at the face of the Caliph. But lo, Aslan warded it off from the Caliph, and smote with it him who had impelled it, and it struck him between the shoulders; whereupon he fell on the ground; and the Caliph exclaimed, God bless thee, O Aslan! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Caliph gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered, I am an enemy, and I was purposing to kill thee.—For what reason? said the Caliph. Art thou not a Mahometan?—No, he answered; but I am a Heretic. So the Caliph gave the order to put him to death.

And he said to Aslan, Request of me what thou desirest. He therefore replied, I request of thee that thou avenge my father for me upon him who killed him. The Caliph said to him, Thy father is living, and he is standing upon his feet.—Who is my father? said Aslan. The Caliph answered him, the Emir Kaled, the Judge.—O Prince of the Faithful, replied Aslan, he is not my father save in having reared me; and none was my father but Aladdin Abushamat. The Caliph said, Thy father was a traitor. But Aslan replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee! The Caliph answered, He stole my suit of apparel, and the things that were with it.—O Prince of the Faithful, replied Aslan, God forbid it should be said that my father was a traitor! But O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also?—The Caliph answered, We found it not. Then said Aslan, I saw it in the possession of Ahmad Kamakim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazaza, the son of the Emir Kaled, and his passion for the damsel Jasmín, and his own release from the chains, and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him.—So the Caliph said, Seize Ahmad Kamakim. And they did so. And he said, Where is

the chief Ahmad El-Denef? He therefore came before him; and the Caliph said to him, Search Kamakim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Caliph said, Come hither, O traitor. Whence came to thee this lamp?—He answered I bought it, O Prince of the Faithful. But the Caliph said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel and the lamp. And the Caliph said to him, Wherefore didst thou these deeds, to destroy Aladdin Abushamat, who was the Trusty and Faithful? And he commanded to seize him, and the Judge also. But the Judge said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamakim and my wife, and I had no information of it. I implore thy protection, O Aslan!—So Aslan interceded for him with the Caliph. The Prince of the Faithful then said, What hath God done with the mother of this youth? The Judge answered, She is in my house. And the Caliph said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to her rank of a lady, and that thou take off the seals that are upon the house of Aladdin, and give to his son his possessions and wealth. The Judge replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Jasmin in her apparel; and he took off the seals from the house of Aladdin, and gave Aslan the keys.

The Caliph then said, Request of me what thou desirest, O Aslan. Aslan replied, I request that thou unite me with my father. And the Caliph wept, and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So upon this, Ahmad El-Denef advanced, and having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Caliph replied, Thou hast indemnity. And Ahmad El-Denef said, I give thee the good news that Aladdin Abushamat, the Trusty and Faithful, is well, and still living. The Caliph then said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Caliph said, I require thee to bring him. He replied, I hear and obey. And the Caliph commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to Aladdin Abushamat, he sold all that he had in the shop, excepting a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him. So he said within himself, Probably it is a bead of onyx. He then hung it up in the shop. And lo, a Consul passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at Aladdin's shop, and said to him, O my master, is this bead for sale? Aladdin answered him, All that I have is for sale. And the Consul said to him Wilt thou sell it to me for eighty thousand pieces of gold? Aladdin answered, May God open a better way to dispose of it. The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broad-cloth. So Aladdin arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour, saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price

of my bead : but if I remain long away from thee, and the chief Ahmad El-Denef who established me in this place come to thee, give him the keys, and acquaint him with this circumstance.

He then repaired with the Consul to the ship : and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. Aladdin replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet ; and there was bhang in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles, and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up Aladdin from the cabin ; and they brought him up, and made him smell the antidote of bhang : so he opened his eyes, and said, Where am I ? The Captain answered, Thou art here with me, bound and in custody ; and hadst thou said again, May God open a better way to dispose of it,—I had increased my offer to thee.—And what, said Aladdin, is thy occupation ?—He answered, I am a captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Mahometan merchants ; and the Captain attacked them, fixed the grappling irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom Aladdin was a prisoner then went to a door of a palace, opening upon the sea ; and lo, a damsel came down, drawing a veil before her face, and said to him, Hast thou brought the bead and its owner ! He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port and fired the guns to announce his safe return ; and the King of the city becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage ? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Mahometan merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with Aladdin among them ; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward ; and the King said to him, Whence art thou, O Mahometan ? He answered, from Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also and the third, and to their companions successively, until forty had been put to death. Aladdin remained to the last : so he drank their sighs, and he said to himself, The mercy of God be on thee, O Aladdin ! Thy life hath expired !—Then the King said, And from what country art thou ? He answered, From Alexandria. And the King said, O executioner, strike off his head !

The executioner accordingly raised his hand with the sword, and was about to strike off the head of Aladdin ; but lo, an old woman, of venerable appearance, advanced before the King ; whereupon he rose to her, to show her honour ; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church ?—O my mother, he answered, would that thou hadst come a little earlier : but take this captive that remaineth. And the old woman, looking towards Aladdin, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee ? He answered her, I will serve in the church. So she took him, and going forth with him from the council-chamber, repaired to the church ; and Aladdin said to her, What service am I to perform ? She answered, Thou shalt arise early in the morning, and take five mules, and repair with them to the forest, cut dry fire-wood, and break it up, and bring it to the kitchen of the convent. After that, thou shalt take up the

carpets, and sweep and wipe the stone and marble pavements, and spread the carpets again as they were. And thou shalt take half an ardebb of wheat, and sift it, and grind it, and knead it, and make it into cakes for the convent; and thou shalt take a bushel of lentils, and grind them with the hand-mill, and cook them. Then thou shalt fill the tanks of the four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the cakes into them, and pour into them some of the lentil-porridge, and take in to each monk or patriarch his bowl.—To this, Aladdin replied, Return me to the King and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt escape slaughter; and if thou perform it not, I will cause the King to put thee to death. So Aladdin sat full of trouble. And there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church?—How many hands have I, said he, that I should be able to accomplish this work?—Thou fool, she replied, I brought thee not but to work. She then said, Take, O my son, this rod (and it was of brass, with a cross at the top), and go forth into the great thoroughfare-street; and when the Judge of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead it, and bake cakes of it; and whoever shall disobey thee, beat him, and fear not any one.—So he replied, I hear and obey. He did as she had told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen years.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent.—Whither shall I go? said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, The beautiful Mary, the daughter of the King John, the King of this city, desireth to pay a visit to the church, and it is not proper that any one should be in her way. So he professed his assent to her order, and arose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go, therefore, until I have gratified myself by the sight of her.—Accordingly he concealed himself in a closet which had a window looking into the church. And while he was looking thence into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zobeide. And Aladdin, looking intently at that damsel, saw that she was his wife Zobeide the lute-player, who (as he supposed) had died. The King's daughter then said to Zobeide, Perform for us now a piece of music on the lute. But Zobeide replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me.—What have I promised thee? said the daughter of the King. Zobeide answered her, Thou promisedst me to reunite me with my husband Aladdin Abushamat, the Trusty and the Faithful. And the King's daughter said to her, O Zobeide, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband Aladdin. So Zobeide said, And where is he?—Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zobeide performed a piece of music upon the lute, such as would make a rock to dance; and when Aladdin heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zobeide in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Mary came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! Aladdin replied, Through thy kindness, O

my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zobeide, and we buried thee in the grave. How then didst thou return to life, and come unto this place?—O my master, she answered, I died not; but one of the Genii carried me off, and flew with me to this place; and as to her whom ye buried, she was a Fairy, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Mary, the daughter of the King. But as to myself, I was possessed, and, opening my eyes, I saw that I was with Mary, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband Aladdin Abushamat. And she said, Wilt thou accept me, O Zobeide, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him, and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for this separation by melodious sounds, and playing upon musical instruments, until God unite us with him. So I remained with her during this period, till God united me with thee in this church.

Then the beautiful Mary looked towards him and said to him, O my master Aladdin, wilt thou accept me as a wife, and be to me a husband?—O my mistress, said he, I am a Mahometan, and thou art a Christian: how then should I marry thee? But she replied, God forbid that I should be an infidel! Nay, I am a Mahometan, and for eighteen years I have held fast the religion of the prophet, and I am guiltless of following any religion that is at variance with his.—He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced, also, O Aladdin, by the information that a son of thine hath made his appearance, whose name is Aslan, and he is now sitting in thy place in the court of the Caliph, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our lord hath removed the veil of his protection from him who stole the goods of the Caliph: he is Ahmad Kamakim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leather bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses, and sent him in the garb of a merchant, though he was a captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman.—So Aladdin said to her, May God recompense thee for me with every blessing!—Then the beautiful Mary renewed to him her profession of conversion to the Mahometan faith; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mahomet (God favour and preserve him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Koran: so I believed in Mahomet, and became a Mahometan, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!), and that the Lord of mankind approveth of no faith but that of Mahomet. My grandmother, when she fell

sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy, and see the end of my history, and what will happen to me. And she said to him, Verily thou wilt die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Mahometans, and whomsoever thou seest from Alexandria thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know who will marry me. And it was revealed to me that none would marry me but one named Aladdin Abushamat, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

Aladdin then married her, and said to her, I desire to return to my country. She replied, If the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from excessive oppression of spirits: and sit therefore that I may intoxicate myself with thee. So she sat; and he called for the wine-table; and she proceeded to fill and to hand to him until he became insensible, when she put some bhang into his cup, and he drank the cup, and fell down upon his back. She then came to Aladdin, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupified him with bhang. Aladdin therefore went in and beheld him stupified with bhang; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of bhang, and he recovered his senses and found Aladdin and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace the Mahometan faith; for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of Mahomet in this world and in that which is to come. If then thou become a Mahometan, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life.—Then Aladdin also admonished him. But he refused and was obstinate: so Aladdin drew forth a dagger, and cut his throat from one jugular vein to the other, and, having written a paper stating what had happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereupon was engraved a couch, she rubbed it; and lo, a couch was placed before her. And she mounted with Aladdin and his wife Zobeide, the lute-player, upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation. Then she turned up the other four faces of the bead towards the sky, turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large murmuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces yet undescribed, until she came to a face

upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which Aladdin had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to the old woman in the church, and inquired of her respecting her: and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened: whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when the Princess Mary turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were calling out, Whither will ye go when we are behind you? So the damsel said to Aladdin, How is thy stability in war and combat? And he answered her, As that of the stake in bran; for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead, and rubbed a face upon which were figured a horse and rider; and lo, a horseman appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to Aladdin, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and Aladdin, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and lo, the chief Ahmad El-Denef approached, arriving from Bagdad. Aladdin saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad El-Denef gave him good news of his son Aslan, telling him that he had attained the age of twenty years; after which Aladdin related to him all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad El-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, Aladdin sold the shop, and put its price with the rest of his money. Then Ahmad El-Denef informed him that the Caliph desired his presence. But Aladdin replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to the fortunate city of Cairo, and alighted in the Darbel-Asfar; for the house of Aladdin's family was in that quarter; and he knocked at the door; whereupon his mother said, Who is at the door after the loss of the beloved? He answered her, I am Aladdin. And on hearing this, the family came down and embraced him. He then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad El-Denef, and they rested three days; after which he desired to depart to Bagdad. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslan. And he took his father and his mother with him, and they journeyed to Bagdad.

Then Ahmad El-Denef went in to the Caliph, and imparted to him the happy news of the arrival of Aladdin; on hearing which, the Caliph went forth to meet him, taking with him his son Aslan, and they met and embraced him. And the Caliph gave orders to bring Ahmad Kamakim, the arch thief, and, when he came before him, said, O Aladdin, avenge thyself upon thine adversary. So Aladdin drew his sword, and, smiting Ahmad Kamakim, severed his head. The Caliph then made a magnificent entertainment for Aladdin, after he had summoned the Cadies and witnesses, and written Aladdin's contract of marriage to the Princess Mary.

He also appointed his son Aslan to the office of Reis-el-sittein, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.

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## CHAPTER XII.

Chiefly from the Edition of Breslau, commencing with part of the Two Hundred and Seventy-first night, and ending with the Two Hundred and Ninetieth.

### THE STORY OF ABON-HASSAN THE WAG, OR THE SLEEPER AWAKENED.

THERE WAS a merchant of Bagdad, in the reign of the Caliph Haroun Alrashid, and he had a son named Abon-Hassan the Wag. And this merchant died, leaving to his son vast wealth; whereupon Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abon-Hassan, thus are the sons of this age: as long as thou hast anything, they draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognize him. Accordingly, every night he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning; he then dismissed him; and after that he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Alrashid and certain of his domestics passed by in disguise; for the Caliph had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Alrashid complied with his request, saying to him, Conduct us. And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they arrived at Abon-Hassan's house: and when Alrashid entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders: and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abon-Hassan called for a slave-girl, like a twig of the Oriental willow, who took a



lute and sang. And when Alrashid heard her verses, he said to her, Thou hast performed well. God bless thee!—Her eloquence pleased him, and he wondered at Abon-Hassan and his entertainment.

He then said to Abon-Hassan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness.—But Abon-Hassan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time.—And why so? said the Caliph, and why wilt thou not acquaint me with thy case?—So Abon-Hassan told him his story, and when the Caliph heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; and Abon-Hassan sat, and cut off the meat, and put morsels into the mouth of the Caliph, and they continued eating until they were satisfied; when the basin and ewer were brought, with the kali; and they washed their hands. After this Abon-Hassan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee. May I never be afflicted by the loss of thee!—And he drank the cup, and filled the second, which he handed to the Caliph, waiting upon him as a servant. And the Caliph was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abon-Hassan then, after he had kissed the cup, handed it to the Caliph, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abon-Hassan still continued serving him. He filled and drank, and filled again and handed the cup to the Caliph, after he had kissed it three times. Drink, he said, and may it be attended with health and vigour.—And they drank and caroused until midnight.

After this, the Caliph said to his host, O Abon-Hassan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abon-Hassan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheikhs, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Alrashid replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of bhang, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Alrashid then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abon-Hassan upon a mule, and returned to the palace; Abon-Hassan being intoxicated and insensible. And when the Caliph had rested himself in the palace, he called for his Vizier Giafar, and Abdallah the son of Tahir, the Judge of Bagdad, and certain of his chief attendants, and said to them all, In the morning when ye see this young man (pointing to Abon-Hassan) seated on the royal couch, pay obedience to him, and salute him as Caliph, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abon-Hassan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultra-marine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and Chinaware and crystal, and furniture and carpets spread, and lighted

lamps, and female slaves and eunuchs and other attendants; whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is Paradise, and the abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Cluster of Pearls. And he said, knowest thou in what place I am, and who I am?—Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case; my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil, or an enchanter, who hath sported with my reason.

All this time, the Caliph was observing him from a place where Abon-Hassan could not see him. And Abon-Hassan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abon-Hassan said to him, Who is the Prince of the Faithful?—Thou, he answered. Abon-Hassan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful?—Yea, by Allah, answered the eunuch; thou art at this present time the Prince of the Faithful, and the Caliph of the Lord of all creatures. And Abon-Hassan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful! Was I not yesterday Abon-Hassan; and to-day am I Prince of the Faithful?—He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abon-Hassan took them, and after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes to walk in. And Abon-Hassan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled.—He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed, but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rekahs; meditating and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind that he was the Prince of the Faithful; and he pronounced the salutations, and finished his prayers. They then brought him a magnificent dress, and, looking at himself as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Genii!

And while he was in this state, lo, one of the mamlouks came in and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abon-Hassan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abon-Hassan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one?—Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the son of Tahir, and the chiefs of the mamlouks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the



Abon-Hassan admiring his magnificent Dress.

Judge, who approached him, and said, At thy service, O Prince of the Faithful! And Abon-Hassan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation: then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours; and beware of neglecting that which I have commanded thee to do. — So the Judge did as he was ordered. And when Abon-Hassan had exercised his authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey:—and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high-bosomed virgins, stood behind his head. Abon-Hassan, looking at one of these, said to her, What is thy name? She answered, Branch of Willow. And he said to her, O Branch of Willow, who am I?—Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou slut! Ye girls are laughing at me.—So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Genii, and this person who was my guest is one of the Kings of the Genii, who saw no way of requiting and compensating me for my kindness to him but by ordering his slaves to address me as Prince of the Faithful. All these are of the Genii. May Allah then deliver me from them happily!—And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls

plied him with wine in abundance; and one of them threw into his cup a lozenge of bhang; and when it had settled in his stomach, he fell down senseless.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Branch of Willow! Cluster of Pearls!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.—Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. She answered, The Caliph gave orders yesterday to beat the Imam and the four sheikhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold with his salutation. And when Abon-Hassan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheikhs, and who sent thee the hundred pieces of gold with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, O ye faithful. And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion. And while he was sitting there, lo, Alrashid came to him, in the garb of a merchant: for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, A friendly welcome to thee, O King of the Genii! So Alrashid said, What have I done to thee?—What more couldst thou do, said Abon-Hassan, than thou hast done unto me, O filthiest of the Genii? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned

by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Caliph smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee. Abon-Hassan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me?—And he related to the Caliph all that had happened to him from first to last, while Alrashid laughed, but concealed his laughter: after which, the Caliph said to him, Praise be to God that he hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abon-Hassan replied, I will not take thee again as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached:—and with thee, O my brother, I will not carouse, nor will I keep company with thee: since I have not found thy visit to be followed by good fortune to me.—The Caliph, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheikhs.—Yes, replied Abon-Hassan. And Alrashid added, Perhaps something will happen to thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abon-Hassan.—My desire, answered Alrashid, is to be thy guest this night. And at length Abon-Hassan said, On the condition that thou swear to me by the inscription on the seal of Solomon the son of David (on both of whom be peace!) that thou wilt not suffer thy Afrites to make sport with me. And Alrashid replied, I hear and obey.

So Abon-Hassan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverage, and they continued drinking and carousing until the wine rose into their heads. Abon-Hassan then said to the Caliph, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep.—But the Caliph replied, This was the result of confused dreams. And having said this, he put a piece of bhang into the cup, and said, By my life, drink this cup.—Verily I will drink it from thy hand, replied Abon-Hassan. So he took the cup, and when he had drunk it, his head fell before his feet. The Caliph then arose immediately, and ordered his young men to convey Abon-Hassan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abon-Hassan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abon-Hassan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High! the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah!—And looking towards a mamlouk by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The mamlouk said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abon-Hassan answered, Do as I have

commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek.—Alrashid (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the mamlouk, Art thou mad, that thou bitest the ear of the Caliph? And Abon-Hassan said to them, Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Alrashid exclaimed from behind the curtain, Thou hast killed us, O Abon-Hassan! And Abon-Hassan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abon-Hassan, after this, became a greater favourite with the Caliph than all the other boon-companions, so that he sat with the Caliph and his wife the lady Zobeide, the daughter of Kasim, and he married her female Treasurer, whose name was Nouzatalfuad. With this wife he resided, eating and drinking and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nouzatalfuad! And she answered, At thy service.—I desire, said he, to practise a trick upon the Caliph, and thou shalt practise a trick upon the lady Zobeide, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk. Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt; after which, dishevel thy hair, and go to thy lady Zobeide, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abon-Hassan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Caliph, and say to him, May thy head long survive Nouzatalfuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abon-Hassan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nouzatalfuad was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zobeide, shrieking and weeping. When the lady Zobeide, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nouzatalfuad wept and shrieked, and said, O my mistress, may thy head long survive Abon-Hassan the Wag; for he is dead. And the lady Zobeide mourned for him, and said, Poor Abon-Hassan the Wag! Then after weeping for him a while, she ordered the female Treasurer to give to Nouzatalfuad a hundred pieces of gold, and a piece of silk, and said, O Nouzatalfuad, Go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy went in to Abon-Hassan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nouzatalfuad, and did with her as she had done with him; after



Nouzatalfuad telling her story to the lady Zobeide.

which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Caliph, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Caliph said to him, What hath befallen thee, O Abon-Hassan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Caliph therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nouzatalfuad! And the Caliph exclaimed, There is no deity but God!—and struck his hands together. He then consoled Abon-Hassan, and said to him, Mourn not: I will give to thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Caliph said to Abon-Hassan, Go prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Caliph gave him, and went to his abode joyful, and going in to Nouzatalfuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Caliph, when Abon-Hassan parted from him, and went with the pretence of preparing the corpse of Nouzatalfuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesrour his Executioner, to console the lady Zobeide for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abon-Hassan the Wag. The Caliph said, May thy head long survive thy slave-girl Nouzatalfuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abon-Hassan the Wag; for he is dead!—And the Caliph smiled, and said to his eunuch, O Mesrour, verily women are of little sense. By Allah, was not Abon-Hassan just now with me?—Upon this, the lady Zobeide said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abon-Hassan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Caliph replied, Verily, Nouzatalfuad is the person who is dead. And the lady Zobeide rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nouzatalfuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold and a piece of silk; and I was waiting for thee that I might console thee for the loss of thy boon-companion, Abon-Hassan the Wag; and I was going to send for thee. On hearing this, the Caliph laughed, and said, None is dead but Nouzatalfuad. And the lady Zobeide said, No no, O my lord: none is dead but Abon-Hassan. But the Caliph now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed; and he called out to Mesrour the Executioner, saying to him,

Go forth and repair to the house of Abon-Hassan the Wag, and see which of the two is dead.

Mesrou, therefore, went forth running. And the Caliph said to the lady Zobeide, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abon-Hassan is dead.—And I, replied the Caliph, lay a wager, and say that none is dead but Nouzatalfuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesrou to return with the information.—Now as to Mesrou, he ran without ceasing until he entered the by-street in which was the house of Abon-Hassan the Wag. Abon-Hassan was sitting reclining against the window, and, turning his eyes, he saw Mesrou running along the street. So he said to Nouzatalfuad, It seemeth that the Caliph, after I went forth from him, dismissed the court, and hath gone in to the lady Zobeide to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abon-Hassan the Wag!—whereupon the Caliph hath said to her, None is dead but Nouzatalfuad. May thy head long survive her!—And she hath replied, None is dead but Abon-Hassan the Wag, thy boon-companion. And he hath said to her, None is dead but Nouzatalfuad. So they have become obstinate, and the Caliph hath been enraged, and they have laid a wager, in consequence of which Mesrou the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Caliph, who will therefore believe my assertion.

Accordingly Nouzatalfuad extended herself; Abon-Hassan covered her with her veil, and seated himself at her head, weeping. And lo, Mesrou the eunuch came up into the house of Abon-Hassan, and saluted him, and saw Nouzatalfuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nouzatalfuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility!—He then returned, and related what had happened before the Caliph and the lady Zobeide, laughing as he spoke. So the Caliph said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead.—He therefore replied, By Allah, O my lord, verily Abon-Hassan is well, and none is dead but Nouzatalfuad. And upon this the Caliph said to Zobeide, thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesrou relate to her what thou sawest. So Mesrou said to her, In truth, O my mistress, I ran incessantly until I went in to Abon-Hassan in his house—whereupon I found Nouzatalfuad lying dead, and Abon-Hassan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nouzatalfuad, I beheld her dead, with her face swollen, I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you.—Upon this, the Caliph laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zobeide heard the words of Mesrou, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesrou, while the Caliph continued laughing; and Mesrou was displeased, and said to the Caliph, He spoke truth who said, that women are deficient in sense and religion.

The lady Zobeide then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Caliph replied, Do so. And she called to an old woman, a confidential slave, and said to her, Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Caliph and Mesrou laughing. The old woman ran without ceasing until she entered the street, when Abon-Hassan saw her and knew her; and he said to his wife, O Nouzatalfuad, it seemeth that the lady Zobeide hath sent to us to see who is dead, and hath not believed what Mesrou



hath said respecting thy death ; wherefore she hath sent the old woman to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zobeide may believe thee.

Then Abon-Hassan laid himself along, and Nouzatalfuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nouzatalfuad, and saw her sitting at the head of Abon-Hassan, weeping, and enumerating his merits ; and when Nouzatalfuad saw the old woman, she shrieked, and said to her, See what hath befallen me ! Abon-Hassan hath died, and left me single and solitary !—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was ! The old woman replied, Truly thou art excusable ; for thou hadst become habituated to him, and he had become habituated to thee.—And knowing how Mesrour had acted to the Caliph and the lady Zobeide, she said to Nouzatalfuad, Mesrour is about to cause a quarrel between the Caliph and the lady Zobeide.—And what is this cause of quarrel, O my mother ? said Nouzatalfuad. The old woman answered, O my daughter, Mesrour hath come to them and told them that thou wast dead, and that Abon-Hassan was well.—O my aunt, replied Nouzatalfuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk : and see thou my condition, and what hath befallen me. I am perplexed ; and what shall I do, single and solitary ? Would that I had died, and that he had lived !—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abon-Hassan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nouzatalfuad, thou hast been afflicted for Abon-Hassan. And she consoled her, and went forth from her, running until she went in to the lady Zobeide, when she related to her the story ; on hearing which, the lady Zobeide laughed, and said, Tell it to the Caliph, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesrour said, Verily this old woman lieth ; for I saw Abon-Hassan in good health, and it was Nouzatalfuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Caliph and the lady Zobeide. Mesrour rejoined, None lieth but thee, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zobeide cried out at him, enraged at him and at his words ; and she wept.

At length the Caliph said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesrour said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinate her for her lying.—O thou imbecile in mind ! exclaimed the old woman : Is thy sense like mine ? Nay, thy sense is like that of the hen.—And Mesrour was enraged at her words, and would have laid violent hands upon her ; but the lady Zobeide, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth, and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag, when Abon-Hassan saw them, and said to his wife Nouzatalfuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour the eunuch, and they have laid wagers respecting our death : so that the Caliph and the eunuch and the lady Zobeide and the old woman have all four come to us.—And upon this Nouzatalfuad arose from her extended position, and said, What is to be done ? Abon-Hassan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kebla, and covered

themselves with the veil. Then the Caliph and Zobeide and Mesroure and the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, They continued to assert the death of my female slave until she actually died: but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it. The Caliph, however, said, Do not prevent me with thy talk and assertions; for she died before Abon-Hassan, because Abon-Hassan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than her, and she shall serve in her stead:—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake.—But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nouzalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid her female slave. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zobeide said to Nouzalfuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nouzalfuad.—But as to the Caliph, he was almost senseless from laughing, and said, O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abon-Hassan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was tenacious of wealth, but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this the Caliph and the lady Zobeide both laughed, and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zobeide gave to Nouzalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.



## CHAPTER XIII.

Commencing with part of the Two Hundred and Eighty-fifth Night, and ending with part of the Two Hundred and Ninety-fourth.

THE STORY OF MAHOMED ALI THE JEWELLER, OR THE FALSE CALIPH.

It is related that the Caliph Haroun Alrashid was troubled one night with an exceeding restlessness, in consequence of which he summoned his Vizier Giafar the Barmecide, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Bagdad, and to observe the employments of the people; but on the condition that we disguise ourselves in the garb of merchants, so that no one may know us. And the Vizier replied, I hear and obey. They arose immediately, and having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Caliph, and Giafar, and Mesroul the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him, and said to him, O sheikh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheikh said, Who is he that can amuse himself here? For the Caliph Haroun Alrashid embarketh every night on the river Tigris on board a small vessel, attended by a crier, who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel!—Ye have now almost encountered him: for his bark is approaching.—So the Caliph and Giafar said, O sheikh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Caliph hath passed. And the sheikh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets. The sheikh therefore said to them, Did I not tell you that the Caliph passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black cloth over them; and they gratified their curiosity by gazing at the spectacle from beneath the cloth. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff; upon his head a muslin turban; and upon his other shoulder a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common firewood. They saw likewise another man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred mamlouks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black, with embroidery of yellow gold. Before him was a man

resembling the Vizier Giafar, and at his head stood a eunuch like Mesrou, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Caliph beheld this, he said, O Giafar. The Vizier replied, At thy service, O Prince of the Faithful. And the Caliph said, Probably this is one of my sons; either Mamoun, or Emin. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Vizier, and said, O Vizier.—At thy service, replied Giafar. And the Caliph said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Caliph: and he who is before him is as though he were thyself, O Giafar; and the eunuch who is standing at his head, as though he were Mesrou; and these boon-companions are as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Giafar!—And I also, by Allah, O Prince of the Faithful! replied the Vizier.—The bark then passed on until it disappeared from before their eyes; whereupon the sheikh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Caliph said, O sheikh, doth the Caliph every night embark on the Tigris? The sheikh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Caliph said, O sheikh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] Khandak. The sheikh replied, I am entirely at your service.

Then the Caliph and Giafar and Mesrou departed from the sheikh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The Emirs and Viziers came in, and the chamberlains and lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Caliph Haroun Alrashid said, O Giafar, arise with us that we may amuse ourselves with the sight of the other Caliph. Whereupon Giafar and Mesrou laughed.

They clad themselves again in the attire of merchants, and pursued their way through the city, in a state of the utmost hilarity. They went out from a private door; and when they arrived at the Tigris, they found the sheikh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Caliph approached them; and looking attentively at it, they saw in it two hundred mamlouks, different from those of the preceding night, and the bearers of cressets proclaiming as usual. And the Caliph said, O Vizier, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheikh, these ten pieces of gold, and convey us towards them, for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheikh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Caliph, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Caliph anchored: and lo, young men were standing there, with a mule saddled and bridled; and the False Caliph, having landed, mounted the mule, and proceeded in the midst of the boon-companions; the cresset-bearers vociferating, and the household attendants busying themselves in performing their several services for the False Caliph.

Haroun Alrashid then landed, together with Giafar and Mesrou, and they made their way through the midst of the mamlouks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons, whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Caliph, who, when he saw them, said to them, How came ye to this place, and what brought you

at this time? So they answered, O our lord, we are a party of foreign merchants. we arrived this day, and came forth to-night to walk, and lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story.—And the False Caliph replied, No harm shall befall you, as ye are strangers: but had ye been of Bagdad I had struck off your heads. Then looking towards his Vizier, he said to him, Take these persons with thee; for they are our guests this night. And the Vizier replied, I hear and obey, O our lord. After this, the False Caliph proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultan hath possessed, rising from the dust, and reaching to the skirts of the clouds. Its door was of Indian wood, adorned with brilliant gold; and through this door one passed into a saloon with a fountain and slightly elevated platform, and carpets, and cushions covered with brocade, and small pillows, and long mattresses. In it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe.

The False Caliph, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk: and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine service. The bottles and the cups were arranged, and the wine circulated until it came to the Caliph Haroun Alrashid; but he refused to drink; whereupon the False Caliph said to Giafar, Wherefore doth not thy companion drink? O my lord, answered the Vizier, for a long time he hath not drunk of this beverage. The False Caliph therefore said, I have another beverage, suitable to thy companion; it is a kind of cider. And he gave orders to bring it. So they brought it immediately: and the False Caliph, advancing towards Haroun Alrashid, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their reason; when the Caliph Haroun Alrashid said to his Vizier, O Giafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man!—But while they were talking together privately, the young man cast a glance towards them, and found the Vizier whispering to the Caliph; so he said, Whispering is an act of rudeness. The Vizier therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Bagdad say, Drink without music sometimes occasioneth the headache.

And when the False Caliph heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four-and-twenty airs, so that she astonished the minds of her hearers.

And when the False Caliph heard the verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendants brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And she seated herself upon the throne, having in her hand a lute

that would sadden the heart of the envious ; and she sang to it. And the young man on hearing her song, again uttered a great cry, and tore the clothes that were upon him to the skirt ; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation ; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang. And again, when the young man heard her song, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with his boon-companions, and the cups circulated ; and when the cup came to him, he struck the round cushion as before ; whereupon the door opened and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and again sang. And the False Caliph, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit ; upon which the attendants would have let fall the curtain over him as usual ; but its cords were immovable ; and Haroun Alrashed, looking towards the young man, beheld upon his body the marks of beating with sticks. So after he had looked, and certified himself of the fact, he said to his Vizier, O Giafar, by Allah, he is a comely young man, but an abominable thief.—How, said Giafar, hast thou discovered that, O Prince of the Faithful ? The Caliph rejoined, Didst thou not see upon his sides the scars occasioned by whips ?

Then the attendants let down the curtain over their master, and brought him another suit of clothing ; and after he had put it on, he composed himself on his seat as at first, with his boon-companions ; but looking towards the Caliph and Giafar, he saw them conversing together privately ; whereupon he said to them, What is the news, O ye two young men ? So Giafar answered, O our lord, good news ; save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Caliph this night is excessive extravagance, and I have not seen any one do as he hath done in all the countries of the earth ; for he hath rent such and such suits of apparel ; each suit of the value of a thousand pieces of gold ; and this is exceeding extravagance.—But the False Caliph replied, What is this ? Verily the wealth is mine, and the stuff is mine ; and this is one of the means of bestowing presents upon the servants and other attendants ; for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them with each suit of apparel, five hundred pieces of gold. The Vizier therefore said, Excellently hast thou done, O our lord.

The cups then circulated among them again, and the wine was pleasant to them, and Alrashed, addressing his Vizier, said, O Giafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Giafar replied, Hasten not, O our lord, but soothe thy mind ; for patience is more becoming. The Caliph, however, said, By my head, and by the tomb of Abbas, if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Vizier and said, What is the matter with thee and thy companion, that ye are whispering together ? Acquaint me with the subject of your conversation.—Giafar answered, It is good. But the young man replied, I conjure thee by Allah that you tell me your story, and conceal from me nothing of your affair. So the Vizier said, O my lord, he saw upon thy sides the marks occasioned by whips and sticks, and he wondered thereat extremely, and said, How can the Caliph be beaten ? And he desireth to know the cause.—And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my

case is wonderful; if it were engraved upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and said:—

My story is wonderful, surpassing all wonders. I swear by love that my ways have become strait to me. If then ye desire to hear me, listen; and let every one in this assembly be silent. Attend to my words; for they are significant, and my speech is true; it is not false. I am a victim of desire, and of ardent passion, and my murderess surpasseth all the high-bosomed damsels. She hath a deep black eye, like an Indian sword, and she shooteth arrows from the bows of her eyebrows. Now my heart feeleth that among you is our Imam, the Caliph of this age, and of excellent descent; and that the second of you is he who is called Giafar, his Vizier, a lord and the son of a lord; and that the third of you is Mesrour, his Executioner: then if this my assertion be not false, I have attained the whole of what I wish by this occurrence; and in every respect my heart is rejoiced. But when they heard these words from his mouth, Giafar swore to him, making use of an ambiguous oath, that they were not the persons whom he had mentioned. And upon this, the young man laughed, and said,

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mahomed Ali the son of Ali the jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields, and gardens, and shops and ovens, and male black slaves, and female slaves and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and seating herself with me, said to me, Art thou Mahomed the Jeweller? I answered her, Yes, I am he, thy mamlouk and thy slave. And she said, Hast thou a necklace of jewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of the mamlouk; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them: but none of those pleased her, and she said, I desire better than I have seen. Now I had a small necklace which my father had bought



The lady Dunia examining the Necklace.

for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultans: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Show it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this day is to us like milk.

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned with gold and silver and ultramarine. The damsel alighted, and entered the house, ordering me to seat myself upon the bench at the door, until the money-changer should come. So I sat awhile at the door; and lo, a damsel came forth to me, and said to me, O my master, enter the vestibule, for thy sitting at the door is dishonourable. I arose, therefore, and entered the vestibule, where I seated myself upon the wooden sofa; and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accordingly I arose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silk curtain over it, and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she rose from the throne, and came towards me, saying to me, O light of my eye, is every one who is comely like thee without sympathy for his beloved?—O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode. Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am?—I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunia, the daughter of Yahya the son of Kaled the Barmecide, and my brother is Giafar, the Vizier of the Caliph. So when I heard these her words, I drew back from her, saying to her, O my mistress, I am not in fault in making advances towards thee. Thou excitedst my desire.—But she replied, No harm shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Cadi shall officiate for me in performing the ceremony of my contract. I desire to be unto thee a wife, and that thou be to me a husband.

She then called for the Cadi and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mahomed Ali the son of Ali the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this she caused the wine vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung.

I resided with her a whole month, abandoning my shop and family and home; and she said to me one day, O light of the eye, O my master Mahomed, I have de-





Cadi performing the Marriage Contract.

terminated to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking her female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened, and there came in through it an old woman, who said, O my master Mahomed, the lady Zobeide summoneth thee; for she hath heard of thy polite accomplishments and elegance, and of the excellence of thy singing. I replied, By Allah, I will not rise from my place until the lady Dunia cometh. But the old woman rejoined, O my master, cause not the lady Zobeide to be incensed against thee, and to become thine enemy. Arise then, and answer her summons, and return to thy place. So I arose immediately and repaired to her, the old woman preceding me, until she conducted me to the lady Zobeide; and when I came to her, she said to me, O light of the eye, art thou the beloved of the lady Dunia? I answered, I am thy mamlouk and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpasseth the description; but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to it. — And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise, and repair to thy place before the lady Dunia cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered and came to the couch, I found that the lady Dunia had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; whereupon she opened her eyes, and, seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zobeide. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head! — She then said to her black slave, O Sawab, arise,

and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After that, she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and showed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred mamlouks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Caliph, appointing each of my servants to the office of some one of the dependants of the Caliph, and equipping him in his costume, and proclaimed, Whosoever amuseth himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited verses. And when Haroun Alrashid heard his words and knew his transport and ardour and desire, his mind was disturbed with sorrow for him, he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for everything a cause! — Then they begged leave of the young man to depart; and he gave them permission; Alrashid determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Messour the Executioner stood before the Caliph and Giafar, and the Caliph said to Giafar, O Vizier, bring hither to me the young man with whom we were last night. The Vizier replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Caliph Haroun Alrashid. So the young man went with him to the palace, with a heart contracted in consequence of the summons; and when he went in to the Caliph, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the believers! And the Caliph smiled in his face, returned his salutation, and looking at him with the eye of respect, caused him to draw near and to seat himself before him, and said to him, O Mahomed Ali, I desire of thee that thou relate to me what happened to thee this last night; for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity, that my terror may subside, and my heart be appeased. And the Caliph said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Caliph, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee? — This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Caliph, looking towards the Vizier, said to him, O Giafar, bring to me thy sister, the lady Dunia, the



The Caliph Gives the Lady Dunia to her Lover. (Page 403.)  
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daughter of the Vizier Yahya the son of Kaled. So Giafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Caliph said to her, Knowest thou who is this?—O Prince of the Faithful, she said, how should women have knowledge of men? And the Caliph smiled, and said to her, O Dunia, this is thy lover, Mahomed Ali the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was veiled.—O Prince of the Faithful, she replied, it was written in the book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Caliph laughed, and, having summoned the Cadi and the witnesses, renewed the contract of her marriage to her husband Mahomed Ali the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Caliph also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights and the separator of companions.

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## CHAPTER XIV.

Commencing with part of the Two Hundred and Ninety-ninth Night, and ending with part of the Three Hundred and Fifth.

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### THE STORY OF ABOU MAHOMED THE LAZY.

HAROUN ALRASHID was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds of jacinths and jewels such as no money would suffice to purchase. This young man kissed the ground before the Caliph, and said to him, O Prince of the Faithful, the lady Zobeide kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Caliph said to the chamberlains and lieutenants, Search for a large jewel such as Zobeide desireth. They therefore searched, but found nothing that suited her; and they acquainted the Caliph with this; in consequence of which, his bosom became contracted, and he said, How is it that I am Caliph, and King of the Kings of the earth, and am unable to procure a jewel? Wo unto you! Inquire of the merchants—And they inquired of the merchants: but the merchants answered them, Our Lord the Caliph will not find the jewel save with a man of Balsora, named Abou Mahomed the Lazy. So they informed the Caliph of this; and he ordered his Vizier Giafar to send a note to the Emir Mahomed Zobeidi, the Governor of Balsora, desiring him to fit out Abou Mahomed the Lazy, and bring him before the Prince of the Faithful. The Vizier, therefore, wrote a note to that effect, and sent it by Mesroure.

Mesroure immediately repaired with it to the city of Balsora, and went in to the Emir Mahomed Zobeidi, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful, Haroun Alrashid, and he said, I hear and obey. He forthwith sent Mesroure with a number

of his retinue to Abou Mahomed the Lazy, and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesrour said to him, Say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesrour, the chamberlain of the Caliph, attended by the retinue of the Emir Mahomed Zobeidi; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful; but enter ye our abode. They replied, We cannot do so, unless to pay a hasty visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival. But he said, Have patience with me a little, that I may arrange my business. And they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Abou Mahomed the Lazy ordered some of his pages to conduct Mesrour into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rose-water. The pages paid all attention to Mesrour and those who were with him, and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which, Mesrour and his companions entered and found Abou Mahomed the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattrass, which was upon a couch set with jewels. When Mesrour came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table; and when Mesrour beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt China-ware.—We ate, says Mesrour, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour. — Mesrour then said to Abou Mahomed the Lazy, It is impossible for us to remain longer than this period, from our fear of the Caliph. But Abou Mahomed the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Abou Mahomed the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesrour said within himself, When Abou Mahomed presenteth himself before the Caliph with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mahomed Zobeidi, and, going forth from Balsora, journeyed on until they arrived at the city of Bagdad; and when they went in to the Caliph, and stood before him, he ordered Abou Mahomed to seat himself. So he sat, and, addressing the Caliph with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Alrashid answered, There will be no harm in that. Accordingly Abou Mahomed gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of brilliant emeralds, and its fruits of red and yellow jacinths, and white pearls; whereat the Caliph wondered. Then he caused a second chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels: its poles were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds, and chrysolites and balass rubes and all kinds of minerals. And when Alrashid beheld it, he rejoiced exceedingly. Abou Mahomed the Lazy then said, O Prince of the Faithful, imagine not that I

have brought to thee this, fearing anything, or coveting aught; for the truth is, that I saw myself to be a man of the common people, and saw that this was not suitable to any one but the Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this, Alrashid replied, Do what thou wilt, that we may see. And Abou Mahomed said, I hear and obey. Then he moved his lips, and made a sign to the battlements of the palace, whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Alrashid wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Abou Mahomed the Lazy, and they have informed me that thy father was a cupper serving in a public bath, and that he left thee nothing?—O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraved on the understanding, it would be a lesson to him who would be admonished. Alrashid said, Relate what thou hast to tell, and acquaint me with it, O Abou Mahomed. So he said—

Know, O Prince of the Faithful (may God continue thy glory and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade. Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheikh Aboul Muzaffar hath determined to make a voyage to China. This sheikh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to arise and go with her. And upon this she swore by Allah that if I did not arise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst. So when I heard her words, O Prince of the Faithful, I knew that she would do so on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept.—Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. I then said, Lift me up from the ground. And when she had done this, I said, Support me, that I may walk. So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheikh, and I said to him, O uncle, art thou Muzaffar? He answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the land of China: perhaps God may give me a profit from it. And the sheikh Aboul Muzaffar said to his companions, Do ye know this young man? They answered, Yes: this person is known by the name of Abou Mahomed the Lazy; and we have never seen him to have come forth from his house excepting on this occasion. The sheikh Aboul Muzaffar then said, O my son, give me the money, and may the blessing of God (whose name be exalted!) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheikh Aboul Muzaffar set forth on the voyage and with him a company of

merchants, and they proceeded without interruption until they arrived at the land of China; when the sheikh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheikh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Abou Mahomed the Lazy, I have forgotten; so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted!) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors and exceeding trouble. Still he said, We must return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island, containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise, consisting of minerals and jewels and pearls and other things. And Aboul Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat, and beat them, and chained and tormented them, for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now, when the sheikh Aboul Muzaffar saw this ape, he grieved for him, and showed kindness to him, and said to his owner, Wilt thou sell me this ape? The man answered, Buy. And the sheikh said, I have with me, belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum?—He answered, I sell him to thee. May God bless thee in him!—Then the sheikh took possession of him, and paid the money to his owner; and the slaves of the sheikh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded to another island, where they cast anchor. And the divers who dived for minerals and pearls and jewels and other things came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Aboul Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great. We have lost the ape, with the luck of this poor youth for whom we bought him!—They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Aboul Muzaffar, who wondered at this, and said, Verily there is a great mystery in this ape!

Then they loosed, and proceeded to an island called the Island of the Ethiops, who are a people of the blacks that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night, imprisoned in great misery; but in the night the ape arose and came to Aboul Muzaffar, and loosed his chains. And when the merchants beheld Aboul Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Aboul Muzaffar! But he replied, Know ye that none liberated me, by the will of God (whose name be exalted!), but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from their chains; and they repaired to the ship, and embarked in it, and found it safe, nothing being lost from it.



They loosed immediately, and continued their voyage, and Aboul Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Aboul Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They then continued their voyage until they arrived at the city of Balsora; whereupon their companions came to meet them; and when they had landed, Aboul Muzaffar said, Where is Abou Mahomed the Lazy? The news therefore reached my mother, and while I was lying asleep, my mother came to me and said, O my son, the sheikh Aboul Muzaffar hath arrived, and come to the city: arise then and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheikh Aboul Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name be exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee. I therefore took the ape before me, and went, saying within myself, By Allah, this is none other than magnificent merchandise! I entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic; see then with thine eye this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Aboul Muzaffar approached me, and said to me, Art thou Abou Mahomed the Lazy? I answered them, Yes. And behold, Aboul Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee with this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at this, and said, O my son, God hath blessed thee with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate he ate with me: and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and houses, and planted gardens, and purchased mamlouks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak with an eloquent tongue, and he said, O Abou Mahomed! On hearing this I was violently terrified; but he said, Fear not. I will acquaint thee with my condition. I am a Marid of the Genii; but I came to thee on account of thy poverty, and now thou knowest not the amount of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee.—What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon.—And how so? said I.—To-morrow, he answered, attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef, and seat thyself by him, and say to him, I have come to thee as a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor descent,—Give him a thousand pieces of

gold. and if he say to thee, Give me more,—do so, and excite his cupidity for money.—So I replied I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves and mamlouks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee.—And what is it? he asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God favour and preserve hath said, An excellent rank is [that conferred by] wealth.

And when the Shereef heard these words, he hung down his head for a while toward the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the mamlouks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from the shop, and said to his young men, Close it. Then he invited his companions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain of me what thou wilt.—And what is thy want? said I. He answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef, is a closet, upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee.—And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and loveliness. I was exceedingly delighted with her; and when midnight came, and the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock killed; and she exclaimed, There is no strength nor power but in God, the High, the Great! The Marid hath taken me!—And her words were not ended when the Marid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and lo, the Shereef approached, slapping his face, and said, O Abou Mahomed, what is this deed that thou hast done unto us? Is this the recompense that we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my own abode, searched for the ape; but I found him not, nor saw any trace of him: so I knew that he was the Marid who had taken my wife, and that he had practised a

stratagem against me, so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me: and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one tawny-coloured, and the other white; and they were contending together. I therefore took up a stone from the ground, and struck with it the tawny serpent, and killed her; for she was oppressing the white one. Then the white serpent departed, and was absent for a while; after which she returned, accompanied by ten other white serpents; and they came to the dead serpent, and tore her in pieces, so that there remained only her head; which having done they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, uttered these two verses:—

Let destiny run with slackened reins, and pass not the night but with careless mind;  
For between the closing of an eye and its opening, God effecteth a change in the state of  
affairs.

On hearing this, O Prince of the Faithful, I was vehemently affected, and inspired with the utmost trouble of mind; and I heard a voice behind me reciting this couplet:—

O Faithful, whose guide is the Koran, rejoice in it; for safety hath come to thee;  
And fear not what Satan hath suggested; for we are a people whose religion is the true one.

So I said to the person who addressed me, By the Object of thy worship, acquaint me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Genii; if then thou hast any want, acquaint us with it, that we may have the pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity. And unto whom hath happened the like of my calamity?—And he said, Perhaps thou art Abou Mahomed the Lazy. I replied, Yes. And he said, O Abou Mahomed, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for thy kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Marids of the Genii: and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Marid; for thy kindness is not lost upon us.—He then uttered a great cry, with a terrible voice; and lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Abou Mahomed, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But know that the slave is one of the Marids, and when he carrieth thee mention not the name of God while he beareth thee: for if thou mention it, he will fly from thee, and thou wilt fall and perish.—So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Marid was conversing with me and amusing me, and diverting me from mentioning God, whose name he exalted! But while I was in this state, lo, a person clad in green garments, and having long locks of hair, and a resplendent countenance, and in his hand a spear from which

sparks flew forth, approached and said to me, O Abou Mahomed, say, There is no deity but God : Mahomet is God's Apostle—or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!) : so I said, There is no deity but God : Mahomet is God's Apostle. And immediately that person smote the Marid with the spear ; whereupon he dissolved, and became ashes ; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

But lo, there was a ship, containing five sailors ; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close of the day, when they cast a net, and caught a large fish, which they broiled ; and they gave me to eat. They continued their voyage until they had conveyed me to their city ; upon which they took me in to their King, and placed me before him ; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city ? He answered, Its name is Henad, and it is in the land of China. Then the King delivered me to the Vizier of the city, commanding him to show me the city. The inhabitants of this city were originally infidels ; in consequence of which, God (whose name be exalted !) had turned them into stones. I amused myself by taking a view of it ; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks ; and while I was sitting, lo, a horseman came and said, Art thou Abou Mahomed the Lazy ? I answered him, Yes. And he said, Fear not ; for thy kind conduct hath become known unto us. So I asked him, Who art thou ? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not ; for the slave who perished beneath thee was one of our slaves. And after this the horseman took me up behind him, and conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass : then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. So I replied, I hear and obey. I alighted from behind him, and walked on until I arrived at the city, when I saw that its wall was of brass ; and I went round about it, hoping to find a gate to it : but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent any one from seeing me. He then went his way ; and he had been but a short time absent from me when cries arose, and I beheld a number of persons whose eyes were in their breasts ; and when they saw me, they said, Who art thou, and what cast thee into this place ? So I acquainted them with the occurrence ; and they replied, The damsel whom thou hast mentioned is with the Marid in this city, and we know not what he hath done with her ; and we are brothers of the serpent. Then they added, Go to that spring, see by what channel the water entereth, and enter thou with it ; for it will convey thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me ; and, having saluted me first, she said to me, O my master, who brought thee to this place ? So I informed her of the events that had happened ; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will profit him, and hath informed me that there is in this city a talisman with which, if he desired to

destroy all who are in the city, he could destroy them; and whatsoever he should order his Afrites to do, they would comply with his command; and that talisman is upon a pillar.—And where, said I, is the pillar? She answered, In such a place.—And what is that talisman? I asked. She answered, It is the figure of an eagle, and upon it is an inscription which I know not. Take it and place it before thee. and take a censer with fire, and throw into it a little musk, whereupon there will arise from it a smoke which will attract the Afrites. If thou do so, they will all present themselves before thee; not one of them will remain absent; and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act.—So I replied, I hear and obey.

I arose, and went to that pillar, and did all that she desired me to do, and the Afrites came and presented themselves before me, each of them saying, At thy service, O my master? Whatsoever thou commandest us to do, we will do it.—I therefore said to them, Chain the Marid who brought this damsel from her abode. And they replied, We hear and obey. They repaired immediately to that Marid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. And I ordered them to return. I then went back to the damsel, and having acquainted her with what had happened, said, O my wife, wilt thou go with me! She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered: and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of Balsora. And when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and lo, the Afrites approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in Balsora; and they did so. After that, I commanded them to bring the ape; and they brought him in an abject and despicable state: whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire anything, of wealth or aught else, I will command the Genii to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.



## CHAPTER XV.

Commencing with part of the Three Hundred and Eighth Night, and ending with part of the Three Hundred and Twenty-seventh.

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## THE STORY OF ALI SHIR AND ZUMROUD.

THERE was, in ancient times, a certain merchant in the land of Khorassan, whose name was Majdal-din, and he had great wealth, and black slaves and mamlouks and pages; but he had attained to the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him Ali Shir.

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge.—And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with any one among mankind, and that thou shun what may bring injury and misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his smoke will annoy thee.

The young man replied, O my father, I hear and obey. Then what next dost thou counsel me to do?—His father answered, Do good when thou art able; persevere in comely conduct towards men, and avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment.

And the son replied, I hear and obey. Then what more?—O my son, answered the father, Be mindful of God: He will then be mindful of thee. Guard also thy wealth, and be not prodigal of it; for if thou be prodigal of it, thou wilt become in need of the assistance of the least of mankind: and know that the estimation in which a man is held is according to that which his right hand possesseth.

And what besides? said the young man. His father answered, O my son, consult him who is older than thyself, and hasten not to perform a thing that thou desirest to do: have compassion also upon him who is thine inferior; then he who is thy superior will have compassion upon thee; and oppress not any, lest God give power over thee to one who will oppress thee.

Beware of drinking wine; for it is the chief of every evil: it dispelleth the reason, and bringeth contempt upon the drinker.

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee!—Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name be exalted.

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Koran recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him.

His son Ali Shir grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained

mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfuls, and to the beauties morning and evening he repaired; and he said within himself, My father hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and after that, he sold his clothes, not leaving for himself more than one suit.

Now when intoxication had quitted him and reflection had come, he fell into grief; and he sat one day from dawn until the time of afternoon prayers without breaking fast; whereupon he said within himself, I will go round to those upon whom I spent my wealth: perhaps one of them will feed me this day. He therefore went round to all of them; but on each occasion of his knocking at the door of one of them, the man denied himself, and hid himself from him; so hunger tortured him. And he went to the market of the merchants, and found there a ring of persons crowding together, and the people flocking thither; upon which he said within himself, What can be the reason of the assembling of these people? By Allah, I will not remove from this place until I have gratified myself with a sight of this ring. — Then advancing to it, he found there a damsel of quinary stature, of just figure, rosy-checked, high-bosomed; she surpassed the people of her age in beauty and loveliness, and in elegance and in every charm. The name of this damsel was Zumroud: and when Ali Shir beheld her, he wondered at her beauty and loveliness, and said, By Allah, I will not depart until I see to what sum the price of this damsel will amount, and know who will purchase her. So he stood among the merchants, and they imagined that he would buy, as they knew the abundance of wealth that he had inherited from his parents.

The broker having stationed himself at the head of the damsel, then said, O merchants; O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumroud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding: for the opener is not obnoxious to blame or reproach! — And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheikh, named Rashideddin, who had blue eyes, and a foul aspect, said, And a hundred. Another then said, And ten. And the sheikh said, For a thousand pieces of gold. And upon this the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto him whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-like beauties, this merchant desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheikh whom old age hath reduced to a most evil condition.

And when the broker heard her words, he said to her, By Allah thou art excused, and thy value is ten thousand pieces of gold. Then he informed her owner that she approved not of that sheikh; and he replied, Consult her respecting another. And another man advanced and said, Let her be mine for the sum that the sheikh of whom she approved not offered for her. But the damsel, looking at that man, found that he had a dyed beard; whereupon she said, What is this disgrace, and this dubious conduct, and blackening of hoary hairs!

And the broker, when he heard her words, said to her, By Allah, thou hast spoken

truth. The merchant who had bidden for her asked, What was it that she said? So the broker repeated the words to him; and he knew that he was in fault, and gave up the idea of purchasing her. Then another merchant advanced and said, Ask her if she will consent to be mine for the sum that thou hast heard. He therefore consulted her for him; and she looked at him, and saw that he was one-eyed, and replied, This man is one-eyed, and it is said with truth of such a person,—Keep not company with the one-eyed for a single day; but beware of his malignity and falsehood. For had there been any good in him, God had not caused the blindness in his eye.—The broker then [pointing to another] said to her, Wilt thou be sold to that merchant? And she looked at him, and, seeing that he was a short man, with a beard descending to his girdle, she answered, This is he of whom it hath been said,—I have a friend with a beard which God hath made to grow to a useless length. It is like unto one of the nights of winter, long and dark and cold.

The broker therefore said to her, O my mistress, see who among the persons here present pleaseth thee, and say which he is, that I may sell thee to him. So she looked at the ring of merchants, and as she examined their physiognomies, one after another, her eye fell upon Ali Shir. The sight of him occasioned her a thousand sighs, and her heart became enamoured of him; for he was of surprising loveliness, and more bland than the Northern zephyr; and she said, O broker, I will not be sold to any but to this my master, with the comely face and surpassing figure, and commanding and graceful bearing, of whom one of his describers hath thus said:—They displayed thy lovely face, and then blamed the person who was tempted. If they had desired to protect me, they had veiled thy beautiful countenance.—None then shall possess me but he; for his cheek is smooth, and the moisture of his mouth is like the fountain of Paradise, a cure for the sick, and his charms perplex the poet and the prose-writer. The person with the curling hair, and the rosy cheek, and the enchanting glance, of whom the poet hath said,—

Of a fawn-like person hath promised me a meeting, and my heart hath been restless and mine eye expectant.

His eyelids assured me of the truth of his promise; but how can they, languishing as they are, fulfil it?

—And when the broker heard the verses that she recited on the charms of Ali Shir, he wondered at her eloquence, as well as at the splendour of her beauty. But her owner said to him, Wonder not at her beauty, that putteth to shame the sun of day, nor at her having her memory stored with the elegant effusions of the poets; for she also reciteth the glorious Koran according to the seven readings, and relateth the noble traditions as authentically transmitted, and writeth the seven different hands, and knoweth of the sciences what the very learned sage knoweth not, and her hands are better than gold and silver; for she maketh curtains of silk, and selleth them, gaining by every one fifty pieces of gold; and she worketh a curtain in eight days. So the broker said, O the good fortune of him in whose house this damsel shall be, and who includeth her among his choice treasures! Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly the broker returned to Ali Shir, and, having kissed his hands, said, O my master, purchase this damsel! for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of his gift hath bestowed her upon thee. So Ali Shir hung down his head for a while towards the ground, laughing at his case, and saying within himself, I am to the present hour without breakfast; but I am ashamed before the merchants to say that I have no money wherewith to purchase her. And the damsel seeing him hanging down his head, said to the broker, Take me by the hand and lead me to him, that I may display myself to him, and excite his desire to possess me; for I will not be sold to any but him. The broker therefore, took her and stationed her before Ali Shir, saying to him, What is



thy good pleasure, O my master? But he returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee.— And he raised his head towards her, and said, Is a person to be made by force to purchase? Thou art dear at the price of a thousand pieces of gold.—She replied, O my master, purchase me for nine hundred. He said, No.—For eight hundred, she rejoined. He said, No. And she ceased not to abate the price until she said to him, For one hundred pieces of gold. But he said, I have not a hundred complete. And she laughed, and said to him, How much dost thou want of a hundred? He answered I have not a hundred nor less than a hundred. By Allah, I possess not either white or red, either a piece of silver or a piece of gold. So see for thyself some other desirous customer. And when she knew that he had nothing, she said to him, Take my hand, as though thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore gave him a thousand pieces of gold, saying to him, Go to the market, and buy for us with three hundred pieces of gold, furniture and utensils for the house. And he did so. Then she said to him, Buy for us food and beverage with three pieces of gold. And he did this. Next she said to him, Buy for us a piece of silk, as much as will suffice for a curtain, and buy gold and silver thread, and silk thread of seven different colours. And this also he did. She then spread the furniture in the house, and lighted the candles, and sat eating and drinking with him; after which, they embraced each other.

The love of each became fixed in the heart of the other, and on the following



Zumroud Embroidering.

morning the damsel took the curtain, and embroidered it with coloured silks, and ornamented it with the gold and silver thread. She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to portray upon it. She continued working upon it for eight days; and when it was finished, she cut it and glazed it,

and then gave it to her master, saying to him, Repair with it to the market, and sell it for fifty pieces of gold to a merchant, and beware of selling it to any one passing along the street, because that would be a cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him: after which he bought another piece of silk, together with the silk thread, and the gold and silver thread as before, and what they required of food, and, having brought these things to her, gave her the rest of the money. And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus she continued to do for the space of a whole year. And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him; but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to Ali Shir, informed him of the price that had been offered, and made use of artifice to induce him to sell the curtain to the Christian for that sum, saying to him, O my master, fear not this Christian; for no harm shall befall thee from him. The merchants also arose and urged him. So he sold it to the Christian, though his heart was full of fear, and, having taken the price, returned to the house. But he found the Christian walking behind him; and he said, O Christian, wherefore art thou walking behind me?—O my master, he answered, I have a want at the upper end of the street: may God never cause *thee* to have any want! And Ali Shir arrived not at his abode without the Christian's overtaking him: so he said to him, O accursed, wherefore dost thou follow me whithersoever I go? The Christian replied, O my master, give me a draught of water, for I am thirsty, and thou wilt receive thy recompense from God, whose name be exalted! Ali Shir therefore said within himself, This is a tributary, and he hath demanded of me a draught of water: so by Allah I will not disappoint him.

Then he entered the house, and took a mug of water; and his slave-girl Zumroud, seeing him, said to him, O my beloved, hast thou sold the curtain? He answered, Yes. And she said, To a merchant or a passenger? For my heart is impressed with a presentiment of separation.—He answered, I sold it not but to a merchant. But she said, Acquaint me with the truth of the matter, that I may provide against my case. And wherefore, she added, tookest thou the mug of water?—To give drink to the broker, he answered. And she exclaimed, There is no strength nor power but in God, the High, the Great!

He then went forth with the mug, and found the Christian within the passage of the house. So he said, Hast thou come in hither, O dog? How is it that thou enterest my abode without my permission?—O my master, he answered, there is no difference between the door and the passage; and I shall not move from this my place but to go forth: yet thanks are due to thee for bounty and kindness, and liberality and obliging conduct. Then he took the mug of water, and drank what it contained; after which he handed it to Ali Shir, who took it, and expected that he would rise; but he rose not. So Ali Shir said to him, Wherefore dost thou not arise and go thy way? The Christian answered, O my lord, be not of those who confer favour and then make it a subject of reproach.

O my lord, he added, I have drunk; but I desire of thee that thou give me to eat of anything that is in the house; it will be equal to me if it be a morsel of bread or a biscuit and an onion.—Ali Shir replied, Arise, without contention. There is nothing in the house.—But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and salt may be established between me and thee. So Ali Shir said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian

said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food.

Ali Shir therefore said to him, Wait here while I lock the saloon and bring thee something from the market. And the Christian replied, I hear and obey. Then Ali Shir went away from him, and locked the saloon, putting a padlock upon it; and taking the key with him, repaired to the market, bought some fried cheese, and honey and bananas and bread, and brought them to him. And when the Christian saw this, he said, O my lord, this is a great quantity, sufficient for ten men, and I am alone; perhaps then thou wilt eat with me. Ali Shir replied, Eat thou alone; for I am satiated. But the Christian rejoined, O my lord, the sages have said, He who eateth not with his guest is baseborn. So when Ali Shir heard these words, he sat and ate with him a little; and was about to take up his hand, when the Christian took a banana, peeled it, and divided it in two, and put into one half of it some refined bhang, mixed with opium, a dram of which would make an elephant to fall down. Then he dipped this half of the banana into the honey, and said to Ali Shir, O my lord, by thy religion thou shalt take this. And Ali Shir was ashamed to make him swear falsely: he therefore took it from him, and swallowed it, and scarcely had it settled in his stomach when his head fell before his feet, and he became as though he had been a year asleep.

So when the Christian beheld this, he rose upon his feet, as though he were a bald wolf, or empowered fate; he took with him the key of the saloon, and, leaving Ali Shir prostrate, went running to his brother, and acquainted him with what he had done. And the cause of his conduct was this. — The brother of this Christian was the decrepit old man who had desired to purchase Zumroud for a thousand pieces of gold, and she accepted him not, but lampooned him with verses. He was an infidel in his heart, but a Mahometan externally, and he named himself Rashideddin. And when Zumroud lampooned him, and accepted him not as her master, he complained to his brother, the Christian, who employed this stratagem to take her from her master Ali Shir, and whose name was Barsum; and he replied, Grieve not on account of this affair; for I will employ a stratagem to take her without a piece of silver or of gold: — because he was a skilful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practised the stratagem which we have described; and having taken the key, he repaired to his brother, and acquainted him with what had happened.

Upon this, Rashideddin mounted his mule, took his young men, and repaired with his brother to the house of Ali Shir, taking with him also a purse containing a thousand pieces of gold, that if the Judge met him he might give it to him. He opened the saloon, and the men who were with him rushed upon Zumroud, and took her by force, threatening her with slaughter if she should speak; but the house they left as they found it, taking nothing from it, and they left Ali Shir lying in the passage. Then they closed the door upon him, having put the key of the saloon by his side; and the Christian Rashideddin took the damsel to his pavilion, where he put her among his female slaves and concubines, and said to her, O impudent wench, I am the sheikh whom thou wouldst not accept as thy master, and whom thou lampoonedst, and I have taken thee without expending a piece of silver or of gold. She replied, with her eyes filled with tears, God will sufficiently requite thee, O wicked old man, for thy separating me from my master. — O impudent wench! he rejoined, O thou inflamed with love! thou shalt see what torture I will inflict upon thee. By my faith, if thou do not comply with my command, and adopt my religion, I will inflict upon thee varieties of torture! — But she said, If thou cut my flesh in pieces, I will not abandon the Mahometan faith: and perhaps God (whose name be exalted!) will send me speedy relief; for He is able to do whatsoever He willeth; and the wise have said, An evil in the body rather than an evil in religion. And upon this he called out to the eunuchs and female slaves, saying to them, Throw her down. So they

threw her down. And he ceased not to inflict upon her cruel blows, while she called for aid; but she was not aided. Then she abstained from imploring aid, and began to say, God is my sufficiency, and He is indeed sufficient!—until her voice failed, and her groaning became inaudible. And when his heart was satisfied with punishing her, he said to the eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. The accursed wretch then passed that night, and on the following morning he desired that she should be brought, and he repeated the beating; after which he ordered the eunuchs to throw her in her place; and they did so. And when the pain occasioned by the beating became alleviated, she said, There is no deity but God; Mahomet is God's Apostle! God is my sufficiency, and excellent is the Guardian!—Then she implored aid of our lord Mahomet, may God favour and preserve him!—Such was her case.

Now as to Ali Shir, he continued lying asleep until the following day, when the intoxication occasioned by the *bhāng* quitted his head, and he opened his eyes, and called out, saying, O Zumroud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones and went round about the city, beating his bosom with them, and crying, O Zumroud! The children therefore surrounded him, and said, A madman! A madman!—And every one who knew him wept for him, and said, This is such-a-one. What hath befallen him?—Thus he continued to do until the close of the day; and when the darkness of night came over him, he slept in one of the by-streets until the morning. And he went round about the city again with the stones till the evening, when he returned to his saloon to pass the night there.

Then a female neighbour of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becamest thou mad?—And he answered her thus: They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad. Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness do not blame me. So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with his good pleasure.—He therefore told her all that had befallen him with Barsum the Christian, the brother of the magician who called himself Rashideddin; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and ear-rings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

Ali Shir rejoiced at her words, and kissed her hands. He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured kerchief, and taking in her hand a walking-staff, bore the crate about through the by-lanes, and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rashideddin the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you any one who will buy aught of them?—The girl answered her, Yes:—and she took her

into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness and the gentleness of her speech. Meanwhile, she looked round narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her: so she treated the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumroud, laid prostrate. She recognised her, and wept, and said to the female slaves, O my children, wherefore is this damsel in this condition? And they related to her the whole story, adding, This affair is not of our choice; but our master commanded us to do thus; and he is now on a journey. And she said, O my children, I desire of you a favour, which is, that ye loose this poor damsel from her bonds, and leave her so until ye know of the return of your master, when ye shall bind her again as she was; and ye will gain a recompense from the Lord of all creatures. They replied, We hear and obey. And they loosed her, and fed her, and gave her to drink. The old woman then said, Would that my leg had broken, and that I had not entered your abode! And after that, she went to Zumroud, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction. — And she told her that she had come from her master Ali Shir, and made an agreement with her, that she (Zumroud) should, in the following night, listen for a sound; saying, Thy master will come to thee and stand by the stone seat of the pavilion, and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and, returning to Ali Shir, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore thanked her for this; and having waited till the night became dark, and the appointed time arrived, he went to that quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a bench beneath it; but sleep overcame him, and he slept. — Glory be to Him who sleepeth not! — For a long time he had not slept, from the ecstasy of his passion: so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it, but found no way of ascending and entering it; and he continued walking round it until he came to the bench, when he beheld Ali Shir asleep. And he took his turban; and when he had done so, immediately Zumroud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumroud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The old woman told me that thou wast infirm on my account; but lo, thou art stronger than the horse. And he returned her no answer. So she felt his face, and found that his beard was like the broom of the public bath; as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him and said to him, What art thou? He answered her, O wench, I am the sharper Jawan the Kurd, of the gang of Ahmad El-Denef: we are forty sharpers, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no

resource but that of resignation to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said, There is no deity but God! Each time that we are delivered from anxiety, we fall into greater anxiety.

Now the cause of Jawan's coming to the place above mentioned was this.—He had said to Ahmad El-Denef, O sharper, I entered this place before the present time, and know a cavern without the town, affording room for forty persons; and I desire to go before you to it, and to place my mother in that cavern. Then I will return to the city, and steal from it something for your luck, and keep it for you until ye come; so your entertainment on that day shall be of my supplying.—And Ahmad El-Denef replied, Do what thou desirest. Accordingly he went before them to that place, and put his mother in the cavern; and when he went forth from it, he found a trooper lying asleep, with a horse picketed by him; so he slaughtered him, and took his clothes, and his horse and arms, and hid them in the cavern with his mother, picketing the horse there. He then returned to the city, and walked on till he came to the pavilion of the Christian, where he did what we have described.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumroud said within herself, Why am I thus careless about liberating myself by some stratagem? Wherefore should I wait until these forty men arrive?—Then she looked towards the old woman, the mother of Jawan the Kurd, and said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun?—Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zumroud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumroud arose, and clad herself in the clothes of the trooper whom Jawan the Kurd had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddle-bags full of gold with her, saying, O kind Protector, protect me, I conjure thee by the dignity of Mahomet; God favour and preserve him! Then she said within herself, If I go to the city, perhaps some one of the family of the trooper may see me, and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddle-bags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers for the space of ten days.

And on the eleventh day she approached a pleasant and secure city, established in prosperity; the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the Emirs and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to meet her, and, having alighted, kissed the ground before her, and said, God aid thee, O our lord the Sultan! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Mahometans, O Sultan of all creatures! God establish thee, O King of the age, and incomparable one of the age and time!—So Zumroud said to them, What is your story, O ye people of this city? The chamberlain answered, Verily he who is not sparing of his benefits hath bestowed favour upon thee, and made thee Sultan over this city, and ruler over the necks of all whom it containeth. Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by

the way by which thou hast come, they make him Sultan over them. And praise be to God who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultan.

Now Zumroud was a person of judgment in all her actions; so she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great; but I was incensed against my family, and went forth from them and left them; and look ye at this pair of saddle-bags full of gold that I have brought beneath me, to give alms out of it to the poor and needy all the way. And on hearing this, they prayed for her, and were extremely rejoiced at her arrival; and she was also pleased with them. She then said within herself, Since I have attained to this, perhaps God will unite me with my master in this place; for He is able to do whatsoever he willeth! And she proceeded, accompanied by the troops, until they entered the city, when the troops alighted and walked before her till they had conducted her into the palace. She there alighted, and the Emirs and grandees conveyed her, with their hands beneath her arm-pits, and seated her upon the throne. Then all of them kissed the ground before her. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened, and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

She remained thus for some time, commanding and forbidding, and the hearts of the people were impressed with exceeding respect for her, on account of her generosity, and her abstinence from what is forbidden. She abolished the custom-taxes, liberated the persons confined in the prisons, and redressed the grievances of her subjects; so that all the people loved her. But whenever she thought upon her master, she wept, and supplicated God to effect her union with him. And thinking upon him one night, and upon her days that had passed, she poured forth tears, and recited some verses.

And when she had ended, she wiped away her tears, and went up into the pavilion. Then she entered the harem, and assigned separate apartments for the female slaves and concubines, appointing them allowances and supplies, and asserted that she desired to remain in a place alone, for the purpose of assiduously employing herself in devotion; and she betook herself to fasting and praying, so that the Emirs said, Verily this Sultan is of exceeding piety. She retained of the eunuchs only two lads to serve her.

For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and her disquietude becoming excessive, she summoned the Viziers and Chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the Emirs, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the Emirs, I desire when the new month commenceth, that ye do thus, and proclaim in the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and whosoever of them acteth contrary to this order shall be hanged at the door of his house. So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumroud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the

door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied of all the dishes. Accordingly, they sat and ate as she had commanded them, while she sat upon the throne of her kingdom looking at them; and every one at the table said within himself, The King is looking at none but me. They continued eating, and the Emirs said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultan that loveth the poor like this Sultan. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master Ali Shir.

And when the second month commenced, she did the same, as usual. They prepared the table, and Zumroud descended and seated herself upon her throne, and ordered the people to sit and eat. And while she was sitting at the head of the table, and the people were seating themselves at it, company after company, and person after person, her eye fell upon Barsum the Christian, who had bought the curtain of her master; and she knew him, and said, This is the commencement of the dispelling of my affliction, and the attainment of my desire. Then Barsum advanced, and seated himself among the people to eat; and he looked at a dish of rice sweetened with sugar sprinkled over it; but it was far from him; so he pressed towards it, and, stretching forth his hand to it, reached it and put it before him. Upon this, a man by his side said to him, Why dost thou not eat of that which is before thee? Is not this a disgrace to thee? How is it that thou stretchest forth thy hand to a thing that is distant from thee? Art thou not ashamed?—But Barsum replied, I will eat of none but it. So the man rejoined, Eat; may God not give thee enjoyment in it! And a man who was a drunkard said, Let him eat of it, that I too may eat with him. The man before mentioned, however, said to him, O most ill-omened of drunkards, that is not your food, but it is the food of the Emirs; therefore leave it, that it may return to those to whom it belongeth, that they may eat it. But Barsum disobeyed him: he took from it a mouthful, and put it into his mouth, and was about to take the second, when Zumroud, observing him, called out to certain of the soldiers, and said to them, Bring this man before whom is the dish of sweet rice, and let him not eat the mouthful that is in his hand; but throw it down from his hand. So four of the soldiers came to him, and dragged him along upon his face, after they had thrown down the mouthful from his hand; and they stationed him before Zumroud. Upon this, the people refrained from eating; one of them saying to another, By Allah, he was unjust; for he would not eat of the food suited to persons of his own class. Another said, I was content with this pottage that is before me. And the drunkard said, Praise be to God, who prevented my eating aught of this dish of sweet rice; for I was waiting for it to stop before him and for him to enjoy it, when I would have eaten with him; but what we have witnessed befell him. And the people said, one to another, Wait, that we may see what will happen to him.

Now when they brought him before the Queen Zumroud, she said to him, Wo to thee, O blue-eyed! What is thy name, and what is the reason of thy coming to our country?—And the accursed refused to give his true name, and, having a white turban, he answered, O King, my name is Ali, and my business is that of a weaver, and I have come to this city for the sake of traffic. Zumroud said, Bring ye to me a geomantic tablet, and a pen of brass. And they brought her what she demanded immediately; and she took the geomantic tablet and the pen, and performed an operation of geomancy, designing with the pen a figure like that of an ape; after which she raised her head, and looked attentively at Barsum for a long time, and



said to him, O dog, how is it that thou liest unto Kings? Art thou not a Christian, and is not thy name Barsum, and hast thou not come to search for something? Tell me then the truth, or, by the glory of the Deity, I will strike off thy head!—And the Christian was agitated: and the Emirs and others who were present said, This King is acquainted with geomancy. Extolled be the perfection of Him who hath endowed him with this knowledge!—Then she called out to the Christian, saying to him, Tell me the truth, or I destroy thee! And the Christian replied, Pardon, O King of the age! Thou art right in thy geomantic divination; for thy slave is a Christian. So the Emirs and others who were present wondered at the King's exactness in discovering the truth by geomancy, saying, Verily this King is an astrologer of whom there is not the like in the world! The Queen then ordered that the Christian should be flayed, that his skin should be stuffed with straw, and hung over the gate of the horse-course, and that a pit should be dug without the city, and his flesh and his bones should be burnt in it, and dirt and filth thrown upon his ashes. They replied, We hear and obey:—and did all that she had commanded them. And when the people saw what had befallen the Christian, they said, His recompense was that which hath befallen him; and what an unlucky mouthful was that unto him! One of them said, Divorcement shall be incumbent on the remote [if I break this vow]: in my life henceforth I will never eat of sweet rice! And the drunkard said, Praise be to God who hath saved me from that which hath befallen this man, by his preserving me from eating that rice! Then all the people went forth; and they had become prohibited from sitting opposite to the sweet rice, in the place of that Christian.

Again, when the third month commenced, they spread the table as usual, and covered it with the dishes, and the Queen Zumroud sat upon the throne, the troops standing in the customary manner, but fearing her awful power. The people of the city then entered as they were wont, and went around the table, looking for the place of the dish of rice; and one of them said to another, O hadgi Kalaf! The other replied, At thy service, O hadgi Kaled, And the former said, Avoid the dish of sweet rice, and beware of eating of it; for if thou eat of it, thou wilt be hanged. Then they seated themselves around the table to eat; and while they were eating, and the Queen Zumroud was sitting on the throne, a glance of her eye fell upon a man entering with a hurried pace from the gate of the horse-course, and, looking attentively at him, she found that he was Jawan the Kurd, the robber who murdered the trooper; and the cause of his coming was this.—He had left his mother, and gone to his companions, and said to them, I obtained yesterday excellent booty: I murdered a trooper, and took his horse; and there fell to my lot the same night a pair of saddle-bags full of gold, and a damsel whose value is greater than the gold in the saddle-bags; and I have put all this booty in the cavern, with my mother. So they rejoiced at this, and repaired to the cavern at the close of the day. Jawan the Kurd entered before them, and they followed him; and he desired to bring to them the things of which he had told them; but he found the place desolate. He therefore inquired of his mother the truth of the matter, and she acquainted him with all that had happened; on hearing which, he bit his hands in repentance, and said, By Allah, I will search about for this impudent wench, and take her from the place in which she is, though she be within the shell of a pistachio-nut, and I will satisfy my malice upon her! Accordingly, he went forth to search for her, and ceased not to go about the surrounding districts until he came to the city of the Queen Zumroud. And when he entered the city, he found no man in it: he therefore inquired of some of the women who were looking out from the windows, and they informed him that on the first day of every month the Sultan made a banquet, and the people went and ate of it; and they directed him to the horse-course in which the table was spread.

So he came hurrying on, and, not finding a vacant place in which to seat himself excepting opposite the dish above mentioned, he seated himself there, and, as the

dish was before him, stretched forth his hand to it. Upon this, the people called to him, saying, O our brother, what dost thou desire to do? He answered, I desire to eat of this dish until I am satiated. And one of them said to him, If thou eat of it thou wilt be hanged. But he replied, Be silent, and utter not these words. Then he stretched forth his hand to the dish, and drew it before him. The drunkard before mentioned was sitting by his side, and when he saw Jawan draw the dish before him, he fled from his place; the effect of the intoxicating drug instantly passed away from his head, and he seated himself afar off, saying, I have nothing to do with this dish. Jawan the Kurd stretched forth his hand to the dish, and it resembled the foot of a raven; and he laddled the rice with it, and took it forth resembling the foot of a camel. Then he compressed the handful into the form of a ball, so that it was like a great orange; he threw it rapidly into his mouth, and it descended into his throat making a noise like thunder; and the bottom of the dish appeared in the place from which it was taken. So a man by his side said to him, Praise be to God, who hath not made me to be a dish of meat before thee: for thou hast exhausted the dish by a single mouthful! And the drunkard said, Let him eat; for I imagine that I behold in him the figure of the hanged. Then looking towards him, he said to him, Eat: may God not give thee enjoyment! And Jawan stretched forth his hand to take the second mouthful, and was about to press it into the form of a ball like the first mouthful, when the Queen called to some of the soldiers, saying to them, Bring that man quickly, and suffer him not to eat the mouthful that is in his hand.

The soldiers therefore ran to him, while he was bending his head over the dish, and they seized him and took him and placed him before the Queen Zumroud. Upon this, the people exulted over him, saying one to another, Verily he deserveth it; for we gave him good advice, and he would not follow it. This place is predestined to occasion the slaughter of him who sitteth in it, and that rice is unfortunate to every one who eateth of it.—Then the Queen Zumroud said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming to our city?—Our lord the Sultan, he answered, my name is Osman, and my occupation is that of a gardener, and the reason of my coming to this city is, that I am going about searching for a thing that I have lost. And the Queen said, Bring me the geomantic tablet. So they placed it before her; and she took the pen, and, having performed an operation of geomancy, meditated upon it a while; after which she raised her head, and said to him, Wo to thee, O wicked wretch! How is it that thou liest unto Kings? This geomantic experiment acquainteth me that thy name is Jawan the Kurd, and thine occupation is that of a robber, that thou takest the property of men by iniquitous means, and slayest the soul that God hath forbidden to be slain unless for a just cause.—Then she called out to him and said, O hog, tell me thy true story, or I will cut off thy head! And when he heard her words, his complexion became sallow, and his teeth appeared, and, imagining that if he spoke the truth he would save himself, he replied, Thou hast spoken truth, O King; but I vow repentance unto thee from this time, and return unto God, whose name be exalted! The Queen, however, said to him, It is not lawful unto me to leave a viper in the path of the Faithful. And she said to some of her attendants, Take him and flay him, and do unto him as ye did unto the like of him last month. So they did as she commanded them. And when the drunkard saw the soldiers seize that man, he turned his back to the dish of rice, and said, Verily, to present my face unto thee is unlawful! And as soon as they had finished eating, they dispersed, and went to their abodes; the Queen also went up into her palace and gave permission to the mamlouks to disperse.

And when the fourth month commenced, they descended into the horse-course as usual, and made ready the banquet, and the people sat waiting for permission. The Queen then approached, and sat upon the throne, looking at them; and she observed that the place opposite the dish of rice, affording room for four persons, was vacant;

whereat she wondered. And while she was looking about, she beheld a man entering from the gate of the horse-course, with a quick pace, and he ceased not to hurry on until he stopped over the table, where he found no place vacant but that opposite the dish of rice. So he seated himself there; and she looked at him attentively, and found that he was the Christian who had named himself Rashideddin; whereupon she said within herself, How fortunate is this repast, by which this infidel hath been ensnared!—Now the cause of his coming was wonderful; and it was this. When he returned from his journey, the people of his house informed him that Zumroud was lost, together with a pair of saddle-bags full of money; on hearing which he rent his clothes, and slapped his face, and plucked his beard. Then he sent his brother Barsum to search for her through the surrounding districts; and when he was tired of waiting for news of him, he went forth himself to search through the provinces for his brother and Zumroud, and destiny impelled him to Zumroud's city. He entered that city on the first day of the month, and when he walked along its great thoroughfare-streets, he found them desolate, and saw the shops closed, and the women at the windows; so he inquired of them respecting this circumstance, and they told him that the King made a banquet for all the people on the first of every month, and all ate of it; none being able to sit in his house or in his shop; and they directed him to the horse-course.

On his entering the horse-course, he found the people crowding around the food, and found no place vacant excepting that opposite the well-known dish of rice. So he seated himself in it, and stretched forth his hand to eat of that dish; whereupon the Queen called to some of the soldiers, saying, Bring ye him who hath seated himself opposite the dish of rice. And they knew him from the former occurrences of the same kind, and seized him, and stationed him before the Queen Zumroud, who said to him, Wo to thee! What is thy name, and what is thine occupation, and what is the reason of thy coming unto our city?—He answered, O King of the age, my name is Rustum, and I have no occupation, for I am a poor dervish. And she said to her attendants, Bring me a geomantic tablet, and the pen of brass. So they brought her what she demanded as usual: and she took the pen, and made some marks with it upon the tablet, and remained a while contemplating it: then raising her head and looking towards him, she said, O dog, how is it that thou liest unto the Kings? Thy name is Rashideddin the Christian, and thine occupation is, to practise stratagems against the female slaves of the Faithful, and to take them; and thou art a Mahometan externally, but in heart a Christian. Declare then the truth; for if thou do not, I will strike off thy head.—And he hesitated to reply; but afterwards said, Thou hast spoken truth, O King of the age. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes; and upon his body, a thousand lashes: and after that, that he should be flayed, and his skin stuffed with hards of flax: then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth be thrown upon his ashes. And they did as she commanded them.

After this, she gave leave to the people to eat; and when they had finished and gone their ways, the Queen Zumroud went up into her palace, and said, Praise be to God, who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens. Then her master Ali Shir occurred to her mind, and she shed copious tears; after which, returning to her reason, she said within herself, Perhaps God, who hath given me power over mine enemies, may grant me the return of my beloved. She begged forgiveness of God (to whom be ascribed might and glory!), and said, Perhaps God will soon reunite me with my beloved Ali Shir; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their states. She praised God again, continued her prayers for forgiveness, and resigned herself to the course of destiny, assured that everything which hath a beginning must come to an end.

She continued for the whole of that month occupying herself by day in judging

the people, and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved Ali Shir; and when the next month commenced,



Zumroud weeping at the remembrance of Ali Shir.

she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-course, to see every one who entered it. And she said within herself, O thou who restoredst Joseph to Jacob, and removedst the affliction from Job, favour me by the restoration of my master Ali Shir, by thy power and greatness; for thou art able to accomplish everything! O Lord of all creatures! O Guide of those who go astray! O Answerer of prayers! Hear my prayer, O Lord of all creatures!—And her supplication was not ended when there entered from the gate of the horse-course a person whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment, and in polite accomplishments. When he entered, he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumroud beheld him, her heart palpitated. She looked at him with a scrutinizing glance, and it was evident to her that he was her master Ali Shir, and she was inclined to cry aloud for joy; but she stilled her mind, fearing to disgrace herself among the people: her bowels were moved, and her heart throbbd; yet she concealed what she felt.—And the cause of Ali Shir's coming was this:—

When he lay asleep upon the stone seat, and Zumroud descended, and Jawan the Kurd took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him unjustly, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we return! Then he went back to the old woman who had acquainted him with the situation of Zumroud, and knocked at her door; whereupon she came forth to him, and he wept before her until he fell down in a fit. And when he recovered, he informed her of all that had befallen him; on hearing which, she blamed him and severely reprovd him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself. She ceased not to blame him until blood ran from his nostrils, and he fell down again in a fit; and on his recovering from his fit, he beheld the old woman weeping on his account, pouring forth tears, and in a state of anguish; and he exclaimed, How bitter unto lovers is separation, and how sweet unto them is union! May God unite every separated lover, and preserve me, for I am of their number!



Ali Shir asleep on the stone seat.

The old woman mourned for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O Ali, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirat;<sup>1</sup> for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumroud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Judge standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great!—Now when Ali Shir heard these words from her, the light before his face became converted into darkness; he despaired of life, and made sure of death, and ceased not to weep until again he fell down in a fit; and after he recovered from his fit, love and separation so afflicted him that he was attacked by a severe sickness, and was confined to his house. The old woman, however, continued to bring the physicians to him, and to give him beverages, and make pottages for him, during the space of a whole year, until his soul returned to him. And when the second year commenced, the old woman said to him, O my son, this sadness and grief that thou sufferest will not restore to thee thy beloved: arise then, brace up thy nerves, and search for her through the surrounding districts; perhaps thou mayest meet with tidings of her. And she ceased not to encourage him and to strengthen his mind until she cheered him; and she conducted him into the bath, gave him wine to drink, and fed him with fowls. Thus she did every day for the space of a month, till he gained strength, and set forth on his journey; and he ceased not to travel until he arrived at the city of Zumroud.

Having entered the horse-course, he seated himself at the table, and stretched

<sup>1</sup> The bridge over which all men must pass at the day of judgment.

forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate the first morsel; and Zumroud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten, and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey:—and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the summons of the King, and let thy heart be dilated. He replied, I hear and obey:—and he went with the eunuchs; while the people said one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him?—But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied.—And when he stood before Zumroud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming unto this city? So he answered her, O King, my name is Ali Shir; I am of the sons of the merchants, and my country is Khorassan, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story.—Then he wept until he fainted; whereupon she gave orders to sprinkle some rose-water upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy.—She then ordered the chamberlain to take him to the bath, and to attire him in a handsome suit of the apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The chamberlain replied, I hear and obey:—and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? For his appearance is comely, and from the King's waiting until he had satisfied himself, I knew that.—And every one of them said something. Then the people dispersed, and went their ways.

Zumroud scarcely believed that the night was approaching when she should be with the beloved of her heart alone; and as soon as the night came, she entered her chamber, and sent to her beloved Ali Shir. And when they brought him, he kissed the ground before her, and prayed for her; and she said within herself, I must jest with him a while, without making myself known to him. So she said, O Ali, hast thou gone to the bath? He answered, Yes, O my lord. And she said, Arise, eat of this fowl and meat, and drink of this sherbet of sugar, and wine; for thou art tired; and after that, come hither. He replied, I hear and obey:—and he did as she commanded him; and when he had finished eating and drinking, she said to him, Come up unto me, and rub my feet. He therefore began to rub her feet and her legs, and found them softer than silk. And after she had continued a while jesting with him, she said, O my master, hath all this happened, and dost thou not know me? He asked, And who art thou, O King? And she answered, I am thy slave-girl Zumroud. So when he knew this, he kissed her, and embraced her, throwing himself upon her like the lion upon the sheep.

And on the following morning, Zumroud sent to all the troops, and the lords of

the empire, and summoned them, and said to them. I desire to journey to the city of this man, Choose for you therefore a viceroy to exercise authority among you until I return to you.—And they replied, We hear and obey. She then betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of Ali Shir, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Eternal; and praise be to God in every case!

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## CHAPTER XVI.

Commencing with part of the Three Hundred and Twenty-seventh Night, and ending with part of the Three Hundred and Thirty-fourth.

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### THE STORY OF IBN MANSOUR AND THE LADY BADOURA, AND JUBIR THE SON OF OMIR SHEIBANI.

It is related that the Prince of the Faithful, Haroun Alrashid, was restless one night, and sleep was difficult unto him: he ceased not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesrou, and said to him, O Mesrou, see for me some one who will divert me from this restlessness. Mesrou said, O my lord, wilt thou enter the garden in the palace, and amuse thyself with the sight of the flowers it containeth, and look at the planets, and the beauty of their disposition, and the moon among them shining upon the water? He answered, O Mesrou, verily my soul inclineth not to anything of that kind.—O my lord, rejoined Mesrou, there are in thy palace three hundred concubines, each of whom hath a separate apartment. Order, then, every one of them to retire into her apartment, and go thou about and amuse thyself by the sight of them while they know not.—The Caliph replied, O Mesrou, the palace is mine, and the female slaves are my property; yet my soul inclineth not to anything of that kind. Mesrou then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories.—My soul, replied the Caliph, inclineth not to anything of that kind. Mesrou said, O my lord, order the pages and the boon-companions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Caliph replied, O Mesrou, my soul inclineth not to aught of that kind.—Then, said Mesrou, O my lord, strike off my head; perhaps that will put an end to thy restlessness, and dispel the uneasiness which thou sufferest. And Alrashid laughed at his words, and said to him, O Mesrou, see who of the boon-companions is at the door. So Mesrou went forth and returned, saying, O my lord, he who is at the door is Ali Ibn Mansour the Wag, of Damascus. The Caliph said, Bring him unto me. Mesrou therefore went and brought him; and when Ibn Mansour entered, he said, Peace be on thee, O Prince of the Faithful! And the Caliph returned his salutation and said, O Ibn Mansour, relate to us somewhat of thy stories.—O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing of which I have heard? The Prince of the

Faithful answered, If thou hast witnessed anything extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn Mansour said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. Alrashid replied, O Ibn Mansour, see, I hear with mine ear, and look at thee with mine eye, and attend to thee with my mind. And Ibn Mansour said:—

O Prince of the Faithful, know that I have an appointment every year from Mahomed the son of Suleiman Hashimi, the Sultan of Balsora; and I went to him as I was wont; and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn Mansour, mount and accompany us to the chase. But I replied, O my lord, I have not power to ride; seat me therefore in the mansion of entertainment, and give a charge respecting me to the chamberlains and lieutenants. And he did so, and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Bagdad to Balsora, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of Balsora as on this occasion? I will therefore arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of Balsora. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of Irak. So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, I saw a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two seats, and above it was a trellis for grape vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing; and I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and lo, I beheld a fair damsel, like the moon when it appeareth in its fourteenth night, with joined eyebrows, and languishing eyelids, and a bosom like two pomegranates; she had thin lips, like two pieces of cornelian, a mouth like the seal of Solomon, and a set of teeth that would sport with the reason of the poet and the prose-writer. Altogether she comprised all the charms of loveliness, and was a source of disturbance unto women and men. The beholder could not satisfy himself with gazing at her beauty.

Now, while I was looking at her through the interstices of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose and came to me, and said, O sheikh, hast thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy looking at a harem that is not thine. So I answered her, O my mistress, I have an excuse for doing so.—And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf, give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk: and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheikh, go thy way.



But I replied, O my mistress, I am troubled in mind.—Respecting what? said she. And I answered, Respecting the changes of fortune, and the vicissitudes of events. She replied, It becometh thee; for fortune giveth rise to wonders. But what (she added) hast thou witnessed of its wonders, that thou reflectest upon it? I am reflecting, I answered, upon the owner of this house; for he was my sincere friend in his life-time. And she said to me, What was his name? I answered, Mahomed the son of Ali the Jeweller; and he was possessed of great wealth. But hath he, I asked, left children?—Yes, said she, he hath left a daughter, who is named Badoura, and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She replied, Yes:—and laughed. Then she said, O sheikh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheikh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depository for a secret, or not.

So I said to her, O my mistress, if thou desirest to know who I am, I am Ali the son of Mansour, the Wag, of Damascus, the boon-companion of the Prince of the Faithful, Haroun Alrashid.

And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn Mansour. Now I will acquaint thee with my state, and entrust thee with my secret. I am a separated lover.—O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest?—She answered, I love Jubir the son of Omir Sheibani, the Emir of the tribe of Sheiban. And she described to me a young man than whom there was none more handsome in Balsora. I said to her, O my mistress, hath any interview or correspondence taken place between you?—Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty

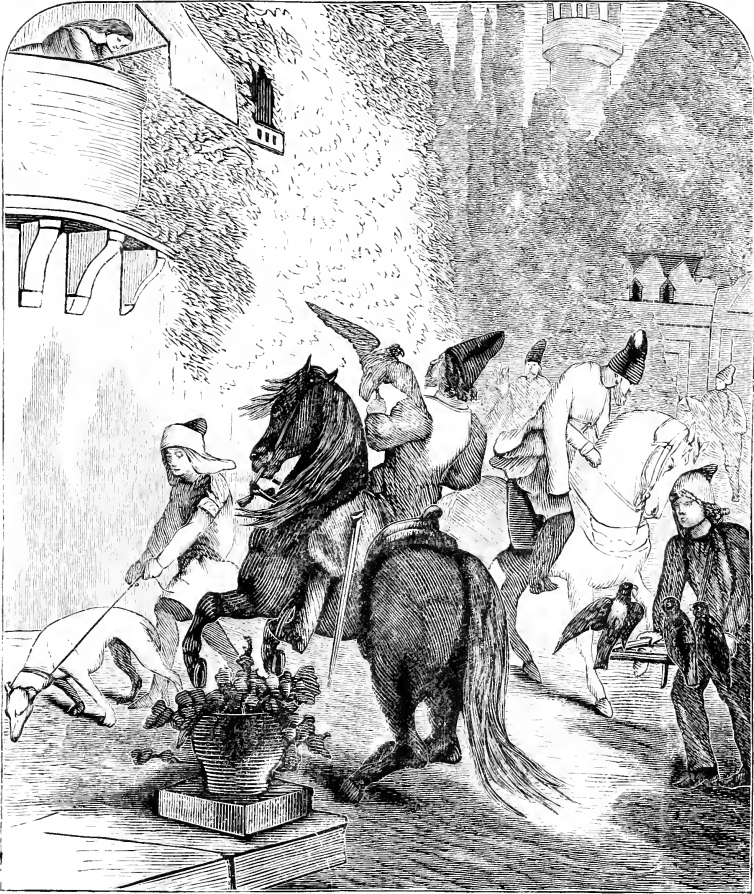


The Slave-girl kissing the Lady Badoura.

and loveliness charmed her: so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation. And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn Mansour.—And what, said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-case, and a piece of paper. And she brought them to her; and she wrote thus:—My beloved, wherefore this estrangement and hatred? And when shall forgiveness and indulgence be granted? Why dost thou abandon me in aversion? Thy face is not the face that I was wont to know. Yes: the slanderers have falsified my words, and thou hast leaned to their report; so they have increased in their excesses. If thou hast believed their tale, God forbid thou shouldst continue to do so! for thou knowest better. By thy life inform me what is it thou hast heard; for thou knowest what hath been said, and wilt act justly. If it be true that I have uttered the words, words admit of interpretation, and they admit of change. Suppose that the words were revealed by God: people have changed and corrupted the Pentateuch. What falsehoods have been told of persons before us! Even Joseph was blamed in the presence of Jacob! For myself and the slanderer and thee together there shall be an awful day of judgment.

She then sealed the letter, and handed it to me; and I took it, and went to the house of Jubir the son of Omir Sheibani. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached, returning from the chase; and when I beheld him, O Prince of the Faithful, upon his horse, my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and came to me and embraced and saluted me; and it seemed to me as though I held in my embrace the world and all that it containeth. Then he conducted me into his house, and seated me upon his couch, and gave orders to bring the table: whereupon they brought forward a table of the wood of Korasan, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such like; and when I seated myself at the table, Jubir the son of Omir said, Stretch forth thy hand to our food, and comfort our heart by eating of our provision. But I replied, By Allah, I will not eat of thy food a single mouthful until thou perform my want. He said, And what is thy want? And I handed forth to him a letter; and when he had read it and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn Mansour, whatsoever want thou hast, we will perform it, excepting this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I arose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn Mansour, I will tell thee what she said to thee, though I was not present with you two. I asked him, What was it that she said to me? And he replied, Did not the writer of this letter say to thee, If thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive from me, as a compensation for thy walk, one hundred pieces of gold?—I answered, Yes. And he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Cluster of Pearls! Whereupon a slave-girl answered him from her private chamber, bringing a lute of



Returning from the Chase. (Page 432.)



Indian manufacture enclosed in a bag of silk ; and she came and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs, and sang a soul-stirring melody. And when the slave-girl had finished her song, her master uttered a great cry, and fell down in a fit ; upon which the slave-girl said, May God



Jubir Fainting.

not punish thee, O sheikh ; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to yon private chamber, and sleep there.—So I went to the private chamber to which she directed me, and slept there until the morning ; when, lo, a page came to me, bringing a purse in which were five hundred pieces of gold ; and he said, This is what my master promised thee : but return not to the damsel who sent thee, and let it be as though thou hadst not heard of this affair, and as though we had not heard. So I replied, I hear and obey.

I then took the purse, and went my way ; but I said within myself, Verily the damsel hath been expecting me since yesterday. By Allah, I must return to her, and acquaint her with that which hath taken place between me and him ; for, if I return not to her, probably she will revile me, and will revile every one who cometh forth from my country.—Accordingly, I went to her, and found her standing behind the door ; and when she beheld me, she said, O Ibn Mansour, thou hast not accomplished for me anything.—Who, said I, informed thee of this ? She answered, O Ibn Mansour, I have a further intuition ; that, when thou handedst him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn Mansour, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter : for to her I have no reply to give. Whereupon thou roset from his side in anger ; but he laid hold upon thy skirts, and said to thee, O Ibn Mansour, sit with me this day ; for thou art my guest, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So thou satest with him, and atest and drankest, and enjoyedst thyself and wast merry, and entertainedst him by night with conversation ; and the slave-girl sang such an air and such verses ; upon which he fell down in a fit.—So I said to her, O Prince of the Faithful, Wast thou with us ? She replied, O Ibn Mansour, hast thou not heard the saying of the poet ?—

The hearts of lovers have eyes, which see what spectators see not.

But, O Ibn Mansour, she added, night and day succeed not one another during the course of an event without changing it. — Then she raised her eyes towards heaven, and said, O object of my worship, and my Master, and my Lord, as Thou hast

afflicted me by the love of Jubir the son of Omir, so do thou afflict him by the love of me, and transfer the affection from my heart to his! — After this, she gave me a hundred pieces of gold, as a compensation for my walk; and I took it, and repaired to the Sultan of Balsora, whom I found returned from the chase; and I received from him my appointment, and returned to Bagdad.

And when the next year arrived, I went to the city of Balsora, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Bagdad, I reflected in my mind upon the case of the damsel Badoura, and said, By Allah, I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the Emirs hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubir the son of Omir Sheibani; and I found its marble benches demolished, and found not pages at its door as usual; so I said within myself, Probably he hath died. Then I stood before the door of his house, and pouring forth tears, bewailed its condition. And while I was bewailing the people of the house, O Prince of the Faithful, lo, a black slave came forth to me from the house, and said, O sheikh, be silent! May thy mother be bereft of thee! Wherefore do I behold thee bewailing this house in this manner? — So I answered him, I used to know it as the abode of one of my sincere friends. He said, And what was his name? I answered, Jubir the son of Omir Sheibani. And he said, And what hath happened unto him? Praise be to God, he is still blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Badoura, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown; for when he is hungry, he saith not to his servants, Give me food: — and when he is thirsty, he saith not, Give me drink. — And I said, Ask permission for me to go in to him. — O my master, he asked, wouldst thou go in to him who understandeth or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned giving it to me.

I therefore went in to him, and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so: for thereupon he will be aroused. Accordingly, I recited two verses.

And when he heard the verses, he opened his eye and said to me, Welcome, O Ibn Mansour. My emaciation hath become excessive. — And I asked him, saying, O my master, is there anything that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and to send it to her by thee; and if thou bring me her answer, thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he called one of his female slaves, and said, Bring me an ink-case and a paper. She therefore brought him what he demanded; and he wrote thus; I conjure you by Allah, O my mistress, act gently towards me; for love hath deprived me of my reason! My passion for you hath enslaved me, and clad me with the garment of sickness, and rendered me abject. I was wont, before this, to think lightly of love, and regard it, O my mistress, as an easy matter; but when it had shown me the waves of its sea, I submitted to God's judgment and excused the afflicted. If you will, have mercy, and grant me a meeting; and if you will kill me, still forget not to show favour. He then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Badoura. I began to raise the curtain by little and little as before; and lo, ten slave-girls, high-bosomed virgins, resembling moons, and the lady Badoura was sitting in the midst of them, like the full moon in the

midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and ample welcome to thee, O Ibn Mansour! Enter!—So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn Mansour, I will now write for thee an answer, that he may give thee what he hath promised thee. And I replied, May God compensate thee well! Then she called one of her female slaves, and said, Bring me an ink-case and a paper. And when she had brought her what she demanded, she wrote to him some harsh verses. I therefore said to her, By Allah, O my mistress, there remaineth not unto him before his death any more than the period that will expire on his reading this paper. I then tore it, and said to her, Write to him something different from these verses. And she replied; I hear and obey:—but she wrote to him some verses more severe than the former ones. So I said to her, By Allah, O my mistress, he will not read these verses without his soul's quitting his body. She replied, O Ibn Mansour, my transport hath attained to such a pitch that I have said what I have said. I rejoined, Hadst thou said more than that, it had been just in thee; but a disposition to pardon is one of the qualities of the generous. And when she heard my words, her eyes filled with tears, and she wrote to him a note—by Allah, O Prince of the Faithful, there is not in thine assembly any one who can write the like of it. And when she had finished writing the letter, and sealed it, she handed it to me; and I said to her, O my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn Mansour, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubir the son of Omir; and when I went in to him, I found him with his eye fixed upon the door, waiting for the answer; and as soon as I handed to him the paper, he opened it and read it, and understood its meaning, and, uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn Mansour, did she write this note with her hand, and did she touch it with her fingers?—O my master, said I, and do people write with their feet?—And, by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her as the letter Lam embraces Alif,<sup>1</sup> and the disease of him who cannot escape from his ailment quitted him. Then he seated himself; but she sat not; so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn Mansour, I will not sit down save on the condition that hath been made between us.—And what, I asked, is that condition between you two?—No one, she answered, knoweth the secrets of lovers. She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. And he arose and whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Cadi and two witnesses. And Jubir arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Cadi, perform the ceremony of my contract of marriage to this damsel for this sum as a dowry. The Cadi therefore said to her, Say, I consent to that.—And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Cadi and the witnesses. Then she handed to him [Jubir] what remained in the purse, and the Cadi and witnesses departed.

I sat with them in joy and gladness until the greater part of the night had passed, when I said within myself, They are two lovers, and during a long period they have been separated; so I will arise immediately, that I may sleep in a place remote from

<sup>1</sup> These two letters are often written united (in this way *u* or *y*).

them, and leave them together alone. Accordingly I arose; but the damsel laid hold upon my skirts, and said to me, What bath thy mind suggested to thee? I answered, Such and such things. And she replied, Sit, and when we desire thy departure, we will dismiss thee. I therefore remained sitting with them until the approach of the dawn, when she said, O Ibn Mansour, go to yon private chamber; for we have furnished it for thee, and it is thy sleeping place. And I arose, and slept in it until the morning; and when I got up, there came to me a page with a basin and ewer, and I performed the ablution, and recited the morning-prayers; after which I sat. And while I was sitting, lo, Jubir and his beloved came forth from a bath that was in the house, wringing, each, their locks; and I bade them good morning, congratulating them on their safety and their reunion, and said to Jubir, What beginneth with stipulation endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubir said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's days, when the people go forth and embark in boats, and amuse themselves upon the river. And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Badoura was in the midst of them, having her lute with her: and she played upon it eleven airs; after which she returned to the first air, and sang two verses:—And I said to her, Repeat the two verses and the air. But she would not. So I ordered the boatmen to pelt her: and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way; and this was the cause of the transition of the love from her heart to mine.—I therefore, says Ibn Mansour, congratulated them on their reunion, and, taking the purse with its contents, repaired to Bagdad.

And the bosom of the Caliph was dilated, and the restlessness, and the contraction of the heart that he suffered ceased to trouble him.

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## CHAPTER XVII.

Commencing with part of the Three Hundred and Fifty-seventh Night, and ending with part of the Three Hundred and Seventy-first.

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### THE STORY OF THE MAGIC HORSE.

THERE WAS, in ancient times, in the country of the Persians, a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child like the moon. He observed two annual festivals, that of the New-year's day, and that of the Autumnal Equinox; and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants; and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals, there came in to him three



sages: with one of them was a peacock of gold; and with the second a trumpet of brass: and with the third, a horse of ivory and ebony: whereupon the King said to them, What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry. And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a defender of it: for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use. So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so, he saw a thing like the head of a cock, on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication excepting these two buttons. And he turned the button that was on the right shoulder; upon which the horse bore him upwards with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted!) for the favour that He had shown him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent, the earth had become distant from him; and he turned about the face of the horse as he desired, while it descended with him: when he would, he was carried downwards by it: and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities, which he knew not; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers; upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit round the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set: so he

said within himself, I have not found any place in which to pass the night better than this city: I will therefore pass this night in it, and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel secure of the safety of himself and his horse, and where no one might see him; and while he was thus engaged, lo, he beheld, in the midst of the city, a palace rising high into the air, surrounded by a large wall with high battlements; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse, praising God (whose name he exalted!), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage; and if God (whose name he exalted!) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him: for since he had parted from his father he had not eaten food; and he said within himself, Verily such a palace as this is not devoid of the necessaries of life. He therefore left the horse in a place alone, and walked down to see for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this place, and at the beauty of its construction; but he heard not in the palace any sound, nor the cheering voice of an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, There is no better course for me than to return to the place in which is my horse, and to pass the night by it; and when the morning cometh, I mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif,<sup>1</sup> resembling the splendid full moon. That damsel was the daughter of the King of this city: and her father loved her with so great an affection that he built for her this palace: and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessel, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father, and he had rejected him because he was disagreeable in aspect: and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in

<sup>1</sup> Tall and slender.

marriage of thy father; for that person was hideous, and this is handsome; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person: but O our mistress, verily this young man is one of high dignity. And after this, the female slaves went to the prostrated eunuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter.—Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortunes and evil accidents.—The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together: and as soon as he beheld them, he said to the King's son, O my master, art thou a human being, or a Genie? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the Persian Kings as of the unbelieving devils?—Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted, she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes and thrown dust upon his head. And when the King heard his crying, he said to him, What



The Eunuch throwing dust on his head.

hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words.—He therefore answered, O King, go to the assistance of thy daughter: for a devil of the Genii, in the garb of human beings, and having the form of the sons of Kings, hath got possession of her: therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in his hand; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter: we know nothing more than this; and we know not whether he be a human being or a Genie; but he is chaste and well-bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the

curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon them as though he were a Ghoul. The King's son, on seeing him, said to her, Is this thy father? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry, which terrified him, and was about to attack him with the sword; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Genie? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it thou derivest me from the devils, when I am of the sons of the ancient Kings, who if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings?—So the King, on hearing his words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am?—The King answered him, No, by Allah; but I would, O young man, that thou demand her in marriage publicly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee of falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee.—So the King said, Propose what thou wilt. And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men, and acquaint me with their number. The King replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me and say to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law.—And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth im-

mediately to his Vizier, and desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Vizier and acquainted him with that which the King had commanded. And upon this the Vizier summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war.—Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses?—So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt.—He replied, None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace.—In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying.—Then the King looked towards one of his chief officers and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily, this is a thing the like of which we have never heard!—Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it: and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman; but his case will soon appear to us; and perhaps he may be a person of great importance.—They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely; and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts.

The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure?—And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and pre-eminence.—And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eyes of the spectators were strained to see what he would do: and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you. — But his Vizier and Lieutenants replied, O King, can any one catch the flying-bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him, and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to naught of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her: and every time that he addressed her with soothing words, she only increased in her passion for the young man.—Such was her case.

Now as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter: and that city was the city of Sana. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation; therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage, nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentest thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach

this horse henceforth, nor mount it after this day: for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father: and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this, they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute and began to play upon it, singing of absence, before the King and his son.

Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of Sana: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with him towards the upper region of the sky. And in the morning his father missed him, and found him not: he therefore went up to the top of the palace in a state of affliction, and he beheld his son mounting into the air; and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing. — But as to his son, he ceased not his course through the sky until he came to the city of Sana, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate; and had thine absence from me continued longer, I had perished without doubt. — O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation of all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake. — And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure? — He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in anything. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

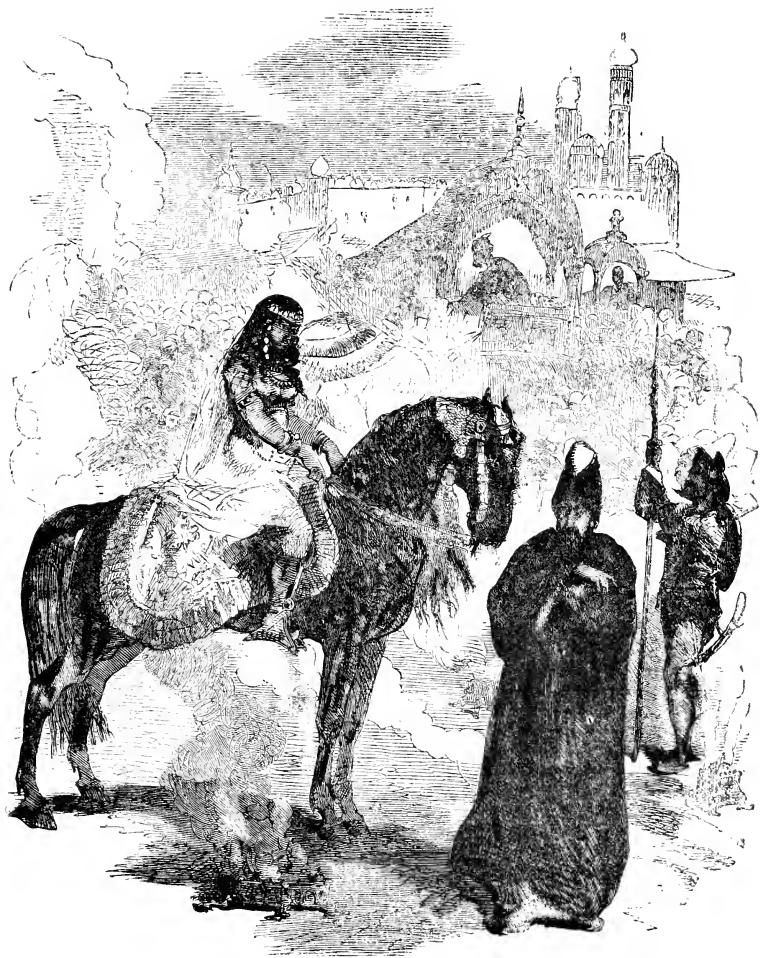
So when the King's son heard her words, he rejoiced exceedingly, and taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and acquainted the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father? — O my master, she answered, by Allah that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from everything else, even from my father and my mother. And when the King's son heard her reply, he

rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to show to the damsel the seat of his power and the dominion of his father, and to acquaint her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his mamlouks and servants. The King's son also took forth, from his palace, ornaments and apparel and such things as Kings treasure up, and prepared for the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures. Then he left the camel-litter, with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded: after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him. — Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage: for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and





The Magic Horse. (Page 446.)

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

found it sound ; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage therefore went in to her, and kissed the ground before her ; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form ; and she said to him, Who art thou ? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words ; she said to him, And where is the King's son ? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou ! Could not the King's son find any one to send to me but thee ?—And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee ; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath chosen me especially to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee ; for were it otherwise, he hath of mamlouks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride ?—O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her ; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou ! What meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me ?—The sage replied, May Allah keep the King's son from everything good ; for he is base and vile !—O, wo to thee ! she exclaimed ; how is it that thou disobeyest thy lord in that which he hath commanded thee to do ? He replied, He is not my lord. And knowest thou, he added, who I am ? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it ; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye ; for I shall be more useful to thee than he.—And when the damsel heard his words, she slapped her face, and cried out, O my grief ! I have neither obtained my beloved nor remained with my father and my mother !—And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity ; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach

when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheikh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah, I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion.—Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them. And it happened that he alighted at one of the Khans, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing.—And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this.—The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman sitting, and with him a horse of ebony. As to the man, he was of hideous aspect, very horrible in form: and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing; eyes have not beheld its superior in beauty or in comeliness of make.—The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took her from him, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it.—When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he knew the name of the city and that of its King, he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailors, however, saw his beauty and

loveliness, they could not bear to put him into the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the ancient kings. And when they heard his answer, they laughed, and one of them said to him, O Persian, I have heard the sayings of men, and their histories, and have observed their conditions: but I have neither seen, nor heard of, a greater liar than this Persian who is with us in the prison. And another said, Nor have I seen any one more hideous than he is in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep. — Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him, falleth into a calamity like that into which I have fallen. — And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee? — And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harja; and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person, I cure him. This is my occupation. — And when the King heard his words, he rejoiced at them exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me everything that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage. — He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son

said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before everything else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed, I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel.—The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected



The Damsel feigning Madness.

by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself: and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm: for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Genie, and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Genie which hath afflicted thee will be dispelled from thee. Therefore if he come in to thee, address him with pleasant

words, that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished.—And she replied, I hear and obey.—He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee.—The King therefore arose and went in to her; and when she saw him she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance, and the most pleasant words. Then they attired her in royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions!—And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her; and the ebony horse that was with her must be taken with thee, that I may there expel from her the Genie that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do. And when they arrived at that meadow, the King's son, who feigned himself a sage, ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Genie here, that he may never return to her. After which, I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until it cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt.—And when the King heard his words, he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not; so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly.—Meanwhile, the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his Viziers went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her.—And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions.

Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was Sana in Arabia Felix, he transmitted the letter, with the presents, to that King, who on reading the letter rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness; and every year he wrote to his father-in-law and sent him a present.

Thus they continued until the King, the father of the young man, was taken from the world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him; and thus they remained, passing the most delightful and most agreeable, and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the replenisher of the graves.—Extolled then be the perfection of the Living who dieth not, and in whose hand is the dominion that is apparent and the dominion that is hidden!

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## CHAPTER XVIII.

Commencing with part of the Three Hundred and Seventy-first Night, and ending with part of the Three Hundred and Eighty-first.

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### THE STORY OF ANSAL-WAJOUD AND ROSE-IN-BLOOM.

THERE was in ancient times a King of great dignity, possessed of glory and absolute power, and he had a Vizier named Ibrahim, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminently polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was Rose-in-Bloom; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball. And on one of those days when he did so, the daughter of the Vizier sat at a lattice window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them?—Wait, rejoined the damsel, until I point him out to thee. And she took an apple and threw it upon him. So he raised his head and beheld



the Vizier's daughter at the window, resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her. And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shown to thee? She answered, His name is Ansal-Wajoud. And upon this, she shook her head, and laid herself down upon her mat-trass; her mind was fired, and she uttered groans, and recited verses.

She then wrote some verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her and proceeded to engage her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Ansal-Wajoud; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach.—Upon this Rose-in-Bloom said to her, O my nurse, and what is the remedy for desire?—Its remedy, answered the nurse, is an interview.—And how can that be obtained? said the damsel. The nurse answered, O my mistress, it may be obtained by means of letters and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy: and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business and bear thy letter. And when Rose-in-Bloom heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me, and said to me, Thy mistress and Ansal-Wajoud love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide.—And Rose-in-Bloom said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Ansal-Wajoud and bring me an answer to it. So she took it, and went with it to Ansal-Wajoud; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote upon the back of it some verses expressive of his passion. Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head, after which she opened it and read it, and understood its meaning; and she wrote beneath it verses in which she exhorted him to be patient and prudent.

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Vizier came forth from the Harem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Vizier was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Vizier

therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter, whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter Rose-in-Bloom to Ansal-Wajoud; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Vizier, O my lord, there is no profit in weeping. The right opinion is this—that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.—And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Ansal-Wajoud with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Ansal-Wajoud being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case?—She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rekahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kanouz is a mountain called the mountain of the Bereft mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Vizier agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Ansal-Wajoud with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow. And when she had finished her inscription, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived at the Sea of the Kanouz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Vizier had commanded them that, when they had arrived at the mountain and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened.—Such was their case.

But as to Ansal-Wajoud, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Vizier, as he was wont to do, in the hope that perhaps he might see some one of the Vizier's dependants whom he was accustomed to see; and he looked at the door, and beheld the words above mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of

the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toil, and he wept violently.

Then rising, forthwith he proceeded from that place; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth



Ansal-Wajoud and the Lion.

wider than a door, with teeth like the tusks of the elephant. When Ansal-Wajoud beheld him, he made sure of destruction, and, turning his face towards the Kibla, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire.—And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws. The lion then arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Ansal-Wajoud behind him, for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Ansal-Wajoud beheld the track of travellers in the desert, and knew it to be that of the people who accompanied Rose-in-Bloom. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Ansal-Wajoud proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the footmarks reached to the shore of the sea, and there ended. So he knew that the people had embarked in a vessel on the sea, and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he poured forth tears, and fell down in a fit, and he remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of

a human being, speaking in a cave; and he listened to him, and, lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and recited some verses;—And when he had ended, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy!—So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Ansal-Wajoud. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Ansal-Wajoud, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not, are the people whom thou seekest, O Ansal-Wajoud. In that case, thine anxiety must be great, and thou art excused; but there existeth no lover who hath not endured griefs. Then the devotee arose and came to Ansal-Wajoud, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God (whose name be exalted!); after which, the devotee said to Ansal-Wajoud, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Ansal-Wajoud replied, I hear and obey.

Meanwhile, when the people had arrived with Rose-in-Bloom at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had befallen her, her desire and transport and distraction increased; and she shed tears. And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events.

Now to return to Ansal-Wajoud:—the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres. So he descended, and brought him some of the fibres of the palm trees; and the devotee took them and twisted them, and made of them a kind of net, like those used for carrying straw: after which he said, O Ansal-Wajoud, in the midst of the valley is a kind of gourd that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this Ansal-Wajoud replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived upon the net, in the midst of the sea, there came upon him a wind, which propelled him with the net until he disappeared from before the eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird distressed by hunger and thirst; but he found in that place rivers flowing, and birds warbling upon the branches, and fruit-bearing

trees of the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Ansal-Wajoud sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily Ispahan is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition.—And after he had saluted him and wished him long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiring King. On his coming to the first of them, he looked at it; and lo, it was a turtle-dove: and when it saw him, it raised its voice, crying, O Bountiful! Whereupon Ansal-Wajoud fell down in a fit; and on his recovering, he uttered groans, and looking towards his friend, the man of Ispahan, said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Vizier of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them.—So he said within himself, My desire is accomplished; but the time to wait is long.

Now, during this period, Rose-in-Bloom found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her. She then went up to the roof of the palace, and, taking some garments of the stuff of Baalbec, tied herself by them, and let herself down until she came to the ground. She was attired in the most magnificent of her apparel, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there Rose-in-Bloom, but when he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and recited some verses, informing him that she was a human being (not a Fairy, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him; and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel that I may transport thee to whatsoever place thou desirest. So she embarked in the vessel, and he set it afloat with her, and when it had proceeded a little way from the land there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared from before their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name he exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbas. He was at that time sitting

with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having in her ears ear-rings of costly balass rubies, and on her neck a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandes or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou, and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibrahim, the Vizier of the King Shamik, and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which she uttered groans and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish; for I must accomplish for thee what thou desirest, and procure for thee what thou seekest. He then went forth to his troops, and, having summoned his Vizier, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shamik, saying to him, Thou must without fail bring to me a person who is with him, named Ansal-Wajoud; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Ansal-Wajoud, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. Then the King Dirbas wrote a letter to the King Shamik, to the effect above mentioned, and gave it to his Vizier, strictly charging him to bring Ansal-Wajoud, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Vizier therefore replied, I hear and obey, — and repaired with the present to the King Shamik. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamik saw them, and read the letter, and saw the name of Ansal-Wajoud, he wept violently, and said to the Vizier who was sent to him, And where is Ansal-Wajoud? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought.—Then he wept and sighed and lamented, poured forth tears, and recited verses.

And after this, he looked towards the Vizier who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Ansal-Wajoud hath been absent for a year, and his lord knoweth not whether he hath gone, nor hath he any tidings of him. But the Vizier replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Vizier, and shalt not enter my city. How then can I go to him without him? — So the King Shamik said to his Vizier Ibrahim, Go thou with him, accompanied by a party of men, and search for Ansal-Wajoud in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Vizier and the King Dirbas, they proceeded in search of Ansal-Wajoud: and whenever they passed by Arabs or any people, they inquired of them respecting Ansal-Wajoud, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and deserts and wastes, until they arrived at the shore of the sea: when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Vizier of the King Dirbas said to the Vizier of the King Shamik, On what account is this mountain so named? And the

latter answered, For this reason. A Fairy sojourned upon it in ancient times, and that Fairy was of the Genii of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Genii, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother? — And the Vizier of the King Dirbas wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibrahim, the Vizier of the King Shamik, kissed his hands. And the Vizier Ibrahim entered the palace, and found in its court a poor man among the servants; and he was Ansal-Wajoud. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time.

Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baalbec tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil. He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so, but found her not. — Meanwhile, Ansal-Wajoud, when he was assured that Rose-in-Bloom had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requirer.

Now when they despaired of finding Ansal-Wajoud, and the heart of the Vizier Ibrahim was troubled by the loss of his daughter Rose-in-bloom, the Vizier of the King Dirbas desired to return to his country, though he had not attained his desire by his journeys. So the Vizier Ibrahim began to bid him farewell: and the Vizier of the King Dirbas said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahan, since it is near unto our country. The Vizier Ibrahim replied, Do as thou desirest. And each of the Viziers departed to his own country. The Vizier of the King Dirbas took with him Ansal-Wajoud, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, Thou art with the Vizier of the King Dirbas. Then they went to the Vizier, and informed him that he had recovered; whereupon he sent to him rose-water and sherbet of sugar, and they gave him to drink, and revived him. And they continued their journey until they approached the city of the King Dirbas, when the King sent to the Vizier, saying to him, If Ansal-Wajoud be not with thee, come not to me ever. When, therefore, he read the order of the King, it afflicted him. Now the Vizier knew not that Rose-in-Bloom was with the King, nor did he know the reason of the

King's sending him to Ansal-Wajoud, nor the reason of his desiring the alliance with him; and Ansal-Wajoud knew not whither they were going with him, nor that the Vizier was sent to seek for him; nor did the Vizier know that this was Ansal-Wajoud. And when the Vizier saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city.—And what, said Ansal-Wajoud, is the business of the King? The Vizier therefore related to him the whole story; and Ansal-Wajoud said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Ansal-Wajoud.

So the Vizier rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Vizier, Where is Ansal-Wajoud? To which Ansal-Wajoud replied, O King, I know where Ansal-Wajoud is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and having gone with him into a closet, acquainted him with the story from first to last; whereupon Ansal-Wajoud said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Ansal-Wajoud quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Ansal-Wajoud, and a cause of grief to the envious. Then he smote the hearts of the beholders by his glances, and recited verses.

And when he had finished, the King said to him, By Allah, ye are two sincere lovers, and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Ansal-Wajoud then said to the King, Where is Rose-in-Bloom, O King of the age? He answered, She is now with me. And he summoned the Cadi and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shamik, informing him of all that had happened to him with respect to Ansal-Wajoud and Rose-in-Bloom.

On hearing this, the King Shamik rejoiced exceedingly, and sent to the King Dirbas a letter, the purport of which was this:—Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine.—He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbas, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was a noted day: none more remarkable had ever been witnessed. The King Shamik collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Ansal-Wajoud went to Rose-in-Bloom, and embraced her; and they sat weeping from the excess of joy and happiness; they embraced again and continued carousing, and reciting verses and pleasant tales and histories, until they were drowned in the sea of love; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness, and pleasure and joy. It was as though the seven days were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments. They then went forth from their chamber, and bestowed upon the people money and dresses.—And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who changeth not nor ceaseth, and to whom everything returneth:



## CHAPTER XIX.

Commencing with part of the Four Hundred and Twenty-fourth Night, and ending with part of the Four Hundred and Thirty-fourth.

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## THE STORY OF ALI OF CAIRO.

THERE WAS, in the city of Cairo, a merchant who had abundance of wealth and cash, and jewels and minerals, and possessions incalculable, and his name was Hassan the Jeweller of Bagdad. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness: and he named him Ali of Cairo. He had taught him the Koran and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son, Ali of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge.—O my father, said Ali, how should I refuse to attend or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions, and goods and wealth incalculable: so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of Mahomet (may God favour and preserve him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned; and mind that thou care for the poor and the needy, and shun avarice and niggardliness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her. He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready relief. And his son wept violently, and said, O my father, by Allah I am dissolved by these words: it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge.—Then the man began to repeat the two professions of the faith, and to recite [portions of the Koran], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered

a groan; whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief; a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it: after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Koran. Then they returned to the house, and consoled the son of the deceased, and each of them went his way; and the deceased's son performed for him the ceremonies of the Fridays, and recitations of the whole of the Koran, to the end of forty days. He remained in the house, and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Koran], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him, and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body.—And when they came in to him, Eblis the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Eblis seduced him to comply with their request, until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden, which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us.—Whither? he asked. They answered, To such a garden: for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him; and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But Ali of Cairo was affected with a giddiness from drinking, and he went to his wife in this state; so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are of the sons of the merchants, and are not persons who are objects of suspicion; they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him

the cooks and the farrashes and the coffee-makers, and they repaired to Rodah and the Nilometer.<sup>1</sup> There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, Ali saw that he had expended a sum of money of large amount; but Eblis the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their price, till he exhausted them also. After this he betook himself to selling the houses and other immovable possessions, until none of them remained. And when they were gone, he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which he resided. He therefore wrenched out its marbles and its wood-work, and expended of the money which they produced, till he made an end of them all; and he considered in his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, Seek for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house excepting his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in a ruined quarter of the town, and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions, the sons of the merchants. Perhaps they will give thee something where-with we may sustain ourselves this day.—Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him anything. So he returned to his wife, and said to her, They have not given me anything. And upon this, she arose and went to her neighbours to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free welcome to thee! Whatsoever thou requirest, demand it of me, without compensation.—And she replied, May God requite thee well! Then her friend gave her as much provision as would suffice her and her family for a whole month: and she took it and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainedst thou that? She answered him, From such a woman; for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest demand of me.—And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

He took leave of her, and kissed his children and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boulak, where he beheld a vessel about to depart to Damietta; and a man who had been a companion of his father saw him; so he saluted him, and said to him, Whither desirest thou to go? He answered, I desire to go to Damietta; for I have companions respecting whom I

<sup>1</sup> Rodah means "garden;" it is the name of a pleasant island in the Nile, near Cairo. The Nilometer is at its southern extremity.

would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Damietta. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. Ali of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him and took him to his abode, where he remained some time. And after that he went forth, and beheld a caravan about to journey to Bagdad; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan: and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him: he therefore took him as his guest, and Ali ate and drank with him until there remained between them and Bagdad one day's journey. Then there came upon the caravan a party of robbers who were interceptors of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to Ali of Cairo, he repaired to Bagdad, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the interceptors of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee.— And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Boulak had given him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it and repaired to the market, where he changed it, and he brought to Ali some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Bagdad, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath.— I went with him, says Ali of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mesroud, take thy master, and show him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street, wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house? He answered, To us. So I said

to him, Open it, that we may look over it. He replied, Thou hast no need of it.—Why so? I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said I will not henceforth give it to any one.—But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be relieved from this state in which I now am.—So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key until I consult my master.—Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house.—He therefore arose and came to Ali of Cairo, and said to him, O my master, thou hast no need of this house. Ali however replied, I will not lodge in any but it, and I care not for these words. So the man said to him, Write a voucher agreed upon between me and thee, that, if anything happen to thee, I am not implicated with thee. Ali replied, So be it. And the merchant brought a witness from the Cadi's court, and wrote a voucher testifying against him, and, having taken it into his keeping, gave him the key. He therefore took it and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the bench that was behind the door, and returned.

After that, Ali of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely ordained prayers. Then he sat a little; and the slave came to him with the supper, from the house of his master, bringing for him also a lamp and a candle and candlestick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So Ali lighted a candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it up stairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the sublime Koran; and suddenly a person called to him and said to him, O Ali! O son of Hassan! shall I send down upon thee the gold?—And where, said Ali, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this Ali of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O Ali! O son of Hassan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold?—thou saidst to us, And where is the gold!—so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way.—But Ali said, By Allah, I will not liberate thee until thou shalt have brought hither to me that which is in the land of Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure?—Yes, answered Ali. And he said to him, Swear to me. So he swore to him. And he was about to go; but Ali of Cairo said to him, I have yet one thing for thee to per-

form.— And what is it? he asked. Ali answered, I have a wife and children in Cairo, in such a place; and it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter, and with servants and other attendants, together with the treasure that we will bring thee from the land of Yemen, if it be the will of God, whose name be exalted!—Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

And in the morning Ali searched about the saloon for a place in which to deposit the gold; and he saw a slab of marble at the edge of the raised floor of the saloon, in which was a turning-pin. So he turned the pin, and the slab removed, and there appeared to him a door, which he opened; and he entered, and beheld a large treasury, in which were bags of linen, sewed. He therefore proceeded to take the bags and to fill them with the gold and put them into the treasury, until he had removed all the gold and put it into the treasury, when he closed the door, and turned the pin; whereupon the slab of marble returned to its place. Then he arose and descended, and seated himself upon the bench that was behind thee door. And while he was sitting, a person knocked at his door; and he arose and opened it, and saw that this person was the slave of the owner of the house; and when the slave saw him there, he returned quickly to his master, to give him the good tidings. On his coming to his master, he said to him, O my master, verily the merchant who hath taken up his lodging in the house that is haunted by the Genie is well, in prosperity, and he is sitting upon the seat that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw Ali of Cairo, he embraced him, and kissed him between his eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but up stairs, in the saloon that is cased with marble. And the merchant said to him, Did anything come to thee, or didst thou see aught?—No, answered Ali; I only recited as much as was easy to me of the sublime Koran, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended, and seated myself upon this bench. And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves and mamlouks, and female slaves and furniture, and they swept the house, above and below, spread for him magnificent furniture, and there remained with him three mamlouks and three male black slaves, and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from Yemen, and thy harem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and mamlouks, all of them are of the Genii. Now that servant had repaired to Cairo, where he found that the wife of Ali, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of Yemen. And when he came to Ali, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise, and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your harems to meet our harem. So they answered him, We hear and obey. They sent and caused their harems to be brought, went forth altogether, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They

therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and camel-drivers, and farrashes and light-bearers, who approached singing and dancing until they drew near; when the chief of the camel-drivers advanced to Ali of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way; for we desired to enter yesterday; but we feared the interceptors of the way; so we remained four days at our station, until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the harems remaining behind with the harem of Ali of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant Ali, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Bagdad or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant Ali of Cairo, and the women with his harem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the harems went up with the harem of Ali to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats; and they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume. Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. The harems also sent gifts to the harem, until there had been brought to them an abundance of female slaves, and male black slaves, and mamlouks, and of all kinds of things, such as sugar, and grains, and other goods incalculable. And as to the merchant of Bagdad, the owner of the house in which Ali was residing, he remained with him, and quitted him not; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest.—But Ali replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant Ali sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant Ali went up to his harem, and saluted them, and said to them, What happened unto you after my departure, during this period? So his wife informed him of what they had suffered from hunger and nakedness and fatigue; and he said to her, Praise be to God for safety! And how came you?—O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air; but no injury befell us; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and men. So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant Ali of Cairo, the son of the merchant Hassan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Bagdad. I said to them, Is the distance between us and Bagdad long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us. And who, said Ali, gave

you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband:—and here it is, carefully kept in my possession.—Then she produced it to him: and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and showed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest: and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning pin, and he turned it, and opened the door of the treasury, and, entering with her, showed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted!) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public.—She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of his Prophet; may God favour and preserve him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his mamlouks, and became the greatest of the merchants in the city of Bagdad. So the King of Bagdad heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey; and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, thy slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasures of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And Ali kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he



said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye?—They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage.—He answered, No; but it is from a merchant of Cairo, who hath come unto us in this city; and when I heard of his coming, I sent to him a messenger to bring him to us, that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays, which he offered us as a present; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage? And they answered, Many.—And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age; for there existeth not in the possession of any one of them the like of that. And I said to them, I beg of God (whose name be exalted!) that I may have the happiness of marrying him to my daughter. What then say ye?—They answered, The thing should be as thou judgest. Now what sayest thou?—She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is that which will be. And he replied, If it be the will of God (whose name be exalted!) we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant Ali of Cairo, and all the merchants of Bagdad. So they all came; and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Cadi of the court. And he came before him; and the King said to him, O Cadi, write the contract of my daughter's marriage to the merchant Ali of Cairo. But Ali of Cairo said, Pardon, O our lord the Sultan, It is not fit that a merchant like me be son-in-law of the King.—The King however replied, I have bestowed upon thee that favour, together with the office of Vizier. Then he invested him with the robe of a Vizier immediately; whereupon he seated himself on the chair of the Vizier, and said, O King of the age, thou hast bestowed upon me that favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son.—Hast thou a son? asked the King.—Yes, answered Ali. And the King said, Send to him immediately. He replied, I hear and obey;—and he sent one of his mamlouks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hassan. And his age at that time was fourteen years. Then the King said to the Cadi, Write the contract of the marriage of my daughter to Hassan the son of the merchant Ali of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Vizier Ali of

Cairo until he arrived at his house, instated in the office of Vizier; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing him clad in the robe of a Vizier, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hassan my son. And she rejoiced at this exceedingly.

Then Ali of Cairo passed the night, and when the morning arrived, he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Vizier, we desire to celebrate the festivity, and to introduce thy son to my daughter. Ali replied, O our lord the Sultan, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hassan, the son of the Vizier Ali, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hassan the son of the Vizier; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hassan cannot reside with her son and leave the Vizier, nor can she reside with the Vizier and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hassan, the son of the Vizier; and they built it in a few days: after which the King commanded to remove the goods of the Vizier to that palace; and they did so; and the Vizier took up his abode in it. The three palaces communicated one with another; so when the King desired to speak with the Vizier, he walked to him in the night, or sent to bring him; and in like manner did Hassan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the grandes of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death: I have therefore summoned you to consult you respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hassan, the son of the Vizier Ali; for we have observed his good sense and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah our words are the same in public and in secret; they change not; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Cadi of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the learned men, and the chief persons among the Emirs, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him; and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emirs of Bagdad, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hassan the son of the Vizier Ali, and husband



Cadi and attendant Ulama.

of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King. — For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hassan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hassan, all the Emirs have petitioned in thy favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this Hassan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emirs is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emirs however said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hassan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the opening chapter of the Koran. Then the King said, O Cadi, write a legal voucher, testifying of these Emirs, that they have agreed to acknowledge, as Sultan, Hassan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hassan, the son of the Vizier, and paid homage to him; and he exercised authority that day in an admirable

manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hassan went in to the father of his wife, and kissed his hands; and he said to him, O Hassan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hassan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed!—and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely ordained prayers, and finished his concluding supplication, and went up to the court. All the troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way. Then Hassan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and said to him, O Hassan! He replied, At thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hassan replied, I hear and obey. — Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions, and of the whole of the Koran, until the end of the forty days; — and the King Hassan, the son of the Vizier, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Vizier on his right hand, and he took another Vizier on his left. His affairs were well ordered, and he remained King in Bagdad a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm!



## CHAPTER XX.

Commencing with the Five Hundred and Thirty-seventh Night, and ending with part of the Five Hundred and Sixty-sixth.

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## THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER.

THERE WAS in the time of the Caliph, the Prince of the Faithful, Haroun Alrashid, in the city of Bagdad, a man called Sindbad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide bench. The porter therefore put down his burden upon that bench, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the bench, and heard in that place the melodious sound of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name he exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ring-doves and curlews; whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to thy judgment and thy power; for Thou art not to be questioned regarding that which Thou dost, and Thou art able to do whatsoever Thou wilt! Extolled be thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is thy dignity! and how mighty is thy dominion! and how excellent is thy government! Thou hast bestowed favours upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection! And when Sindbad the Porter had finished speaking, he desired to take up his burden and depart. But lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my

master; for he calleth for thee. And the porter would have refused to enter with the page, but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Sindbad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Sindbad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Sindbad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Sindbad the Sailor: but, O porter, I desire that thou let me hear the proverbs thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the proverbs, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those proverbs, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape or flight.

#### THE FIRST VOYAGE OF SINDBAD THE SAILOR.

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this



Sindbad the Porter Saluting the Assembly. (Page 476.)





manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Solomon the son of David (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace. Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people. Upon this, I resolved, and arose and bought for myself goods and commodities and merchandise, with such other things as were required for travel, and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of Balsora, with a company of merchants, and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationery in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden Bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I

had been insensible by reason of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction, and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. A while I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water. I therefore ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her: but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand, and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case, and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy picketing this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King Mihrage,<sup>1</sup> having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and picket them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses. This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King Mihrage, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country. — I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them

<sup>1</sup> This word is obviously the Sanscrit maharaja, "Great King," pronounced mahraj in the colloquial dialects of India.

what I had related to him. They then drew near to me, and spread the table, and ate, and invited me; so I ate with them; after which they arose and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King Mihrage, and they went in to him, and they acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him, whereupon I saluted him, and he returned my salutation, and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefitted me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Bagdad, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, or knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King Mihrage, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakiriah,<sup>1</sup> who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine; but they are persons of pleasure and joy, and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King Mihrage, an island, among others, which is called Kasil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Dagial<sup>2</sup> is in it. I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it, wherefore they knock some pieces of wood, and it fleeth from them; and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants: and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship, but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their

<sup>1</sup> The Kshatrias, or warrior caste of Indians.

<sup>2</sup> A fabulous being who is to come in the last days, and lay waste the earth.

price, in order to convey it to his family in the city of Bagdad, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Sindbad the Sailor, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognized him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Sindbad the Sailor, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King Mihrage, who took me with them and brought me to this city. They then led me in to the King Mihrage, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Bagdad until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognized me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. Then they gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely: my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, (whose name be exalted!) Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of Balsora. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country: and after that, I repaired to

the city of Bagdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and mamlouks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immovable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures; and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and tomorrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Sindbad the Sailor then made Sindbad the Porter to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the Porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Sindbad the Sailor, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Sindbad the Sailor began his narrative thus:—

#### THE SECOND VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffick, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers; but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Genie. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors; so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder

almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life: and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, this time far, far from me is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself, until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Bagdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I arose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking however with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size; so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and lo, it was a large white dome, of great height and large circumference. I drew near to it, and walked round it, but found no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer, so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the roc, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the roc. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird alighted upon that dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the



The Roc.

upper region of the sky; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley, and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island; since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers; and there is no strength nor power but in God, the High, the Great! Verily, every time that I escape from one calamity I fall into another that is greater and more severe!— Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and hid themselves in the day, fearing lest the roc and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will

go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn arose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem. Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I proceeded to select, and to put into my pockets and my girdle and my turban and within my clothes. And while I was doing this, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom and grasped it firmly. Thus it was raised high above the ground: and behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke to me not; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed! — He repented, and struck hand upon hand, and said, Oh, my grief! What is this affair? — So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.— And upon this the man thanked me, and prayed for me, and conversed with me; and lo, the other merchants heard me talking with their companion, so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with



them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh fire-wood. In that island too is a kind of wild beast called the rhinoceros, which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees. It is a huge beast, with a single horn, thick, in the middle of its head, a cubit in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers and persons in the habit of journeying about in the mountains and the lands have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the roc cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn [namely the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds, such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley, and from city to city, we, in our way, selling and buying, until we arrived at the city of Balsora. We remained there a few days, and then I came to the city of Bagdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well, and drink well, and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries; so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety. This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Sindbad the Sailor had finished his story to Sindbad the Porter, the company wondered at it. They supped with him; and he gave orders to present to

Sindbad the Porter a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Sindbad the Sailor had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and radiance, Sindbad the Porter arose, performed the morning-prayers, and repaired to the house of Sindbad the Sailor, as he had commanded him. He went in to him and wished him good-morning, and Sindbad the Sailor welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk and enjoyed themselves, and were merry and happy, Sindbad the Sailor began thus:—

### THE THIRD VOYAGE OF SINDBAD THE SAILOR.

KNOW, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the preceding stories, hitherto related—and God is all knowing with respect to the things which He hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Bagdad for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Bagdad to the city of Balsora. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state; they shun the society of men, have yellow eyes and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth; and they severed all the ropes of the vessel in every part: so the vessel inclined with the wind, and stopped at their mountain and on their coast. Then, having seized all the merchants and the other passengers, and landed them upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island; the vessel became concealed from us, and we knew



The Apes come to Surround the Vessel. (Page 488.)



not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an uninhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a great, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great bench. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the seat. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and the voyage; having no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that bench, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!—We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason

of the violence of our fear, and sat there a little while; and lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him and ate him upon that bench, and he ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the faithful from his oppression and tyranny.—So I said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this fire-wood, and make for ourselves rafts, each to bear three men; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.—To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the bench, and the noise from his throat was like thunder. So thereupon we arose and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep, snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that bench, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook in this state; so we slept a little; and we awoke from our sleep, and lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders; then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and

were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.—I remained upon that tree the rest of the night; and when the day came and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world, but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground: so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me, but could not get at me; and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived, and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.



Sindbad the Sailor hailing the Vessel.

I then arose and walked along the island until I came to the extremity of it ; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them ; and when they saw me, they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state : so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered ; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently ; and after that they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death, so I praised him (exalted be his name!) for his abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us, by the permission of God (whose name be exalted!), until we came in sight of an island called the Island of Selahit, where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors ; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales, that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service ; and what remaineth of them we will take and keep until we return to the city of Bagdad, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master ; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Sindbad the Sailor, who was with us, and was drowned [or left behind] at the island of the roc, and of whom no tidings have come to us ; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Bagdad, when, if we find him, we will give it to him ; and if we find him not, we will give it to his family in Bagdad.—So the clerk replied, Thy words are good, and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Sindbad the Sailor. Then I fortified myself, and waited till the merchants had landed and had assembled, conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition ; but he was a man of the city of Bagdad, called Sindbad the Sailor ; and we had cast anchor at one of the Islands, where he was lost, and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master, whom may God preserve ! know that I am Sindbad the Sailor. I was not drowned ; but when thou anchoredst at the is-



land, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me: therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Sindbad the Sailor, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me: and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood.—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of Balsora, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Sindbad the Sailor: he told us likewise of the departure of the ship, and his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from Balsora. He therefore was convinced that I was Sindbad the Sailor, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary. But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Sinde, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India] many wonders and strange things that cannot be numbered or calculated. Among the things that I saw there were a fish in the form of the cow, and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at Balsora, where I remained a few days. Then I came to the city of Bagdad, and repaired to my quarter, entered my house and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my com-

panions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mixing in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered or calculated. Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come [O Sindbad the Porter], and I will relate to thee the story of the fourth voyage: for it is more wonderful than the stories of the preceding voyages.

Then Sindbad the Sailor gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Sindbad the Porter took the gold that Sindbad the Sailor had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked to the house of Sindbad the Sailor. He went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Sindbad the Sailor began to address them, and related to them the fourth story, saying:—

#### THE FOURTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that when I returned to the city of Bagdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Bagdad to the city of Balsora, where I embarked my bales in a ship, and joined myself to a party of the chief men of Balsora, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island, and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there arose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half-a-day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so

we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose, and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupified, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a Magian people, and the King of their city was a ghou!; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind became stupified, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not, nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night, on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty:

so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after; and lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and brought me some nice food. I therefore ate of it, being hungry, and rested with them awhile; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Bagdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me: he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city: and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle? for therein is ease to the rider, and additional power. He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon, and to experience the pleasure of it? He answered me, Do so, I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the

King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present, as a reward for that which I had done for him. And when his vizier saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants, and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say since thou hast shown favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Cadi and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour; and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly

vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.—So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth, we bury with her her husband, alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you, do ye with him as ye have done with this man? He answered me, Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupified, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her; and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating till hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity,—I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It

had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it; and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore, when I saw it I advanced towards it; and the nearer I approached to it the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind awhile, and advanced towards the light; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to

those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a signal to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there excepting the wild beasts and birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain; therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour, for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the Kingdom of Kela, which is adjacent to India, and in it are a mine of lead and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which



is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of Balsora, where I landed, and remained a few days; after which I came to the city of Bagdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother [O Sindbad the Porter], sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage: for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Sindbad the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Sindbad the Sailor, and wished him good morning. And Sindbad the Sailor welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate, and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Sindbad the Sailor began his narrative, saying thus:—

#### THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Bagdad to the city of Balsora: and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it; it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a roc. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a roc, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young roc appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and

divert thyself with the sight of this egg, which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the roc will come and demolish our ship, and destroy us! But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured, so we raised our heads to see what had intervened between us and the sun, and saw that the wings of the roc were what veiled from us the sun's light, so that the sky was darkened. And when the roc came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rocs saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male roc threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, and varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I arose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign without speaking; and I said to him, O sheikh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will



Killing the Young Roc. (Page 504.)



act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me: when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I arose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me with his feet blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day; when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!—I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart and dilateth the mind. Then I ran with him, and danced among the trees; I was exultated by intoxication, and clapped my hands, and sang, and was joyful. Therefore, when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hands to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him!

After that I walked about the island, with a happy mind, and came to the place



Sindbad killing the Old Man of the Sea.

where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of the rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him excepting thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in this city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the

sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother: I am not acquainted with any art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, We hear and obey. They welcomed me, and took me with them and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards, he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a

great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me; my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen upon every bunch of pepper a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From the island I took with me a large quantity of pepper and cinnamon in exchange for cocoa-nuts. We passed also by the island of Asirat, which is that wherein is the Kamari aloes-wood. And after that we passed by another island, the extent of which is five days' journey, and in it is the Sanfi aloes-wood, which is superior to the Kamari; but the inhabitants of this island are worse in condition and religion than the inhabitants of the Island of the Kamari aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer. And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls; and they said to me, O my master, By Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God, (whose name be exalted!) and continued our voyage until we arrived at Balsora, where I landed, and remained a short time. I then went thence to the city of Bagdad, entered my quarter, and came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Sindbad the Sailor gave orders to present Sindbad the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when morning came, he arose and performed the morning prayers; after which he walked to the house of Sindbad the Sailor, went in to him, and wished him good morning; and Sindbad the Sailor ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves, and were merry. Then Sindbad the Sailor began to relate to them the story of the sixth voyage, saying to them,—



## THE SIXTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Bagdad to the city of Balsora, where I beheld a large vessel in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of Balsora. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it!—So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen by reason of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained.

We likewise saw on that island an abundance of the best kind of Sanfi aloes-wood, and Kamari aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our ease, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it. I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will be better for me to die in this place.—And I sighed for myself. Then I arose and went, and collected pieces of wood that were upon that island, of Sanfi and Kamari aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks of the ships, and placed them upon these pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those

minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, and made for it two pieces of wood like oars. I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had arisen, they rose and came to me and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to arise at thy leisure. Tell us then what is the cause of thy coming to this place.—I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided; my satiety was abundant and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having come to these people; and I acquainted them with all that had happened to me from beginning to end, and with what I had experienced upon that river, and its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold; and they took me in to their King, who was the King of Serendib, and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in

a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Serendib is under the equinoctial line; its night being always twelve hours, and its day always twelve hours. Its length is eighty leagues, and its breadth thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described: and afterwards I returned to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, Convey these to the Caliph Haroun Alrashid, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of khavi, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Caliph was this:—Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: We have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant; which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never cometh diseased; and a hundred thousand mithkals of Indian aloes-wood; and a slave-girl like the shining full moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Bagdad, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Caliph. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindbad, is that true which this King hath stated in his letter? And I kissed the ground and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King, the owner of the crown, the like of which neither Solomon nor the Maharaja possessed! Then he is silent; and one behind him proclaimeth, saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not!—Moreover, by reason of his justice and good government and intelligence, there is no Cadi in his city; and all the people of his country distinguish the truth from falsity. —And the Caliph wondered at my words, and said, How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told

us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Caliph conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Sindbad the Sailor had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Sindbad the Porter a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Sindbad the Sailor made a sign to them that they should hear his seventh story, and said:—

### THE SEVENTH VOYAGE OF SINDBAD THE SAILOR.

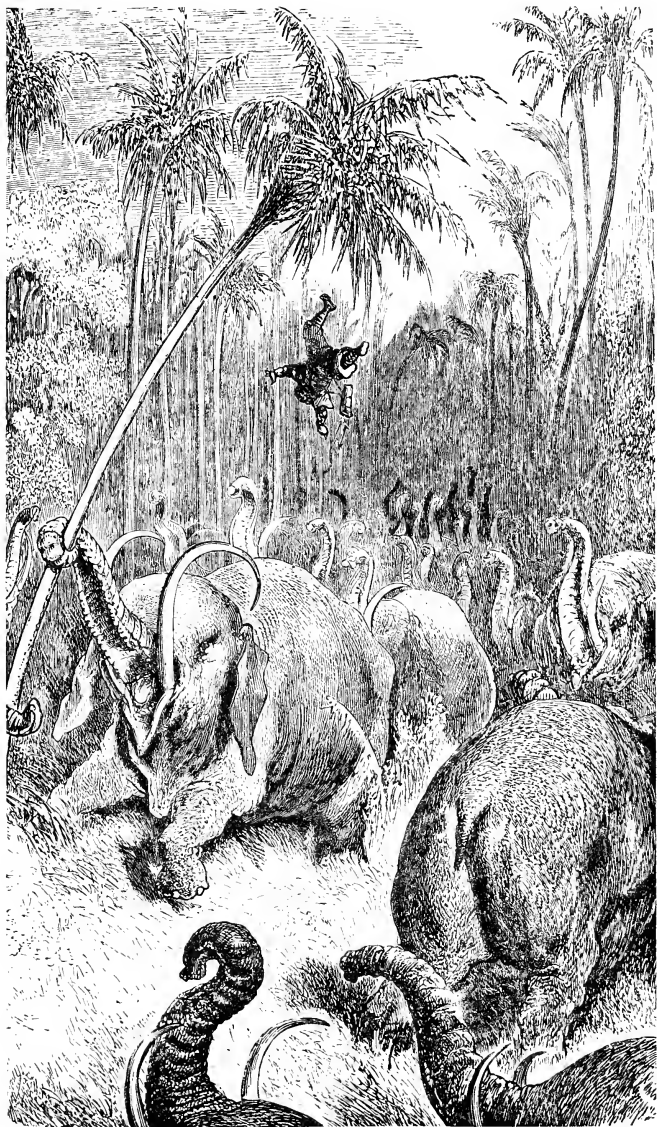
WHEN I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasure. But while I was sitting one day, the door was knocked; so the door-keeper opened, and a page of the Caliph entered and said, The Caliph summoneth thee. I therefore went with him to his majesty, and kissed the ground before him, and saluted him, whereupon he welcomed me, and treated me with honour; and he said to me, O Sindbad, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Serendib, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover, I have bound myself by an oath not to go forth from Bagdad.—Then I informed the Caliph of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindbad, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Serendib: and thou shalt return quickly, if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Bagdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Serendib, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindbad! By Allah the Great, we have longed to see thee, and praise be to God who hath shown us thy face a second time!—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O

Sindbad? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Caliph Haroun Alrashid. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Suez and Cufa and Alexandria, and Greek carpets, and a hundred menns of silks and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Solomon the son of David, on whom be peace! And the contents of the letter were as follows:—Peace from the King Alrashid, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sultan. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having in their hands swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant; I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the day-time to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until one day I was sitting in the tree concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the



Sindbad's Adventure with the Elephants. (Page 518.)





world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants! I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee. — So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] those teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us.—I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to return to my country.—Yes, said he, thou shalt have that permission; but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country. — So I prayed for him, and thanked him; and I remained with him, treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought, sold, and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going; therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Bagdad; when I went in to the Caliph, and, having given the salutation, and kissed his hand, I informed him of what had happened, and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my home, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!



THE CONCLUSION OF THE STORY OF SINDBAD THE SAILOR  
AND SINDBAD THE PORTER.

AND when Sindbad the Sailor had finished his story, he ordered his servant to give to Sindbad the Porter a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this Sindbad the Porter advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours; continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that he may continue to thee thy pleasures, and bless thy days.—And upon this, Sindbad the Sailor bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas!



Sindbad the Sailor.

## CHAPTER XXI.

Commencing with part of the Five Hundred and Sixty-sixth Night, and ending with part of the Five Hundred and Seventy-eighth.

## THE STORY OF THE CITY OF BRASS.

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Caliphs, named Abdelmelik the son of Marwan; and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultans, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Solomon the son of David (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind, and the Genii and the birds and the wild beasts and other things; and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Solomon, and that he attained to that to which none other attained, so that he used to imprison the Genii and the Marids and the Devils in bottles of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Talib [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily, and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of dark complexion and with naked bodies, like wild beasts not understanding speech. They had a King of their own race, and none of them knew Arabic save their King. So when they saw the ship, and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of the Mahometan faith, and before the mission of Mahomet, may God favour and preserve him! — wherefore the people of the ship said, We know not what thou sayest. Then the King said to them, There hath not come to us any of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Solomon the son of David, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and we heard a horrible voice, saying, Repentance! repentance! O Prophet of God! — Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and

the King answered him, Know that this is one of the Genii whom Solomon the son of David, when he was incensed against them, imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Genie, who imagineth that Solomon is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, Abdelmelik the son of Marwan, wondered at these words, and said, Extolled be the perfection of God! Solomon was endowed with a mighty dominion!—And among those who were present in that assembly was Nabigah el-Dubiani; and he said, Talib hath spoken truth in that which he hath related. Solomon used to put them into bottles of brass, and to cast them into the sea.—And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles! So Talib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother Abdelaziz the son of Marwan, desiring him to bring them to thee from the Western Country, that he may write orders to Mousa to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain.—And the Prince of the Faithful approved of his advice, and said, O Talib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Mousa the son of Nuseir for this purpose, and thou shalt have a white ensign, together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this Talib replied, Most willingly, O Prince of the Faithful. And the Caliph said to him, Go in dependence on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother Abdelaziz, his viceroy in Egypt, and another letter to Mousa, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Solomon, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Talib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with everything requisite.

So Talib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria until they entered Egypt; when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide, who accompanied him to Upper Egypt, until they came to the Emir Mousa the son of Nuseir: and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Talib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emir, if thou desire him who will guide thee to that place, have recourse to the sheikh Abdelsamad the son of Abdelcaddes Samudi; for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire.—Accordingly he gave orders to bring him, and he came before him; and lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emir Mousa saluted him, and said to him, O sheikh Abdelsamad, our lord the Prince of the Faithful, Abdelmelik the son of Marwan, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with

that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful?—The sheikh replied, Know, O Emir, that this route is difficult, far extending, with few tracks. The Emir said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it.—He replied, Well. And he left his son Haroun as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Haroun was of great courage, an illustrious hero, and a bold champion; and the sheikh Abdelsamad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Vizier of the Prince of the Faithful. Then the Emir Mousa said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emir; this land belonged to the King of Alexandria, Darius the Greek.

After this they departed, and they continued on their journey until they arrived at a palace; whereupon the sheikh said, Advance with us to this palace, which presenteth a lesson to him who will be admonished. So the Emir Mousa advanced thither, together with the sheikh Abdelsamad and his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals, and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheikh Abdelsamad said, Shall I read it, O Emir? The Emir answered, Advance and read. May God bless thee! for nought hath happened to us during this journey but what hath been the result of the blessing attendant upon thee.—So he read it. And the Emir wept until he became insensible, and he said, There is no deity but God, the Living, the Enduring without failure!—He then entered the palace, and was confounded by its beauty and its construction; and he looked at the figures and images that it contained. And lo, over the second door were inscribed some verses. So the Emir Mousa said, Advance, O sheikh, and read. Accordingly he advanced and read; and again the Emir Mousa wept violently: the world became yellow before his face; and he said, We have been created for a great object!

Then they attentively viewed the palace; and lo, it was devoid of inhabitants, destitute of household and occupants; its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high in the air, around which were four hundred tombs. To these tombs the Emir Mousa drew near, and behold, among them was a tomb constructed of marble, containing an inscription. And the Emir Mousa read it and wept, and those who were with him, wept. Then he drew near to the dome-crowned chamber, and lo, it had eight doors of sandal-wood, with nails of gold, ornamented with stars of silver set with various jewels. He entered the chamber covered with the dome, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheikh Abdelsamad drew near to it, and read its inscription; and lo, on it was written:—

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not.—To proceed:—O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its

fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower; and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the mist of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor incline to it; for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable; and I married a thousand damsels, of the daughters of kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years, happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and imagined that my enjoyments would continue without failure. But I was not aware when there alighted among us the terminator of delights and the separator of companions, the desolator of abodes and the ravager of inhabited mansions, the destroyer of the great and the small and the infants and the children and the mothers. We had resided in this palace in security until the event decreed by the Lord of all creatures, the Lord of the heavens and the Lord of the earths, befell us, and the thunder of manifest truth assailed us, and there died of us every day two, till a great company of us had perished. So when I saw that destruction had entered our dwellings, and had alighted among us, and drowned us in the sea of deaths, I summoned a writer, and ordered him to write these verses and admonitions and lessons, and caused them to be engraved upon these doors and tablets and tombs. I had an army comprising a thousand bridles, composed of hardy men, with spears, and coats of mail, and sharp swords, and strong arms; and I ordered them to clothe themselves with the long coats of mail, and to hang on the keen swords, and to place in rest the terrible lances, and mount the high-blooded horses. Then, when the event appointed by the Lord of all creatures, the Lord of the earth and the heavens, befell us, I said, O companies of troops and soldiers, can ye prevent that which hath befallen me from the Mighty King? But the soldiers and troops were unable to do so, and they said, How shall we contend against him from whom none hath secluded, the lord of the door hath no door-keeper? So I said, Bring to me the wealth. (And it was contained in a thousand pits, in each of which were a thousand hundred-weights of red gold, and in them were varieties of pearls and jewels, and there was the like quantity of white silver, with treasures such as the Kings of the earth were unable to procure). And they did so; and when they had brought the wealth before me, I said to them, Can ye deliver me by means of all these riches, and purchase for me therewith one day during which I may remain alive? But they could not do so. They resigned themselves to fate and destiny, and I submitted to God with patient endurance of fate and affliction until he took my soul, and made me to dwell in my grave. And if thou ask concerning my name, I am Kosh the son of Sheddad the son of Ad the Greater.

And again the Emir Mousa wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places of diversion, they came to a table upon four legs of alabaster, whereupon was inscribed,—

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emir Mousa read all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheikh Abdelsamad before them showing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and lo, upon it was a horseman of brass, on the top of whose spear was a wide and frowning head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass.—And when the Emir Mousa had rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither, and journeyed on, and it was the right way.



Horseman of Brass.

They took that route, and continued their course the same day and the next night, until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupefied at the sight of his form, and retreated in flight; and the Emir Mousa said to the sheikh Abdelsamad, What is this? He answered, I know not what he is. And the Emir said, Draw near to him, and investigate his case: perhaps he will discover it, and perhaps thou wilt learn his history. The sheikh replied, May God amend the state of the Emir! Verily we fear him.—Fear ye not, rejoined the Emir; for he is withheld from injuring you and others by the state in which he is. So the sheikh Abdelsamad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner? And he answered him, As to me, I am an Afrite of the Genii, and my name is Dahish the son of Elamash, and I am restrained here by the majesty, confined by the power [of God], tormented as long as God (to whom be ascribed might and glory!) willeth. Then the Emir Mousa said, O sheikh Abdelsamad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the Afrite answered him, Verily my story is wonderful, and it is this:—

There belonged to one of the sons of Eblis an idol of red carnelion, of which I

was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Genii, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Genii who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Solomon the son of David (on both of whom be peace!), and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection; and I described her to Solomon, on whom be peace! So he sent to her father, saying to him, Marry me to thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Solomon is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast not power to contend: therefore prepare an answer to the question, and put on the garment of death; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed.—And when the messenger of Solomon (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself, and was proud. Then he said to his Viziers, What say ye respecting the affair of Solomon the son of David. For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith.—And they replied, O great King, can Solomon do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Marids of the Genii will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippes: for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not.—And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep, and to recite verses.—(Then that Afrite, the half of whom was in the pillar, said to the sheikh Abdelsamad, while those around him listened,) And thereupon I entered the body of the idol, by reason of my ignorance, and the paucity of my sense, and my solicitude respecting the affair of Solomon, and said, As for me, I am not in fear of him; for I am acquainted with everything. If he wish to wage war with me, I will go forth, and I will snatch his soul from him.—So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Solomon, the Prophet of God,—on whom be peace!—and to fight against him. Accordingly, when the messenger of Solomon came, he inflicted upon him a painful beating, and returned him a shameful reply; and sent to threaten Solomon, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words? Either come thou to me, or I will go to thee.

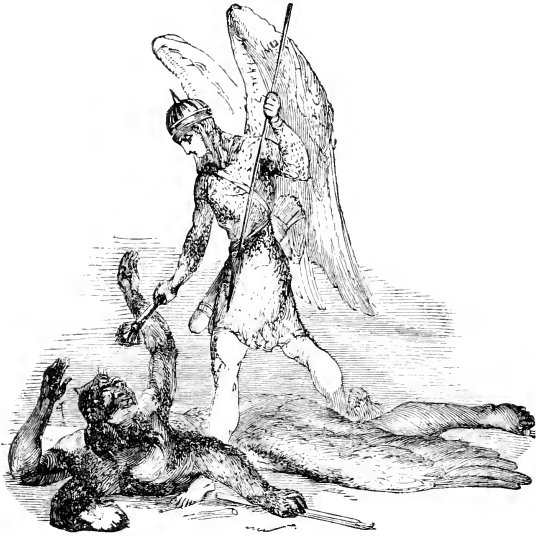
Then the messenger returned to Solomon, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Solomon, heard that, [it was as though] his resurrection took place, his resolution was roused, and he prepared his forces, consisting of Genii and men, and wild beasts, and birds and reptiles. He commanded his Vizier Dimiriat, King of the Genii, to collect the Marids of the Genii from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Asaph the son of Barkia [his Vizier of men] to collect his soldiers of mankind; and their number was one million, or more. He made ready the accoutrements and weapons, and mounted, with his forces of the Genii and of mankind, upon the carpet,<sup>1</sup> with the birds flying over his head, and the

<sup>1</sup> Solomon is believed by the Mahometans to have had a carpet upon which he was able to transport himself through the air.



wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived; therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Solomon is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an example to restrain others.—So the messenger came to him, and communicated to him the message of the Prophet of God, Solomon, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me; therefore inform him that I am coming forth unto him. Accordingly the messenger returned to Solomon, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Genii that were under his authority, a million; and to these he added others, of the Marids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Solomon (on whom be peace!) he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God, and thee, O Prophet of God! Then Solomon, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Vizier Asaph the son of Barkia on the right side, and his Vizier Dimiriati on the left side, and the Kings of mankind on his right, and the Kings of the Genii on his left, and the wild beasts and the vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be exalted!) was executed among us. The first who charged upon Solomon were I and my troops; and I said to my companions, Keep in your places in the battlefield while I go forth to them and challenge Dimiriati. And lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached and smote me with a flaming fire; and his arrow prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon them, and we cried out one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Dimiriati until he wearied me and I wearied him; after which I became weak, and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Solomon, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men; and the Genii upon the Genii; defeat befell our King, and we became unto Solomon a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees. As to me, I flew from before Dimiriati; but he followed me a journey of three months, until he



Dalish overtaken by Dimiriat.

overtook me. I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and debased me, pity me, and take me before Solomon, on whom be peace! But when I came before Solomon, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Dimiriat conveyed me to this place, where he set me down as thou seest me; and this pillar is my prison until the day of resurrection. He charged a great King to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emir Mousa said, There is no deity but God! Solomon was endowed with a mighty dominion! And the sheikh Abdelsamad said to the Afrite, O thou, I ask thee concerning a thing of which do thou inform me. The Afrite replied, Ask concerning what thou wilt. And the sheikh said, Are there in this place any of the Afrites confined in bottles of brass from the time of Solomon, on whom be peace! He answered, Yes, in the Sea of Kakar, where are a people of the descendants of Noah (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam. And where, said the sheikh, is the way to the City of Brass and the place wherein are the bottles? What distance is there between us and it?—The Afrite answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emir Mousa said to the sheikh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emir; for this is the City of Brass, and this is the appearance of it that I find de-

scribed in the book of hidden treasures; that its wall is of black stones, and it hath two towers of Spanish brass, which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass.—They ceased not to proceed until they arrived at it; and lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it; such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not: and the Emir Mousa said to the sheikh Abdelsamad, O sheikh, I see not to this city any gate. The sheikh replied, O Emir, thus do I find it described in the book of hidden treasures: that it hath five-and-twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emir, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emir Mousa ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite. So one of his youths mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city and its height. Then he said, O Emir, the easiest place in it is this place at which ye have alighted. And thereupon the Emir Mousa took Talib the son of Sahl, and the sheikh Abdelsamad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld a greater. Its pavilions were lofty, and its domes were shining: its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emir Mousa paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and residents; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and behold, they were sculptured and inscribed; and he ordered that their writing should be read; therefore the sheikh Abdelsamad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character,—

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries, and abased the servants of God, and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And the Emir Mousa fainted: his tears ran down upon his cheeks, and he said, By Allah, indifference to the world is the most appropriate and the most sure course! Then he caused an ink-case and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet, and the third, and the fourth; and having copied what was inscribed on them, he descended from the mountain; and the world had been pictured before his eyes.

And when he came back to the troops, they passed the day devising means of

entering the city; and the Emir Mousa said to his vizier Talib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find within it something by which we may ingratiate ourselves with the Prince of the Faithful. — Talib the son of Sahl replied, May God continue the prosperity of the Emir! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within.—And the Emir said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emir Mousa wondered at it, and said, God bless you! It seemeth, from the excellence of your work, as though ye had adapted it by measurement to the wall.—He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emir, and descend and open the gate. The Emir therefore replied, Mount. God bless thee!—Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emir Mousa said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city. — But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheikh Abdelsamad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emir Mousa said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheikh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheikh Abdelsamad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful — he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety, until he reached the top of the wall: when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheikh Abdelsamad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheikh Abdelsamad fall, we all perish! — Then the sheikh Abdelsamad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emir, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful.— So the Emir said to him, What hast thou seen, O sheikh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself

down, as our companions did: but I beheld them dead: so I withheld myself from them, and recited some more words of the book of God (whose name he exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of gold, without locks upon them, or any sign of the means of opening them. Therefore the sheikh paused as long as God willed, and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheikh read, and lo, it contained these words:—Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed: and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheikh Abdelsamad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheikh said within himself, Perhaps the keys are with these people. Then he looked, and lo, there was a sheikh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheikh Abdelsamad said, May not the keys of the city be with this sheikh? Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted up his garments, and lo, the keys were hung to his waist. At the sight of them, the sheikh Abdelsamad rejoiced exceedingly; his reason almost fled from him in consequence of his joy: and he took the keys, approached the gate, opened the locks, pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormity of its apparatus. Upon this, the sheikh exclaimed, God is most great!—and the people made the same exclamation with him, rejoicing at the event. The Emir Mousa also rejoiced at the safety of the sheikh Abdelsamad, and at the opening of the gate of the city; the people thanked the sheikh for that which he had done, and all the troops hastened to enter the gate. But the Emir Mousa cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emir Mousa then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead, and they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the khans were full of all kinds of goods. And they saw the merchants dead in their shops: their skins were dried, and their bones were carious, and they had become examples to him who would be admonished. They saw likewise four markets of particular shops, filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving

these, they went on to the market of jewels and pearls and jacinths; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers; and lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd,<sup>1</sup> and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on which were men whose skins had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this, the Emir Mousa paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.

And the Emir Mousa went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver, and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours.—The Emir Mousa then said to the sheikh Abdelsamad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber and opened a closet in it, and lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khat Hejer,<sup>2</sup> and maces of Karezm, and other instruments of war and battle. Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets and found it filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelion, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of teak-wood inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheikh Abdelsamad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were hangings whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths: whosoever beheld them was confounded. Next they came to a saloon, on beholding which the Emir Mousa and the sheikh Abdelsamad were amazed at its construction.

They passed on, and found a saloon constructed of polished marble adorned with

<sup>1</sup> A mixture of perfumes, but chiefly ambergris.

<sup>2</sup> A celebrated mart for spears.



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jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emir Mousa therefore ordered the sheik Abdelsamad to throw upon it something, that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, anything more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels, in the middle of which were refulgent gems, and upon her forehead were two jewels, the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emir Mousa beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive and not dead. And they said to her, Peace be on thee, O damsel! But Talib the son of Sahl said to the Emir, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation?—And he added, O Emir, she is skilfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam, and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.—Upon this the Emir Mousa said, Extolled be the perfection of God, who hath subdued his servants by death!—And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword, that blinded the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which, was this;—

In the name of God, the Compassionate, the Merciful. Praise be to God, the Creator of man: and He is the Lord of lords and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope; and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon. Where is Adam, the father of mankind? Where are Noah and his offspring? Where are the sovereign Kings and Cæsars? Where are the Kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the Kings of the foreigners and the Arabs? They have all died and become rotten bones. Where are the lords of high degree? They have all died. Where are Korah and Haman? Where is Sheddad the son of Ad? Where are Canaan and Pharaoh? God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men?—O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tadmor, the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and emancipated female and male slaves. Thus I did until the summoner of death came to my abode, and disasters occurred before me. And the case was this:—Seven years in succession came upon us, during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this, therefore, I

caused the wealth to be brought, and meted it with a measure, and sent it by trusty men, who went about with it through all the districts, not leaving unvisited a single large city, to seek for some food. But they found it not; and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gates of the fortresses in our city, and submitted ourselves to the decree of our Lord, committing our case to our Maker; and thus we all died, as thou beholdest, and left what we had built and what we had treasured. This is the story: and after the substance there remaineth not aught save the vestige.

And upon the tablet were also inscribed these words:—

Who arriveth at our city, and entereth it, God facilitating his entrance into it, let him take of the wealth what he can, but not touch anything that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emir Mousa, when he heard these words, again wept so violently that he became insensible: and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks, and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Talib the son of Sahl said to the Emir Mousa, O Emir, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful.—But the Emir replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery.—The Vizier Talib, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she.—Then he drew near to the steps, and ascended them until he reached the spot between the two men [the slaves before mentioned], when lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand, and struck off his head, and he fell down dead. So the Emir Mousa said, May God not regard with mercy thy resting-place! There was in these riches a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth! He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emir Mousa commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and lo, in these was a people of the blacks, clad in hides, and with bournouses of hides upon their heads, whose language was unknown. And when they saw the troops, they ran away from them, and fled to those caves, while their women and children stood at the entrances of the caves. So the Emir Mousa said, O sheikh Abdelsamad, what are these people?—And he answered, these are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emir Mousa, he saluted him; and the Emir returned his salutation, and treated him with honour. Then the King of the blacks said to the Emir, Are ye of mankind, or of the Genii? The Emir answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Genii, because

of your seclusion in this mountain that is separated from the world, and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, the sons of Ham the son of Noah, on whom be peace. And as to this sea, it is known by the name of Karkar.—So the Emir Mousa said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired, in such a country as this? He answered, Know, O Emir, that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Ham, be abashed at Him who seeth and is not seen; and say, There is no deity but God; Mahomet is the Apostle of God. And I am Abulabbas Elkader. Before that, we used to worship one another; but he called us to the worship of the Lord of mankind.—Then he said to the Emir Mousa, He hath also taught us some words to say.—And what, asked the Emir, are those words? He answered, they are these:—There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to do everything. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also on the eve of every Friday we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the angels and the Spirit! Whatsoever God willeth cometh to pass, and what he willeth not cometh not to pass! Every benefit from God is a gratuitous favour; and there is no strength nor power but in God, the High, the Great.

The Emir Mousa then said to him, We are the associates of the King of the Faithful, Abdelmelek the son of Marwan; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Solomon the son of David (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them.—And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Solomon; and they brought up for them twelve bottles; wherewith the Emir Mousa was delighted, and the sheikh Abdelsamad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emir Mousa thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emir Mousa a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emir replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Solomon.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emir Mousa acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Talib the son of Sabl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye have beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance! O Prophet of God! We will not return to the like conduct ever!—And Abdelmelek the son of Marwan wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they filled with water, and into these they put them. They died however, in consequence of the intensity of the heat. After this, the Prince of the Faithful caused the riches to be brought before him, and divided them among the Faithful. And he said, God hath not bestowed upon any one the like of what He bestowed upon Solomon the son of David. Then the Emir Mousa begged the Prince of the Faithful that he might appoint his son in his place as Governor of the pro-

vince, and that he might himself go to the noble Jerusalem, there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.

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## CHAPTER XXII.

Commencing with part of the Six Hundred and Sixth Night, and ending with part of the Six Hundred and Twenty-fourth.

### THE STORY OF JOUDAR.

A MERCHANT, whose name was Omar, had left issue consisting of three sons; one of whom was named Salim, and the youngest was named Joudar, and the middle one was named Selim. He reared them until they became men; but he loved Joudar more than his two brothers; and when it became manifest that he so loved Joudar, jealousy seized them, and they hated Joudar, and it was evident to their father that they hated their brother. Now their father was of great age, and he feared that, when he died, Joudar would suffer trouble from his brothers: so he summoned several persons of his family, and some of the Cadi's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men divide this wealth and these stuffs into four portions conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another; so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father Omar had done: on the contrary, they demanded more of Joudar, and said to him, The wealth of our father is in thy possession. He therefore referred his case with them to the judges, and the Faithful who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Joudar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation: and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joudar then came to their mother, and, mocking her, took her money, and beat her, and turned her out. She therefore came to her son Joudar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Joudar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But, O my mother, I have become

poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Thou shalt only reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct.—And he proceeded to soothe the mind of his mother until she consented; and she remained with him.

He then procured for himself a net, and he used to go to the river and the lakes, and to every place in which was water: every day he went to some place; and he earned one day ten, and one day twenty, and one day thirty [nufs],<sup>1</sup> which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked nor sold nor bought; ruin and destruction and overtaking calamity entered their abode, and they had consumed what they had taken from their mother, and become of the number of the wretched paupers, and naked. So sometimes they would come to their mother, humbling themselves to her excessively, and complaining to her of their hunger; and, the mother's heart being compassionate, she would give them some stinking bread; and if any food cooked the day before were there, she would say to them, Eat it quickly, and go before your brother cometh; for it will not be agreeable to him, and will harden his heart against me, and ye will disgrace me with him. Wherefore they would eat in haste and go. But they came in to their mother one day, and she put for them some cooked meat and some bread, which they proceeded to eat; and lo, their brother Joudar entered. So his mother was abashed and confounded at the sight of him, fearing that he would be incensed against her, and she hung down her head towards the ground in her abasement at her son. He, however, smiled in their faces, and said, Welcome, O my brothers! It is a blessed day. What hath happened that ye have visited me on this blessed day?—And he embraced them, and loved them, and said, It was not my wish that ye should leave me desolate, and not come to me, nor visit me nor your mother. They therefore replied, By Allah, O our brother, we longed to see thee, and nothing hindered us but abashment in consequence of what hath happened between us and thee; but we have repented greatly. This was the doing of the Devil (may God—whose name be exalted!—execrate him!); and we have no blessing excepting thee and our mother.—Joudar rejoined, I have no blessing excepting you two. And his mother said to him, O my son, may God whiten thy face, and may God increase thy prosperity! Thou art the superior [in generosity], O my son.—He then said, Welcome to you both! Reside with me; for God is bountiful, and good things with me are plentiful.—He became reconciled to them, and they passed the night with him, and supped with him, and on the following day they breakfasted with him; after which, Joudar took up the net, and went forth relying upon Providence. His two brothers also went, and were absent until noon, when they returned; and their mother put before them the dinner; and in the evening their brother came, bringing meat and vegetables. In this state they continued for a period of a month; Joudar catching fish and selling them, and expending their price upon his mother and his brothers, and the latter eating and frolicking.

Now it happened one day that Joudar took the net to the river, and cast it, and drew it, and it came up empty: and he cast it a second time, and it came up empty. He therefore said within himself, There are no fish in this place. Then he removed to another place, and there cast the net; but again it came up empty. And he removed to another place, and ceased not to change his place from morning to evening; but caught not a single minnow. So he said, Wonderful! Are the fish exhausted

<sup>1</sup> Small copper coin.

from the river, or what is the cause? — He then put the net upon his back, and returned grieved and vexed, suffering anxiety for his two brothers, and his mother, and not knowing wherewith to give them to sup. And he came to an oven, and saw the people crowding to take the bread, with money in their hands, and the baker was not looking towards them. Upon this, he stopped and sighed; and the baker said to him, Welcome to thee, O Joudar! Dost thou want bread? — And he was silent; but the baker said to him, If thou have not with thee money, take what will suffice thee, and thou shalt have a delay. So Joudar said, Give me bread for ten nusfs. The baker replied, Take these ten nusfs besides, and to-morrow bring me fish for the twenty. And Joudar said, On the head and the eye. He therefore took the bread and the ten nusfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my case. He went to his abode, and his mother cooked the food, and he supped and slept; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the river, and cast the net in it a first time, and a second, and a third, and changed his place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other than that which led by the baker; and when Joudar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day, there will be to-morrow. — And Joudar desired to excuse himself to him; but the baker said to him, Go. No excuse is necessary. Hadst thou caught anything, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be not abashed. Thou shalt have a delay. — Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Karoun. And when he had arrived there, he was about to cast the net, and was not aware of it, when there approached him a Mograbin<sup>1</sup> riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and everything that was on the mule was embroidered. The Mograbin alighted from the back of the mule, and said, Peace be on thee, O Joudar, O son of Omar! So Joudar replied, And on thee be peace, O my master the pilgrim! And the Mograbin said to him, O Joudar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Joudar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to show thee. And the Mograbin said to him, Recite the Opening Chapter of the Koran. So he recited it with him. And after this, the Mograbin took forth and gave him a cord of silk, saying to him, Bind my hands behind me, and make my bond very tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know that I am dead. In this case, leave me, and take the mule and the saddle-bags, and go to the market of the merchants: thou wilt find a Jew, whose name is Shumia; and give thou to him the mule, and he will give thee a hundred pieces of gold: so take them, and conceal the secret, and go thy way.— He therefore bound his hands tightly behind him, the Mograbin saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake. Accordingly he pushed him, and threw him into it; whereupon he sank; and Joudar stood waiting for him a considerable time; and lo, the feet of the

<sup>1</sup> A native of Northern Africa.

Mograbin came forth. Therefore Joudar knew that he was dead, and he took the mule, and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Joudar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread. Joudar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold in account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghouls. Then Joudar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the morning, he took the net, and went to the Lake of Karoun, and, stopping there, he was about to cast the net. And lo, another Mograbin approached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddle-bags, in which were two little boxes: in each side of it was a little box. And he said, Peace be on thee, O Joudar! So Joudar replied, On thee 'be peace, O my master the pilgrim! And the Mograbin said, Did there come to thee yesterday a Mograbin riding upon a mule like this mule? Upon this Joudar feared, and denied, saying, I saw not any one — fearing that he would say, Whither is he gone? — and if he answered him, He was drowned in the lake — perhaps he might say, Thou drownedst him. It was therefore impossible for him to do aught save to deny. The Mograbin then said to him, O poor man, this was my brother, and he hath gone before me. Joudar replied, I have no knowledge of him. But the Mograbin rejoined, Didst thou not bind his hands behind him, and throw him into the lake, and did he not say to thee, If my hands come forth, cast upon me the net, and draw me out quickly; but if my feet come forth, I shall be dead; and take thou the mule, and give it to the Jew Shumia, and he will give thee a hundred pieces of gold? And his feet came forth, and thou tookest the mule, and gavest it to the Jew, and he gave thee a hundred pieces of gold? — So Joudar said, Since thou knowest this, wherefore dost thou ask me? The Mograbin answered, It is my desire that thou do with me as thou didst with my brother. And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me in; and if the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Joudar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Joudar said, He is gone to perdition! If it be the will of God, every day may Mograbins come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me. — He then took the mule, and went away; and when the Jew saw him, he said to him, The other hath died! Joudar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Joudar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Karoun; for I fear for thee with respect to the Mograbins. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrueh to us every day a hundred pieces of gold, and I return quickly: so by Allah

I will not desist from going to the Lake of Karoun until all traces of the Mograbins cease, and not one of them remaineth.

Then, on the third day, he went and stood there; and lo, there came a Mograbin riding upon a mule, and having with him a pair of saddle-bags; but he was more bedecked than the two former ones; and he said, Peace be on thee, O Joudar, O son of Omar! So Joudar said within himself, Whence do they all know me? Then he returned his salutation. And the Mograbin said, Have any Mograbins passed by this place? Joudar answered him, Two. The Mograbin asked him, Whither went they?—I bound their hands behind them, answered Joudar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Mograbin laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Joudar, do with me as thou didst with both of them. And he took forth the cord of silk. So Joudar said to him, Turn round thy hands, that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Joudar tied them behind his back, and pushed him; whereupon he fell into the lake, and Joudar stood waiting for him. And lo, the Mograbin put forth to him his hands, saying to him, Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and behold, he was grasping in his hands two fishes, the colour of which was red, like coral: in each hand a fish; and he said to Joudar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered the mouths of the boxes over them. Then he pressed Joudar to his bosom, and kissed him on the right cheek and on the left, and said to him, May God deliver thee from every difficulty! By Allah, hadst thou not cast the net over me, and drawn me out, I had not ceased to grasp these two fishes, submerged in the water, until I had died, and I had not been able to come forth from the water. — And Joudar said to him, O my master the pilgrim, I conjure thee by Allah that thou acquaint me with the affair of the two who were drowned before, and with the truth of the history of these two fishes, and with the affair of the Jew.

The Mograbin therefore replied, O Joudar, know that the two who were drowned before were my brothers. One of them was named Abdelselam, and the other was named Abdelabad; I am named Abdelsamad, and the Jew is our brother; his name is Abdelrahim: he is not a Jew, but a Mahometan, of the Malikée sect. Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Marids of the Genii, and the Afrites, served us. We were four brothers, and the name of our father was Abdelwadoud; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled *The Stories of the Ancients*, the like of which existeth not, nor can any one give its price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheikh, who had reared him and taught him enchantment and divination, and he was named the Diviner Elabtan; and he said to us, Bring ye the book. So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Shamardal, and bring me the celestial planisphere, and the kohl-pot, and the sealing, and the sword. For the seal-ring hath a Marid that serveth it, whose name is Radelasif, and whoso possesseth this seal-ring, neither King nor Sultan can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his



shaking it, Slay this army — there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whose possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burnt. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this: — that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four reposed things, shall be entitled to take this book. — And we consented to the condition.

He then said to us, O my sons, know that the treasure of Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able: but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Karoun, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joudar the son of Omar: for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Karoun, and that the charm would not be dissolved unless Joudar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King: and whosoever should have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joudar should cast over him the net, and take him forth from the lake. Upon this [two of], my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle-bags from Joudar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me; so I seized them.

Upon this, Joudar said, Where are they whom thou seizedst? The Mograbin replied, Didst thou not see them? I have imprisoned them in the two little boxes.— Joudar said, These are fishes. The Mograbin however replied, These are not fishes: verily they are Afrites in the form of fishes. But, O Joudar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fez and Mequinez, and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart.—Joudar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Mograbin replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend it until thou shalt return to thy country; and if thou go away, thou shalt re-

turn before four months. And when Joudar heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my mother, and will go with thee. So the Mograbin took forth and gave him the gold, and he took it and went to his mother, and acquainted her with that which had happened between him and the Mograbin, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers while I journey with the Mograbin to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befall him whom God preserveth; and the Mograbin is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went; and when he came to the Mograbin Abdelsamad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Mograbin said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joudar was hungry, and he saw not with the Mograbin anything to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us anything to eat on the way. The Mograbin said, Art thou hungry? Joudar answered, Yes. And upon this the Mograbin alighted from the mule, with Joudar, and said, Put down the pair of saddle-bags. So he put it down. Then the Mograbin said to him, What thing dost thou desire, O my brother? Joudar answered him, Anything. The Mograbin however replied, I conjure thee by Allah that thou tell me what thing thou desirest. Joudar said, Bread and cheese. But the Mograbin replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good. In my estimation, said Joudar, at this time everything is good. And the Mograbin asked him, Dost thou like browned chickens? He answered, Yes. And the Mograbin said, Dost thou like rice with honey? He answered, Yes. And the Mograbin said, Dost thou like such a dish, and such a dish?—until he had named to him four-and-twenty different dishes of food. Then Joudar said within himself, Is he mad? Whence will he bring me the dishes of food that he hath named, when he hath neither kitchen nor cook? But say to him, It is enough.—So he said to him, It is enough. Dost thou make me desire the dishes when I shall see nothing?—The Mograbin however replied, Welcome to thee, O Joudar! And he put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing roast meat. And he ceased not to take forth from the pair of saddle-bags until he had taken forth the four-and-twenty dishes that he had mentioned, entire and complete: whereupon Joudar was confounded. He then said to him, Eat, O poor man. And Joudar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Mograbin laughed, and replied, This is enchanted, having a servant; were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Joudar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Mograbin replaced the dishes, empty, in the saddle-bags, and having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Mograbin then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, O Joudar, knowest thou what space we have traversed from Cairo unto this place? Joudar answered him, By Allah, I know not. And the Mograbin said to him, We have traversed a space of a whole month's journey. And how so? asked Joudar. The Mograbin answered him, O Joudar, know that the mule which is be-

neath us is one of the Marids of the Genii, that will travel in a day a year's journey; but for thy sake it proceeded leisurely.—They then journeyed on until sunset; and when they halted in the evening, the Mograbin took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Joudar desired he demanded of the Mograbin, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fez and Mequinez.

They entered the city; and when they entered, every one who met the Mograbin saluted him, and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it, and lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Rhama, O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides, so that Joudar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Mograbin took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And behold the ground clove asunder, and the mule descended, and the ground became again as it was. So Joudar said, O excellent Protector! Praise be to God, who delivered us upon its back!—The Mograbin however said, Wonder not, O Joudar; for I told thee that the mule is an Afrite: but come up with us into the pavilion. And when they entered that pavilion, Joudar was amazed at the abundance of the rich furniture, and at what he beheld in it, of rarities and articles of jewels and minerals; and after they had seated themselves, the Mograbin ordered the damsel, saying to her, O Rahma, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father; and he opened it, and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joudar. Welcome to thee!—So he put on the dress, and became like one of the Kings of the West: after which the Mograbin placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay.—Joudar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting anything; but bring all that occur to thy mind, and I have nothing to do but to eat.—Then he resided with him twenty days. Every day the Mograbin clad him with a dress, and the food was from the pair of saddle-bags; the Mograbin not buying anything, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

After this, the Mograbin, on the one-and-twentieth day, said, O Joudar, arise with us; for this is the day decreed for the opening of the treasure of Shamardal. So he arose with him, and they walked to the extremity of the city. Then they went forth from it, and Joudar mounted a mule, and the Mograbin mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. There Abdelsamad alighted, and he said, Alight, O Joudar. And he alighted; and Abdelsamad said, Quick!—making a sign with his hand to the two slaves [who accompanied him]; whereupon they took the two mules, and each slave departed by one way, and they were absent a little while; after which one of them approached with a tent, which he pitched; and the other approached with a mattrass, which he spread in the tent, placing around it cushions and pillows. Then one of them went and brought the two little boxes in which were the two fishes; and the other brought the pair of saddle-bags. Upon this, the Mograbin arose and said, Come, O Joudar. So he came, and seated himself by his side; and the Mograbin took forth from the saddle-bags the dishes of viands, and they dined; after which, the Mograbin took the two little boxes, and recited a charm over them, whereupon those who were

within them began to say, At thy service, O diviner of the world! Have mercy upon us!—They prayed for help, while he recited his charm over them, until the two little boxes burst and became broken in pieces, the fragments flying about, and there appeared from them two beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us?—He answered, My desire is, either to burn you, or that ye promise me to open the treasure of Shamardal. And they replied, We promise thee, and we will open for thee the treasure; but on the condition that thou bring here Joudar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it excepting Joudar the son of Omar. So he said to them, Him whom ye mention I have brought, and he is here, hearing you and beholding you. They therefore promised him to open the treasure, and he released them. Then he took forth a tube, and some tablets of red carnelion, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Joudar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to acquaint thee how thou shalt act to attain thy wish. So Joudar replied, Acquaint me.

The Mograbin therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly, and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a speaker say, Who knocketh at the door of the treasures and knoweth not how to solve the mysteries? And do thou answer, I am Joudar the fisherman, the son of Omar. Then he will open to thee the door; and there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee: but if thou oppose him, he will slay thee.—And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Genii? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee.—Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul; but if thou oppose him, he will slay thee.—Next enter the fourth door. There will come forth to thee a huge lion, who will rush upon thee, opening his mouth, and showing thee that he desireth to devour thee: yet fear thou not, nor flee from him; but when he cometh up to thee, give him thy hand, and when he biteth at thy hand he will fall down instantly, and naught will befall thee.—After this, enter the fifth door. There will come forth to thee a black slave, who will say to thee, Who art thou? Answer him, I am Joudar. And he will say to thee, If thou be that man, enter the sixth door.—Advance therefore to that door, and say, O Isa, tell Mousa to open the door. Thereupon the door will be opened, and do thou enter. Thou wilt find two serpents; one of them on the left, and the other on the right. Each of them will open its mouth, and they will dart upon thee instantly; but stretch thou forth to them thy two hands, and each of them will bite at a hand: if thou oppose, however, they will kill thee.—Then enter on to the seventh door, and knock it. [The sem-

blance of] thy mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee.—But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing?—Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee: yet pity her not: but every time that she pulleth off to thee anything, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her and falleth down.—Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side; and upon his finger is a seal-ring; and upon his neck is a chain, to which is attached a kohl-pot. Bring therefore the four repositied things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee.—Then he repeated to him the charge, a second and a third and a fourth time, until he said, I have it in my memory: but who is able to face these talismans which thou hast mentioned, and to endure these great horrors? The Mograbin replied, O Joudar, fear not; for they are bodies without souls. And he proceeded to tranquillize him. So Joudar said, I rely upon God.

Then the Mograbin Abdelsamad threw on the incense and continued a while reciting the charm; and lo, the water had gone, and the bottom of the river appeared, and the door of the treasury. Joudar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joudar the son of Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Joudar at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him,



Joudar threatening the Semblance of his Mother.

Salutations to thee, O my son! And he said to her as the Mograbin had directed him; but after she had long remonstrated with him, and done nearly all that he had

commanded her, she said to him, O my son, is thy heart stone? Is not this unlawful!—And he replied, Thou hast spoken truth. So when he had uttered these words, she cried out and said, He hath erred: therefore beat ye him! And there fell upon him blows like the drops of rain: the servants of the treasure assembled around him, and they inflicted upon him a beating that he forgot not during his life; after which they pushed him, and cast him forth outside the door of the treasure, and the doors of the treasure became closed as they were before. So when they cast him outside the door, the Mograbin took him up instantly, and the waters flowed as before. Then Abdelsamad the Mograbin recited over Joudar a charm, until he recovered from his intoxication, when he said to him, What hast thou done, O poor man? Joudar therefore told him what had happened: whereupon the Mograbin replied, Did I not say to thee, Act not contrary to the directions? Thou hast done ill unto me and to thyself. But now thou must remain with me till the next year, until the like of this day. — And he called out immediately to the two slaves; who forthwith struck the tent and carried it away, and, after they had been absent a little while, returned with the two mules; and the Mograbin and Joudar each mounted a mule, and they returned to the city of Fez.

Joudar remained with the Mograbin, eating well and drinking well, and every day the latter clad him in a rich dress, until the year had ended, and that day arrived; when the Mograbin said to him, This is the appointed day: so repair with us. Joudar replied, Well. The Mograbin therefore took him outside the city, and they saw the two slaves with the two mules, and rode until they arrived at the river; whereupon the two slaves pitched the tent, and spread the furniture in it, and the Mograbin took forth the table of viands, and they dined. After this, the Mograbin took forth the tube and the tablets, as on the first occasion, kindled the fire, made ready his incense, and said, O Joudar, I desire to charge thee. He replied, O my master the pilgrim, if I have forgotten the beating I may have forgotten the charge. So the Mograbin said to him, Dost thou retain the charge in thy memory? He answered, Yes. And the Mograbin said, Keep thy self-possession, and imagine not that the woman is thy mother, for she is only a talisman in the form of thy mother, and her desire is to make the err; and if the first time thou camest forth alive, this time, if thou err, they will cast thee forth slain. He replied, If I err, I shall deserve their burning me. Then the Mograbin put the incense, and recited the charm, and the river dried up. So Joudar advanced to the door and knocked it; whereupon it opened, and he annulled all the talismans until he came to [the semblance of] his mother, who said to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off! — And she endeavoured to beguile him; but he insisted: and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Shamardal lying, having the sword on his side, and the seal-ring upon his finger, and the kohl-pot upon his bosom, and he saw the celestial planisphere over his head. So he advanced and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth: and lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joudar! The instruments ceased not to sound until he went forth from the treasure, and came to the Mograbin, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joudar gave him the four reposit articles. So the Mograbin took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Mograbin and Joudar mounted them, and entered the city of Fez. The Mograbin then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Joudar, eat. He therefore ate until he was satisfied, and the

Mograbin emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Mograbin Abdelsamad said, O Joudar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest.—He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Mograbin said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it; and he said to Joudar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags: and the mode of acting with it is this; that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food. Then he caused a slave to come with a mule, and filled for Joudar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the slave will walk before thee; for he will acquaint thee with the way until he conveyeth thee to the door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule, and he will bring it back. But let not any one know thy secret. And now we commit thee unto God.—So Joudar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Bab el-Nasr, and beheld his mother sitting and saying, Something, for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Joudar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and I gave thee a thousand pieces of gold on the day that I departed.—O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger.—He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and jewels, and good things are abundant.—And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase his favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper.—Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I any one to cook.—So she said, O my son, I see not with thee anything. He replied, I have with me, in the pair of saddle-

bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger. Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good: and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunafa with broken almonds and hazel-nuts, and honey and sugar, and kataif, and baklawa. His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Oh! Oh! What hath happened unto thee? Dost thou dream, or hast thou become mad?—He asked her, Whence learnedst thou that I had become mad? She answered him, Because thou mentionest to me all kinds of excellent dishes: and who can afford their price, or who knoweth how to cook them? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of saddle-bags. She therefore brought him the pair of saddle-bags, and, feeling it, found it to be empty; and she put it before him. And he proceeded to stretch forth his hand and to take out filled dishes until he had produced to her all that he had mentioned. So his mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it: yet thou hast taken forth from it all these things: then where were these dishes? And he answered, O my mother know that the Mograbin gave me this pair of saddle-bags, and it is enchanted, and hath a servant; if a man desire anything, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish!—he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb? And she saw that the dish had come into the bag: so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded everything that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags; for the charm is on this condition: and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it; and whenever thou wantest anything, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

After this he began to eat with her, and lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to the other, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him!—But one of them said, Our mother is tender-hearted; and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse.—Then they went in to him, and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat. So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Joudar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took



forth the rest of the viands, and to every poor person who passed by them they said, Take and eat—until nothing remained. Then they took back the dishes, and Joudar said to his mother, Put them into the saddle-bags. — And in the evening, he entered the saloon, and took forth from the saddle-bags a table of forty different dishes; after which, he went up [into another apartment]; and when he sat between his two brothers, he said to his mother, Bring the supper. So when she entered the saloon, she saw the dishes full; and she placed the table, and brought the dishes, one after another, until the forty dishes were all put. They then supped; and after supper, Joudar said, Take ye, and feed the poor and the needy. Accordingly they took the rest of the viands, and distributed them. And after they had supped, Joudar produced to them sweetmeats; of which they ate; and what remained of them, Joudar told them to give to the neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Salim said to Selim, What is the cause of this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats; and that everything that remaineth he distributeth to the poor? This is the action of Sultans. And whence came to him this prosperity? We never see him buy anything, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats?—His brother replied, By Allah, I know not. But knowest thou any one who will acquaint us with the truth of this matter?—None, said Salim, will acquaint us excepting our mother. They therefore contrived for themselves a stratagem, and, going in to their mother during the absence of their brother, they said, O our mother, we are hungry. So she replied, Rejoice at good news. And she entered the saloon, demanded of the servant of the pair of saddle-bags, and brought out to them hot viands; whereupon they said, O our mother, this food is hot, and thou hast not cooked, nor blown [a fire]. She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddle-bags? She answered them, It is enchanted, and the demand is obtained by virtue of the charm. And she acquainted them with the case, and said to them, Conceal the secret. They replied, The secret is concealed, O our mother; but teach us the mode of this. She therefore taught them: and they proceeded to put forth their hands, and to take out the thing that they demanded. And their brother had no knowledge thereof. So when they knew the property of the pair of saddle-bags, Salim said to Selim, O my brother, how long shall we remain with Joudar like servants, and eat his alms? Shall we not employ a stratagem against him, and take this pair of saddle-bags, and enjoy it?—How, said Selim, shall the stratagem be contrived? Salim answered, We will sell our brother to the Captain of the Sea of Suez.—And how shall we manage, asked the other, that we may sell him?—I will go with thee, answered Salim, to that Captain, and we will invite him to an entertainment with two of his company; and what I shall say to Joudar, do thou declare me to be veracious therein; and at the close of the night, I will show thee what I will do.

Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Suez, and Salim and Selim both went in to the Captain, and said to him, O Captain, we have come to thee on account of an affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, and we have a third brother, a profligate, in whom is no good; and our father died, leaving to us a sum of money. Then we divided the money, and he took what fell to his lot of the inheritance, and expended it in debauchery and vice; and when he was reduced to poverty, he domineered over us and proceeded to complain against us to the tyrants, and to say, Ye two have taken my property, and the property of my father—and we referred our case to the judges, and lost the property. After this, he suffered us a while, and complained against us a second time, so that he brought us to poverty, and he desisteth not from oppressing us; wherefore we have become impatient of

him, and desire that thou purchase him of us. — So he said to them, Can ye employ a stratagem against him, and bring him to me here? If so, I will send him quickly to the sea. — They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two, no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of night. Then thou shalt carry him forth from the house, and do with him as thou wilt.—And he said, I hear and obey. Will ye sell him for forty pieces of gold? They answered him, Yes: and after the time of afternoon-prayers, thou shalt come to such a quarter, where thou wilt find one of us waiting for thee. And he replied, Go ye.

They therefore sought Joudar; and after they had waited a while, Salim advanced to him, and kissed his hand. So Joudar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests—for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse. But when I invited him and his brothers, he consented, and said, Wait for me at the door of the mosque, and I will come with my brothers. Therefore I fear that he will come, and am ashamed at thee. Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbour's house.—And Joudar said to him, Wherefore shouldst thou take them into the neighbour's house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that there shall remain of them: and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us.—So he kissed his hand, and went and sat at the door of the mosque till after the time of afternoon-prayers; and lo, they approached him. He therefore took them and conducted them into the house; and when Joudar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddlebags, while he said, Bring such a dish—until there were before them forty different dishes. So they ate until they were satisfied, and the table was removed; the sailors thinking that this hospitable entertainment proceeded from Salim. And when a third of the night had passed, Joudar caused the sweetmeats to be brought to them; and Salim was the one who served them. Joudar and Selim sat until they expressed a desire to sleep; when Joudar arose and laid himself down, and the others lay down until he was inadvertent; whereupon they arose and assisted one another against him, and he awoke not until the gag was in his mouth. They bound his hands behind him, carried him away, and took him forth from the pavilion under the covering of the night, and sent him to Suez, where they put shackles upon his feet, and he served in silence, and ceased not to serve in the manner of captives and slaves for a whole year.—Such was the case of Joudar.

But as to the case of his two brothers, when they arose in the morning, they went in to their mother, and said to her, O our mother, our brother Joudar hath not awoken. So she replied, Wake ye him. They asked her, Where is he lying? And she answered them, With the guests. They said, Probably he hath gone with the guests while we were asleep, O our mother. It seemeth that our brother hath tasted absence from his country, and desired to enter the hidden treasures: for we heard him speaking with the Mograbins, and they said to him, We will take thee with us, and we

will open for thee the treasure.—Hath he, she said, been with the Mograbsins? They replied, Were they not guests with us? And she said, Probably he hath gone with them; but God will direct him right. This is a fortunate person; he will certainly come back with abundant riches.—And she wept, and his separation was grievous unto her. So they said to her, O accursed, dost thou love Joudar with all this love, when, if we are absent or present, thou neither rejoicest in us nor mournest for us? Are we not thy sons as Joudar is thy son?—She answered, Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Joudar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour; therefore it behoveth me to weep for him; for his kindness was shown to me and to you.—And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half [of one pair of saddle-bags], and the gold from the other half, and the enchanted pair of saddle-bags also, saying to her, This was the property of our father. She replied, No, by Allah; but it is the property of your brother Joudar, who brought it from the country of the Mograbsins. They said to her, Thou liest; this was the property of our father, and we will dispose of it. So they divided it [that is, the jewels and gold] between them; but a dissension ensued between them respecting the enchanted pair of saddle-bags. Salim said, I will take it. And Selim said, I will take it. And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money; and if it be cut in twain, its charm will be annulled: but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with anything, it will be of your favour; and each of you shall establish for himself a traffick with the people. Ye are my sons, and I am your mother; then let us remain in our present state lest your brother come, in fear of disgrace.—But they accepted not her proposal. They passed the next night contending together; and a man heard them, an officer belonging to the guards of the King, being a guest in a house adjoining the house of Joudar, a window of which was open. So the officer looked from the window, and heard the whole of the dispute, and the words that they uttered, and the division. And when the morning came, this officer went in to the King, whose name was Shemseldowla, the King of Egypt in that age; and when the officer went in to him, he acquainted him with that which he had heard; whereupon the King sent to the two brothers of Joudar, and brought them, and subjected them to torture. So they confessed; and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Joudar such allowances every day as would suffice her.—Thus did it happen unto them.

Now again as to Joudar, he remained a whole year serving at Suez, and after the year he and others were in the ship, and there arose against them a wind which cast the ship wherein they were upon a mountain, and it went to pieces, and all that was in it was submerged. None reached the shore excepting Joudar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs, by water and pasture; and they asked him respecting his state; wherefore he informed them that he was a sailor in a ship, and he related to them his story. Now there was in the encampment a merchant, of the people of Jiddah; and he pitied him and said to him, Wilt thou serve us, O man of Cairo? If so I will clothe thee, and take thee with me to Jiddah.—So he served him, and journeyed with him until they arrived at Jiddah; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mecca: so when they entered it, Joudar went to perform the compassings within the temple; and while he was compassing, lo, he found his friend the Mograbin

Abdelsamad compassing also. Therefore when the Mograbin saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him. And upon this the Mograbin took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joudar. He then performed for him an operation of geomancy, whereupon that which had befallen Joudar's two brothers appeared to him, and he said, Know, O Joudar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome until thou hast accomplished thy rites of sacrifice; and nothing shall betide but good fortune. So Joudar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Mograbin said, Dost thou owe money? He answered, No. The Mograbin therefore said, Go: take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous. Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joudar replied, It is not necessary, for he is of the people of affluence, and hath many servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility. So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to Abdelsamad, the Mograbin, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Mograbin gave him the seal-ring that he had taken forth from the treasure of Sharnardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire; since it hath a servant whose name is Radelcasif; and whatever thou shalt require of the things of the world, rub the seal-ring, and the servant will appear to thee, [and he will bring it thee;] and whatsoever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined city, or ruin a city that is flourishing, or slay a King, or rout an army?—The Mograbin replied, O Radelcasif, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joudar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest; for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring.—Joudar therefore replied, O my master, with thy permission I will repair to my country. And the Mograbin said to him, Rub the seal-ring; thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country—he will not disobey thy command.

Joudar, upon this, bade Abdelsamad farewell, and rubbed the seal-ring; and Radelcasif presented himself before him, saying to him, At thy service! Demand: it shall be given thee.—So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up and flew with him from the time of noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother: and when she saw him, she arose and wept and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags, and the pair of saddle-bags containing the gold and jewels.—And when Joudar heard that, the state of his brothers was not a light matter to him: but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will show thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand; it shall be given thee.—And he said to him, I command thee to bring me my



All were Drowned but Joudar. (Page 558.)



two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Salim and Selim were in the most violent distress, and in great affliction, by reason of the misery of imprisonment; they had wished for death, and one of them was saying to the other, By Allah, O my brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us.—And while they were in this state, lo, the earth clove asunder, and Radelcasif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence.—Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not: for the Devil and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Joseph; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you, for He is the Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you.—And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Suez [and afterwards] until he met with the sheikh Abdelsamad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt.—He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before him. And when his brothers beheld him, they feared him, and imagined that Joudar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us! And she replied, O my sons, fear not.—Then Joudar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposits, and placed all that was in the treasury before Joudar, saying, O my master, I have not left in the treasury anything. Upon this, Joudar ordered his mother to take care of the pair of saddle-bags containing the jewels [and gold], put the enchanted pair of saddle-bags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with water-gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied, That shall be done for thee. And he descended into the earth. Then Joudar took forth the viands, and they ate, and enjoyed themselves, and slept.—But as to the affair of the servant, he collected his Ons,<sup>1</sup> and gave orders to build the palace. So some of them began to hew the stones, and some to whitewash, and some to paint, and some to spread the furniture; and the daylight came not before the order of the palace was perfect. The servant thereupon went up to Joudar, and said, O my master, the palace is finished, and its order is perfect; if then thou wilt go forth and divert thyself with a view of it, go forth.

He therefore went forth with his mother and his two brothers, and saw this palace to be one of which there existed not the like, confounding the minds by the beauty of its order. So Joudar was delighted with it, while he was yet passing along the beaten track; and with all this, he had expended nothing upon it. He then said to

<sup>1</sup> Genii of an inferior class.

his mother, Wilt thou reside in this palace? She answered him, O my son, I will reside in it. And she prayed for him. Then he rubbed the seal-ring; whereupon the servant appeared, saying, At thy service! And he said to him, I command thee to bring me forty white and beautiful slave-girls, and forty black slave-girls, and forty mamlouks, and forty male black slaves. The servant replied, That shall be done for thee. And he repaired with forty of his Ons to the countries of India and Sinda and Persia; and whenever they beheld a beautiful damsel, they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls, and forty others brought male black slaves. All came to the abode of Joudar, and they filled it. Then he displayed them to Joudar, and they pleased him; and he said, Bring for each person a dress, of the most magnificent apparel. The servant replied, Ready. And Joudar said, Bring a dress for my mother to put on, and a dress for myself to put on. So he brought all, and clad the female slaves, and said to them, This is your mistress: therefore kiss her hand, and disobey her not, but serve her, white and black. The mamlouks also clad themselves, and kissed the hand of Joudar; and his two brothers clad themselves; and Joudar became like a King, and his two brothers like Viziers. His house was ample: so he lodged Salim and his female slaves in one part, and Selim and his female slaves in another part; and he and his mother resided in the new palace; each being in his abode like a King.—Such was their case.

But as to the Treasurer of the King, he desired to take some things from the treasury: so he entered, and saw not in it aught, but found it as the poet hath said:—

The chambers were like a bee-hive well stocked: when their bees quitted them, they became empty.

Upon this he uttered a great cry, and fell down in a swoon; and when he recovered he went forth from the treasury, leaving its door open, and, going in to the King Shemseldowla, he said, O Prince of the Faithful, what we tell thee is this, that the treasury hath become empty during this night. So the King said, What hast thou done with my riches that were in my treasury? He answered, By Allah, I have not done with them aught, nor do I know the cause of their being exhausted. Yesterday I entered the treasury, and beheld it filled, and to-day I entered it, and beheld it empty, with nothing in it: yet the doors were locked, and it hath not been broken through, nor hath its wooden lock been broken, nor hath a thief entered it. And the King said, Have the two pairs of saddle-bags gone from it? The treasurer answered, Yes. And upon this the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went, and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him; and the King said, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened? He replied, Ask the treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty: yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the officer, who on a former occasion betrayed Selim and Salim, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joudar had come and built this palace, and with him were mamlouks and black slaves; that he had brought abundant riches, and delivered his two brothers from



the prison, and was in his mansion like a Sultan. So the King said, Examine the prison. And they examined it, and saw not Salim and Selim. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Salim and Selim from the prison, and took the two pairs of saddle-bags, is the person who took my property. And the Vizier said, O my lord, who is he? The King answered, Their brother Joudar: but, O Vizier, send to him an Emir with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Ho! quickly send to them an Emir to bring them to me that I may put them to death. But the Vizier said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emir that some trouble may befall him from Joudar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case, and what thou desirest thou wilt attain, O King of the age.—So the King said, Contrive for me a plan, O Vizier. The Vizier replied, Send to him the Emir, and invite him to an entertainment. Then I will pay all attention to him for thee, and a show of friendship to him, and ask him respecting his state. After that, thou shalt see: if his courage be strong, we will employ some stratagem against him; and if his courage be weak, seize thou him, and do with him as thou desirest.—And the King said, Send and invite him.

Accordingly he ordered an Emir, whose name was the Emir Osman, to go to Joudar and invite him, and say to him, The King summoneth thee to an entertainment. And the King said to him, Return not but with him. Now that Emir was stupid, and haughty in mind; and when he descended, he saw before the door of the palace [of Joudar] a eunuch sitting upon a chair; and when the Emir Osman arrived at the palace, the eunuch rose not to him, but remained as though no one were approaching him: yet there were with the Emir Osman fifty men. And the Emir Osman came up, and said to him, O slave, where is thy master? He answered him, In the palace. And he proceeded to speak to him in a reclining posture. So the Emir Osman was enraged, and said to him, O ill-omened slave, art thou not abashed at me, that when I speak to thee thou liest down, like those who have no shame? But he replied, Go along. Be not loquacious.—And the Emir heard not from him those words before he became infused with rage, and, drawing forth his mace, he was about to beat the eunuch, not knowing that he was a devil. When the eunuch, however, saw that he had drawn forth the mace, he arose and rushed upon him, took the mace from him, and struck him four blows; and when the fifty men saw it, the beating of their master displeased them: they therefore drew their swords, and desired to slay the slave. But he said to them, Do ye draw the swords, O dogs? And he fell upon them, breaking the bones of every one whom he smote with the mace, and drowning him in blood. So they were routed before him, and ceased not to flee, while he still beat them until they were far from the door of the palace, when he returned, and seated himself again upon his chair, not caring for any one. But as to the Emir Osman and his company, they returned routed and beaten until they stood before the King Shemseldowla, and they acquainted him with that which had happened unto them, the Emir Osman saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him.—Upon this, the King was enraged, and he said, Let a hundred men go down to him. They therefore went

down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned, and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of him. Then the King said, Let two hundred go down. And they went down: but he routed them, and they returned. Therefore the King said to the Vizier, I require thee, O Vizier, to go down with five hundred men, and to bring me this eunuch quickly, together with his master Joudar and his two brothers. He replied, O King of the age, I need not soldiers; but I will go alone to him, without weapon. And the King said, Go, and do what thou shalt see fit.

So the Vizier threw down the weapon, clad himself in a white vesture, and, taking in his hand a string of beads, walked alone, without a second person, until he arrived at the palace of Joudar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you be peace, O human being! What dost thou desire?—When the Vizier therefore heard him say, O human being—he knew that he was of the Genii, and he trembled by reason of his fear, and said to him, O my master, is thy master Joudar here? The slave answered, Yes, in the palace. And the Vizier said to him, O my master, go to him and say to him, The King Shemseldowla inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Vizier stayed, in a respectful posture, and the Marid went up into the palace, and said to Joudar, Know, O my master, that the King sent unto thee an Emir, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent unto thee the Vizier, without weapon, inviting thee to visit him and to eat of his banquet. What then sayest thou?—Joudar replied, Go, bring the Vizier hither. So he descended from the palace, and said to him, O Vizier, answer the summons of my master. And he replied, On the head! He ascended, and went in to Joudar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Vizier seem in comparison with him to be a pauper. And he kissed the ground, and prayed for him: and Joudar said to him, What is thy business, O Vizier?—O my master, he answered, the King Shemseldowla, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and he hath made for thee a banquet. Wilt thou then comfort his heart? Joudar replied, Since he is my friend, salute him, and tell him to come unto me. So the Vizier said to him, On the head. Then Joudar took forth the seal-ring, and rubbed it, and the servant presented himself; and Joudar said to him, Bring me a dress of the best of apparel. He therefore brought him a dress; and Joudar said, Put on this, O Vizier. And he put it on. Joudar then said to him, Go: acquaint the King with that which I have said. And he descended wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Joudar, and praised the palace with the things that it contained; and he said, Joudar hath invited thee.

Upon this, the King said, Arise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto me my courser, that we may go to Joudar. Then the King mounted, and took the troops, and they repaired to Joudar's palace.—Now as to Joudar, he said to the Marid, I desire that thou bring us some Afrites of thy Ons, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that the King may see them, and that they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of

soldiers, equipped with magnificent arms; and they were strong and bulky.—So when the King arrived, he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Joudar, whom he saw sitting in a state in which no King nor Sultan had sat; and he saluted him, and raised his hands to his head before him. But Joudar rose not to him, nor paid him honour, nor did he say to him, Sit:—he left him standing till fear seized him, and he became unable either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Joudar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity. And he ceased not to humble himself before him until he said to him, May God pardon thee?—and ordered him to sit. So he sat; and Joudar invested him with the garments of mercy, and ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joudar; and every day after, he used to go thither, and used not to hold his court save in Joudar's abode. Their mental familiarity and friendship increased, and they continued a while in this state. But after that the King had a private interview with his Vizier, and said to him, O Vizier, I fear lest Joudar should slay me, and take the kingdom from me. The Vizier however replied, O King of the age, as to the act of taking the kingdom, fear it not; for the state which Joudar enjoyeth is more exalted than the state of the King, and the taking of the kingdom would be a lowering of his dignity; but if thou fearest that he will slay thee, thou hast a daughter; so marry her to him, and thou and he will be of one condition. And he replied, O Vizier, thou shalt be an intermediary between me and him. The Vizier therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon: for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage. When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from him.—So the King replied, Thou hast spoken truth, O my Vizier. And he prepared the entertainment, and invited him. Joudar therefore came to the Sultan's palace, and they sat in the saloon in exceeding sociableness until the close of the day. The King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Joudar saw her; and she was endowed with beauty and loveliness, having no equal. So when Joudar took an accurate view of her, he said, Ah!—and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Vizier therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain?—And he said, O Vizier, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee. And Joudar said, O Vizier, speak to him, and I, by my life, will give thee what thou shalt desire, and will give to the King what he shall desire as her dowry, and we will become friends and connexions. The Vizier replied, Thy desire



The King's Daughter.

must be accomplished. Then the Vizier spoke to the King privately, saying to him, O King of the age, Joudar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Asiya: therefore disappoint me not, but accept my intercession; and whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me, and the damsel is a slave girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the nobles and the plebeians to be present, and the Sheikh el-Islam<sup>1</sup> was there also. Then Joudar demanded the damsel in marriage, and the King said, The dowry hath been paid. So they performed the ceremony of the marriage-contract, and Joudar sent desiring that the pair of saddle-bags containing the jewels [and gold] should be brought, and gave it to the King as the dowry of the damsel. The drums were beaten and the pipes were sounded, the festal necklaces were strung, and Joudar took the damsel as his wife. Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Joudar as Sultan, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they made him Sultan: and he gave orders to build a congregational mosque over the sepulchre of the King Shemseldowla, and endowed it; and it is in the district of Bundukanin. The house of Joudar was in the quarter of Yemania; and when he became Sultan, he constructed buildings and a congregational mosque, and the quarter hath been named after him, its name having become—the quarter of Joudaria. He continued as King some time, and made his two brothers Viziers; Salim the Vizier of his right hand, and Selim the Vizier of his left: and they remained thus one year, and no more.

After this, Salim said to Selim, O my brother, how long shall this state last? Shall we pass our lives entirely as servants of Joudar, and shall we not enjoy dominion nor prosperity as long as Joudar is living?—And how shall we manage to kill

<sup>1</sup> The chief doctor of the Mahometan faith.

him, said Selim, and to take from him the seal-ring and the pair of saddle-bags? Thou art more knowing than I: therefore contrive for us a stratagem in order that we may kill him thereby.—If I contrive for thee a stratagem by which to kill him, wilt thou consent that I shall be Sultan, and that thou shalt be Vizier of the right hand, and that the seal-ring shall be mine, and the pair of saddle-bags thine? Selim answered, I consent. So they agreed to kill Joudar, on account of the love of the world and of dominion. Then Selim and Salim contrived a stratagem against Joudar, and said to him, O our brother, we desire that we may glory in thee, and that thou wouldst enter our houses, and eat of our banquet, and comfort our heart. And they proceeded to beguile him, saying to him, Comfort our heart, and eat of our banquet. So he replied, No harm. In the house of which of you will be the banquet?—Salim answered, In my house; and after thou shalt have eaten of my banquet, thou shalt eat of the banquet of my brother. And he said, No harm:—and went with him to his house. Then his brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Salim arose to take the seal-ring from his finger; but it resisted his attempt; therefore he cut off his finger with a knife. He then rubbed the ring, and the Marid presented himself to him, saying, At thy service! Demand then what thou wilt.—And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Selim and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the large room of the house, eating; and when they beheld Joudar and Selim killed, they raised their hands from the food, and fear disturbed them, and they said to the Marid, Who hath done these deeds with the King and the Vizier? So he answered them, Their brother Salim.

And lo, Salim approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Joudar, and this Marid is the servant of the ring; he who is before you. I ordered him to slay my brother Selim, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. Now this Joudar hath been put to death, and I have become Sultan over you. Do ye accept me, or shall I rub the ring, and shall its servants slay you, great and small?—They answered him, We accept thee as King and Sultan. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood shall have expired. But he said to them, I know not a period of widowhood, nor anything else. By my head, I must take her as my wife this night.—So they performed the ceremony of the contract for him, and sent and acquainted the wife of Joudar, the daughter of Shem-seldowla; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair of saddle-bags; after which she sent and informed the Sheikh el-Islam, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sultan over you.

This is what hath come down to us of the Story of Joudar, entire and complete.



## CHAPTER XXIII.

Commencing with part of the Seven Hundred and Thirty-eighth Night, and ending with part of the Seven Hundred and Fifty-sixth.

## THE STORY OF GULNARE OF THE SEA.

THERE WAS, in olden time, and in an ancient age and period, in the land of the Persians, a King named Shahzeman, and the place of his residence was Khorasan. He had a hundred concubines; but he had not been blessed, during his whole life, with a male child by any of them, nor a female; and he reflected on this one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him, as he had inherited it from his fathers and forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his mamlouks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant: none more beautiful than she hath been seen. And he replied, Bring to me the merchant and the slave-girl. The merchant and the slave-girl therefore came to him; and when he saw her, he found her to resemble a straight lance. She was wrapped in an izar of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hair reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty. The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form; and he said to the merchant, O sheikh, for how much is this damsel to be sold? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of her arrival at this place, three thousand pieces of gold; and she is a present from me unto thee. Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold. So he took them, and kissed the hands of the King, thanking him for his bounty and beneficence, and departed. Then the King committed the damsel to the tire-women, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his chamberlains that everything which she required should be conveyed to her. The seat of government where he resided was on the shore of the sea, and his city was called the White City. And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea; and the King commanded his chamberlains to close all the doors upon her after taking to her all that she required.

The King then went in to visit the damsel; but she rose not to him, nor took any notice of him. So the King said, It seemeth that she hath been with people who have not taught her manners. And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form; her face was like the disk of the moon at the full, or the shining sun in the clear sky; and

he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection of God, the Creator: lauded be his power! Then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh; and he kissed her lips, which he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind; and the King ate, and put morsels into her mouth until she was satisfied; but she spoke not a single word. The King talked to her, and inquired of her her name; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saying that she doth not speak! But perfection belongeth unto God, whose name be exalted!—Then the King asked the female slaves whether she had spoken; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk. The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking. So the heart of the King was contracted. He however inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love that I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in his grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, acquaint me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply.—And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word.—And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking; and the second, thy information that thou art about to bear me issue. Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness; and he ordered the Vizier to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Vizier did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to

me during this year except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted: I have become separated from my mother and my family and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy mamlook: and as to thy saying, I have become separated from my mother and my family and my brother — inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Gulnare of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Saleh, and my mother is of the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am; for they would imagine evil of me, and would not believe me, even though I should swear to them, when I told them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee! — And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be? — She answered, O my master, the time of the birth is near, and my family must come. — And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Solomon the son of David, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King. — And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter. — And the King wondered at her words.

Then the damsel took forth from her shoulders two pieces of Kamari aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may show thee my brother and my mother and my family without their seeing thee; for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be



exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the the creation, the most like to his sister.

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Gulnare. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Gulnare; and when they drew near to the window, and Gulnare beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her, and embraced her, weeping violently; and they said to her, O Gulnare, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by thy separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee.—Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from everything that he possessed and what was in his city.—And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family.—So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Gulnare, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shown favour to me, and acted well to me in every respect; and from the day when I came to him to the present time I have not heard from him a bad word to grieve my heart; but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him he would perish: for he can never endure my separation even for a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of the King of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child, that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner.—And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Gulnare, thou knowest the place which thou hast in our estima-

tion, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil. Therefore if thou be not in a state of comfort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish: for we desire not aught save thy comfort in every respect. — And Gulnare replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him.

Then the damsel Gulnare of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Gulnare herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Gulnare, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praigest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of bread and salt might be established between us. And they all desisted from eating, and were enraged at her, and fire began to issue from their mouths as from cressets. So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Gulnare rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see and didst thou hear my thanks to thee, and my praise of thee in the presence of my family: and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this blessed hour, and I doubt not of thy love for me. — She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shown me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowedst benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee. — And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him: they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Gulnare of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Gulnare fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blessed with a son or a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the

Queen Gulnare, and her brother, and the daughters of her uncle, all came, when they knew that Gulnare had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come, and that ye should name him according to your knowledge. And they named him Beder Basim; all of them agreeing as to this name. They then presented the boy to his maternal uncle, Saleh, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Gulnare, seeing him in this state, said to him, O King of the age, fear not, nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!—And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Saleh said to him, O King of the Land, we applied to his eyes a collyrium that we know, and repeated over him the names engraved upon the seal of Solomon the son of David (on both of whom be peace!), for when a child is born among us, we do to him as I have told thee. Fear not, therefore, on his account, drowning, nor suffocation, nor all the seas if he descend into them. Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal, and scattered its contents, whereupon there fell from it strung jewels, consisting of all kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Gulnare's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us.—And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Saleh of the Sea for his generosity, and, looking towards the Queen Gulnare, he said to her, I am abashed at my brother; for he hath shown favour to me and presented me with this magnificent present, which the people of the earth would fail to procure. So Gulnare thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision. Then Saleh said, If we stood serving thee, O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert.—The King therefore thanked him eloquently. And

Saleh remained with the King, he and his mother and the daughters of his uncle, forty days; after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Saleh? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor my sister, nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us?—So when the King heard his words, he rose upon his feet, and bade farewell to Saleh of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days, we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

The King treated Gulnare with beneficence, and honoured her exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years: and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading, and history and grammar and philology, and archery; and he had learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Viziers and the Emirs, and the lords of the empire and the great men of the kingdom, and made them swear by binding oaths that they would make Beder Basim King over them after his father; so they swore to him by binding oaths, and rejoiced thereat: and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people. And on the following day, the King mounted, together with the lords of the empire and all the Emirs, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the Emirs and the lords of the empire bore the ghashiyeh<sup>1</sup> before him. Each one of the Emirs and the lords of the empire bore the ghashiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the Emirs, and they seated him upon the throne of the kingdom, while his father stood, as also did the Emirs, before him. Then Beder Basim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Gulnare of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultan; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode with the Emirs before him until he came to the horse-course, where he played with arms till the time of night-fall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice

<sup>1</sup> An embroidered saddle-cover, borne before a king.

between the Emir and the poor man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule, making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age, in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Beder Basim, fell sick one day, whereupon his heart throbbled, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Beder Basim, and his wife Gulnare, and the Emirs and Viziers and the lords of the empire, mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Saleh, the brother of Gulnare, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Gulnare, if the King hath died, he hath left this ingenious youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon.—Then the lords of the empire, and the grandees, went in to the King Beder Basim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath: and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emir; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful; and he ceased not to live in this state for a length of time.

#### THE STORY OF BEDER BASIM AND GIOHARA.

AFTER this it happened that his maternal uncle came in one night to Gulnare, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Beder Basim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Beder Basim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Saleh said to his sister Gulnare, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness.—So Gulnare replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and

loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep; so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof.—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep.—He said, I fear that he may be awake. But Gulnare replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son excepting the Queen Giohara, the daughter of the King Samandal, and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels, and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition.—And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Beder Basim heard their words, and understood what they said from first to last in description of the damsel that Saleh mentioned, Giohara the daughter of the King Samandal, he became enamoured of her by the ear; but he pretended to them that he was asleep. A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Saleh looked towards his sister Gulnare, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another.—And when Gulnare heard what her brother Saleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night. In the heart of the King Beder Basim was a flame of fire, kindled by his passion for the Queen Giohara; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came forth, and drank some wine, and the attendants placed before them the food: so the King Beder Basim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Saleh rose upon his feet, and said to the King Beder Basim and his mother Gulnare, With your permission, I would go to my mother;

for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Beder Basim said to his uncle Saleh, Remain with us this day. And he complied with his request.

Beder Basim then said, Arise with us, O my uncle, and go forth with us to the garden. So they went to the garden, and proceeded to divert and recreate themselves; and the King Beder Basim seated himself beneath a shady tree, desiring to rest and sleep; but he remembered what his uncle Saleh had said, describing the damsel and her beauty and loveliness, and he shed many tears. Then he lamented and groaned and wept. So when his uncle Saleh heard what he said, he struck hand upon hand, and said, There is no deity but God: Mahomet is the Apostle of God and there is no strength nor power but in God, the High, the Great! Then he said to him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Giohara, and her mention of her qualities? Beder Basim answered, Yes, O my uncle, and I became enamored of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her.—Saleh therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Giohara. Then we will bid her farewell, and I will return with thee; for I fear that, if I took thee and went without her permission, she would be incensed against me; and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases; so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand.—But when Beder Basim heard the words of his uncle Saleh, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject, she will not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Saleh heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Saleh, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Beder Basim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King Beder Basim took the seal-ring from his uncle Saleh, and put it upon his finger; after which they plunged into the sea, and ceased not in their course until they arrived at the palace of Saleh, when they entered it, and Beder Basim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Beder Basim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Gulnare?—He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Saleh acquainted his mother with that which had occurred between him and his sister Gulnare, and that the King Beder Basim had become enamoured of the Queen Giohara, the daughter of the King Samandal, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Beder Basim heard the words of Saleh, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Queen Giohara, the daughter of the King Samandal, before the son of thy sister; for thou knowest that the King Samandal is stupid, overbearing, of little sense, of great power, piggardly of his daughter Giohara towards those who demand her in marriage; for all the Kings of

the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness; so we should return broken-hearted.—And when Saleh heard what his mother said, he replied, O my mother, what is to be done? For the King Beder Basim became enamoured of this damsel when I mentioned her to my sister Gulnare, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted, that if he marry her not he will die of love and desire for her.—Then Saleh said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Giohara is not suitable to any but him. I have resolved that I will take jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that! So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addresseth him; for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Samandal. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Samandal saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat; and after he had been seated awhile, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Saleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee.—And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Samandal, saying to him, O King of the age, perhaps thou wilt accept my present, and show favour to me, and comfort my heart by accepting it from me. Upon this, the King Samandal said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.—Then Saleh arose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said



to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Giohara, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards in derision of him, and replied, O Saleh, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril that thou demandest in marriage the daughters of Kings, the lords of cities and provinces? Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words?—So Saleh said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Beder Basim, lord of the provinces of Persia, whose father was the king Shahzeman, and thou knowest his power. If thou assert that thou art a great King, the King Beder Basim is a greater King; and if thou boastest that thy daughter is lovely, the King Beder Basim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou knowest, O King, that this Queen Giohara, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave;—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.—But when the King Samandal heard the words of the King Saleh, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Gulnare is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs?—Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the two sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Saleh in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords and went in to the King Samandal. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Saleh; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs!—But there had not elapsed more than a little while before the party of the King Samandal were routed, and betook themselves to flight; and Saleh and his relations had seized the King Samandal, and bound his hands behind him.

Now Giohara, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed her-

self upon it. And when these two parties contended together, some of the young men of the King Samandal fled, and Beder Basim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Samandal had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Giohara, the daughter of the King Samandal; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not, and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes towards the tree, and his eye met that of Giohara: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of everything, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Giohara the daughter of the King Samandal. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree; but if this be not the Queen Giohara, this is more beautiful than she.—Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Giohara, O utmost object of desire, who art thou, and who brought thee unto this place? And Giohara, looking at Beder Basim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou, endowed with comely qualities, I am the Queen Giohara, the daughter of the King Samandal, and I have fled to this place because Saleh and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled in fear for myself. Then the Queen Giohara said to the King Beder Basim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Beder Basim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress, for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Beder Basim, the King of Persia, and that Saleh is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Saleh to release him, and marry thee lawfully.

But when Giohara heard the words of Beder Basim, she said within herself, On account of this base young wretch hath this event happened, and my father been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it.—Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master and light of my eye, art thou the King Beder Basim, the son of the Queen Gulnare? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming

endowments! By Allah he is of little sense and judgment!—She then said to him O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel.—Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Beder Basim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her, and kiss her. And he said to her, O Queen, by Allah, my uncle Saleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a carat of four-and-twenty carats. Then Giohara pressed him to her bosom, and uttered some words not to be understood; after which she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Beder Basim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Giohara. Now she had with her a damsel, one of her female slaves, named Marsini, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well; for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst.—So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island.—Such was the case of Beder Basim.

But as to Saleh, the uncle of the King Beder Basim, when he had got possession of the King Samandal, and slain his guards and servants, and the King had become his captive, he sought Giohara, the King's daughter, but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Beder Basim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Samandal, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Saleh heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Beder Basim, and I fear that he will perish, or that one of the soldiers of the King Samandal may fall upon him, or that the King's daughter Giohara may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Saleh thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Beder Basim.—Thus was it with them.

Next, with regard to Beder Basim's mother, Gulnare of the Sea, when her son had descended into the sea with his uncle Saleh, she waited expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea, and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Beder Basim, and her mother answered her, O my

daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Beder Basim, to the King Samandal, and demanded in marriage his daughter: but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horsemen, and a conflict ensued between them and the King Samandal; but God aided thy brother against them, and he slew his guards and his troops, and made the King Samandal a captive. So tidings of this event reached thy son, and apparently he feared for himself; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him.—Then Gulnare inquired of her respecting her brother Saleh, and she informed her, saying, He is sitting upon the throne of the kingdom in the place of the King Samandal, and he hath sent in every direction to search for thy son and the Queen Giohara. So when Gulnare heard the words of her mother, she mourned for her son violently, and her anger was fierce against her brother Saleh, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom; for I came to you and acquainted not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son; and forget not ye my son; nor neglect his case; for if mischief befall him, I perish inevitably; since I regard not the world save in connection with him, nor delight save in his life.—So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence. Then her mother sent to search for him, and Beder Basim's mother returned with mourning heart and weeping eye to the empire. The world had become straight to her, her heart was contracted, and her case was grievous.

Now again as to the King Beder Basim, when the Queen Giohara had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers: and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself, and he saw the King Beder Basim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful; I have not seen a bird like it in its beauty nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the great, will not sell it.—Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said;

whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him and put him before the King; and he saw that, of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what he will eat, that I may feed him. Then he gave orders to bring the repast. The tables therefore were brought before him, and



The Fowler with the Bird.

the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and mamlouks who were around him, In my life I have never seen a bird eat like this bird.

The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it; for it is beautiful in appearance, and it is a wonder among the wonders of the age.—Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird?—She replied, By Allah, I jested not with thee, nor did I tell thee anything but truth. Verily this bird is the King Beder Basim, the son of the King Sbahzeman, lord of the countries of the Persians, and his mother is Gulnare of the Sea.—And how, said he, hath he become transformed into this shape? She answered him, Queen Gihbara, the daughter of the King Samandal, hath enchanted him. Then she related to him what had happened to him from first to last, telling him that he had demanded Giohara in marriage of her father, and that her father consented not thereto, and that his maternal uncle Saleh had fought with the King Samandal, and that Saleh had overcome him and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the

most skilful in enchantment among the people of her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Giohara! How vile is she, and how little is her religion, and how great are her deceit and her artifice!—His wife replied, Say to him, O Beder Basim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in



The King's Wife disenchanting Beder Basim.

her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it,] said to him, By virtue of these great names, and excellent verses [of the Kóran], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a

comely young man, than whom there was beautiful.

When the King Beder Basim beheld this thing, he said, There is no deity but God: Mahomet is the Apostle of God! Extolled be the perfection of the Creator of the creatures, and the Ordainer of their means of subsistence and their terms of life.—Then he kissed the hands of the King, and prayed for long life for him; and the King kissed the head of Beder Basim, and said to him, O Beder Basim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Beder Basim, God hath delivered thee from the enchantment; what then doth thy good pleasure demand, and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require; for I have been absent a long time, and I fear that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me; since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee.—And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared for him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and went to pieces, and all who were in her were drowned, excepting the King Beder Basim; for he mounted upon one of the planks, after he had been at the point of destruction. The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank: it carried him with the water and the wind, and

King Eder Basim Meets the Sheekh. (Page 583.)







continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Beder Basim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheikh, a grocer; and when the King Beder Basim saw him, he saluted him; and the sheikh returned the salutation, and, looking at him, saw him to be a comely person; so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city, seeing that it is devoid of people. And the sheikh said to him, O my son, come up into the shop, lest thou perish. So Beder Basim went up and seated himself in the shop. And the sheikh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil!—The King Beder Basim therefore feared violently. He then ate of the food of the sheikh until he was satisfied, and washed his hands, and, looking at the sheikh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people.—And the sheikh answered him, O my son, know that this city is the City of the Enchanters, and in it is a Queen who is an enchantress like a she-devil; she is a sorcerer, a great enchanter, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are, like me and thee, of the sons of Adam; but they are strangers; for whoever entereth this city, and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after the forty days, she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee—in pity for thee; for perhaps she might do unto thee as she did unto them.—And he said to him, She got possession of this city from her family by enchantment; and her name is the Queen Labe; the meaning of which is the sun.

Now when the King Beder Basim heard these words from the sheikh, he feared violently, and began to tremble like the reed that is shaken by the wind; and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheikh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms, and the states in which they are through enchantment; but fear not; for the Queen, and every one that is in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind. Therefore when the King Beder Basim heard these words of the sheikh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the sheikh, and said to him, O sheikh is this thy captive,

and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his father had died: so I sent for him, and caused him to come, that I might quench the fire of my desire by his company.— They replied, Verily this young man is a comely youth; but we fear for him on account of the Queen Labe, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheikh however said to them, Verily the Queen will not thwart me: she regardeth me favourably, and loveth me: and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account.— And the King Beder Basim remained with the sheikh for a period of months, eating and drinking, and the sheikh loved him greatly.

After this Beder Basim was sitting at the shop of the sheikh one day as was his custom, and lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords; and they came to the shop of the sheikh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears, and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. — They ceased not to proceed until they arrived at the shop of the sheikh, when they saluted him, and passed on. And lo, the Queen Labe approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheikh: whereupon she saw the King Beder Basim sitting at the shop, resembling the moon at the full. So when the Queen Labe beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Beder Basim, she said to the sheikh, Whence obtainedst thou this comely person? He answered, This is the son of my brother: he came to me a short time ago. And she said, Let him be with me to-night, that I may converse with him. The sheikh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheikh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Labe then took the King Beder Basim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him. And the King Beder Basim heard the words of the people; but he was silent, and had committed his case to God, whose name he exalted!

He ceased not to proceed with the Queen Labe and her retinue until they arrived at the gate of the palace: when the emirs and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart: so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Beder Basim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Beder Basim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Beder Basim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself!—The Queen seated herself at a lattice-window overlooking the garden,

She was on a couch of ivory, upon which was magnificent furniture; and the King Beder Basim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands. So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing women; and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Beder Basim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Beder Basim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel! I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Giohara. — He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Labe was intoxicated, she arose from her place, and slept upon her couch, having commanded the female slaves to depart; and she ordered the King Beder Basim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same: and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank; after which the Queen arose, and took the hand of the King Beder Basim, and they sat upon the throne, and she gave orders to bring the food: so they ate and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits and the flowers and the dried fruits: and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Beder Basim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Beder Basim awoke from his sleep and found not the Queen Labe by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and not returned; wherefore he said within himself, Whither hath she gone? He then put on his clothes, and proceeded to search for her: but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and he saw in it a running river by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds: but they saw him not; and lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon: and after a while, the latter bird became changed into a human form, at which he looked attentively, and lo, she was the Queen Labe. He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Labe, on account of the black bird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her

when she became a bird. She however did not manifest to him anything; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure to be away from thee for one hour. So he said to her, I hear and obey. He then mounted, and went to the shop of the sheikh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He therefore answered him, I was well in prosperity and health: but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her until I came to the garden.—And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheikh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her mamlouks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird: for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her as long as I have a care for thee; therefore fear not; for I am a Mahometan, and my name is Abdallah, and there is not in my age any one more skilled in enchantment than I: yet I make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me; on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But tomorrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Beder Basim bade farewell to the sheikh, and returned to her, and found her sitting expecting him. And when she saw him, she rose to him and seated him, welcoming him; and she brought him food and drink. So they ate until they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication. Yes, O my mistress. And she said to him, O my master, and light of my eye, when thou awokest from thy sleep, and found me not, thou searchedst for me; and camest to me in the garden, and sawest the black bird. Now I will acquaint thee with the truth of the case of this bird. He was one of my mamlouks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a black bird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour: and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion? So he said, being intoxicated, Verily, what thou hast understood, as to my anger being on that account, is true: and there is no cause for my anger excepting that. And she embraced him and kissed him, and made a show of love to

him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed: and the King Beder Basim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth from a red bag something red, which she planted in the midst of the palace; and lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this



Queen Labe performing the Incantation.

water; whereupon it became eared corn; and she took it and ground it into fine flour, after which she put it in a place and returned and slept by Beder Basim until the morning.

So when the morning came, the King Beder Basim arose, and having washed his face, asked permission of the Queen to go to the sheikh; and she gave him permission. He therefore repaired to the sheikh, and acquainted him with that which she had done, and what he had beheld; and when the sheikh heard his words, he laughed, and said, By Allah, this infidel enchantress had formed a mischievous scheme against thee: but never care thou for her. He then produced to him as much as a pound of barley-meal, and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good:—and do thou eat of it. And when she produceth her meal, and saith to thee, Eat of this flour—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her barley, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth.—But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting

with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and O light of my eye, eat of this meal, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form — and tell her to assume whatsoever form thou desirest. Thereupon leave her and come to me, that I may contrive for thee a mode of proceeding.

Beder Basim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence: and when she saw him, she said to him, A friendly and free and ample welcome! She arose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some flour, and said to her, And my uncle hath given me to eat of this flour, and we have flour better than it. Then she put his flour into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy flour. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him, O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee; but I am convinced that thou lovest me: eat then of this my flour. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King Beder Basim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her: but she allowed not the bridle to be put. He therefore left her, and repaired to the sheikh, and acquainted him with what had happened: upon which the sheikh arose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it, and went to her; and when she saw him, she advanced to him, and he put the bit in her mouth, and, having mounted her, went forth from the palace, and repaired to the sheikh Abdallah, who, on seeing her, rose to her, and said to her, May God (whose name be exalted!) abase thee by affliction, O accursed woman! Then the sheikh said to Beder Basim, O my son, thou hast no longer an abode in this city: so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to any one. The King Beder Basim therefore thanked him, and bade him farewell, and departed.

He ceased not his journey for three days; after which he came in sight of a city, and there met him a sheikh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The sheikh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me. — He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words: whereupon he said, I will not sell her but for a thousand pieces of gold. And Beder Basim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Beder Basim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheikh, however, looked at him; and said to him, O my son, no one may utter a

falsehood in this city ; for every one who uttereth a falsehood in this city, they slay. The King Beder Basim therefore alighted from the mule, and delivered her to the old woman : and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast ! And she was transformed immediately, and returned to her first shape ; and each of the two women approached each other, and they embraced one another.

So the King Beder Basim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But lo, the old woman uttered a loud whistle ; whereupon there presented himself before her an Afrite like a great mountain ; and the King Beder Basim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Beder Basim before her, and the Afrite flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Labe, after which, when she had seated herself upon the throne of her kingdom, she looked at the King Beder Basim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will show thee what I will do with thee and with this sheikh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me ! And thou hadst not attained thy desire but by his means. — Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds ! And he was transformed immediately, and became a bird of hideous appearance ; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheikh, the grocer, and acquainted him with the case, saying to him, The Queen Labe is resolved upon the destruction of the son of thy brother. So the sheikh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an Afrite who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Gulnare of the Sea, and to her mother Farashah ; for they two are the most skillful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Beder Basim is a captive in the hands of the Queen Labe. The Afrite therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Gulnare of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Gulnare, kissed the ground, and acquainted her with the events that had happened to her son from first to last ; upon which, Gulnare rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Beder Basim had been found.

After this, Gulnare of the Sea, and her mother Farashah, and her brother Saleh, summoned all the tribes of the Genii, and the troops of the sea ; for the Kings of the Genii had obeyed them after the captivity of the King Samandal. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Gulnare said to the slave-girl, Where is my son ? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Gulnare took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast ! And her words were not ended when he shook

and became a man as he was before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Saleh, and his grandmother Farashah, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Gulnare sent for the sheikh Abdallah, and thanked him for his kind conduct to her son; and she married him (the sheikh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Gulnare made him King of that city. And she summoned those Mahometans who remained of the inhabitants of the city, and made them vow allegiance to the sheikh Abdallah, covenanting with them, and making them swear, that they would obey and serve him: and they said, We hear and obey.

They then bade farewell to the sheikh Abdallah and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Beder Basim, rejoicing greatly at his return. And after that, the King Beder Basim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farashah, and the daughters of his uncle, and his maternal uncle, said, We, O Beder Basim, will all immediately assist thee to attain what thou desirest. Then each of those females arose and went to search through the countries, and Gulnare of the Sea also sent her female slaves upon the necks of the Afrites, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Beder Basim saw the pains that they were taking in this affair, he said to his mother Gulnare, O my mother, leave this affair; for none will content me save Giohara the daughter of the King Samandal, since she is a jewel, as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Samandal, and forthwith they brought him before her; whereupon she sent to Beder Basim; and when he came, she acquainted him with the arrival of the King Samandal. He therefore went in to him; and as soon as the King Samandal saw him approaching, he rose to him and saluted him and welcomed him. Then the King Beder Basim demanded of him in marriage his daughter Giohara; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Samandal sent some of his companions to his country, commanding them to bring his daughter Giohara, and to inform her that her father was with the King Beder Basim, the son of Gulnare of the Sea. So they flew through the air, and were absent a while; after which they came back accompanied by the Queen Giohara; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, know that I have married thee to this magnanimous King, and bold lion, the King Beder Basim, the son of the Queen Gulnare, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, nor art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Cadies and the witnesses, and they performed the ceremony of the contract of the marriage of the King Beder Basim, the son of the Queen Gulnare of the Sea, to the Queen Giohara. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire, and the emirs and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities even-



ing and morning for a period of ten days ; and they displayed her to the King Beder Basim in nine different dresses. After this, the King Beder Basim conferred a dress of honour upon the King Samandal, and restored him to his country and his family and his relations ; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story.—The mercy of God be on them all.

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## CHAPTER XXIV.

Commencing with part of the Seven Hundred and Fifty-sixth Night, and ending with part of the Seven Hundred and Seventy-eighth.

### THE STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

THERE was, in olden times, and in an ancient age and period, in Egypt, a King named Asim the son of Safwan. He was a liberal, munificent King, reverend and dignified : he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Vizier named Faris the son of Saleh ; and they all worshipped the sun and fire instead of the almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man ; old age and sickness and decrepitude had rendered him infirm ; for he had lived a hundred and eighty years ; and he had not a male child nor a female ; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the Emirs and Viziers and the chief officers and the lords of the empire serving him according to their custom and according to their ranks : and whosoever of the Emirs came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children ; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me ; there will not remain any memory of me in the world. Then the King Asim became drowned in the sea of solicitude : and in consequence of the rapid succession of griefs and solitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Vizier and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

They therefore departed, and there remained not any excepting the King and the Vizier ; and when the King recovered, the Vizier kissed the ground before him and said to him, O king of the age, what is the cause of this weeping ? Inform me who of the Kings and the lords of the castles, or of the Emirs and the lords of the empire, hath become thine enemy, and acquaint me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides. — But the King spoke not nor raised his head. Then the Vizier kissed the ground before him a second time, and said to him, O King of the age, I am like thy son and thy slave ; nay, I have

reared thee; and I know not the cause of thy grief and thine anxiety and thy distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee? Acquaint me therefore with the cause of this weeping and mourning.—Yet he spoke not, nor opened his mouth, nor raised his head; but ceased not to weep, and he cried out with a loud voice, and wailed exceedingly, and cried, Ah!—while the Vizier regarded him patiently. And after that the Vizier said to him, If thou tell me not the cause of this, I will kill myself before thee immediately while thou lookest on, rather than see thee in anxiety. So the King Asim thereupon raised his head, and wiped away his tears, and said, O faithful Vizier, leave me in my anxiety and my grief; for the sorrows in my heart are sufficient for me. But the Vizier replied, Tell me, O King, what is the cause of this weeping: perhaps God may give thee relief by my means. And the King said to him, O Vizier, my weeping is not on account of wealth nor on account of horses nor on account of anything but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blessed with a male child nor a female; so when I die, they will bury me; then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no one will ever remember me. To this the Vizier replied, O King of the age, I am older than thou by a hundred years, and have never been blessed with a child, and I cease not to suffer anxiety and grief night and day; and what shall we do, I and thou? But I have heard of the fame of Solomon the son of David (on both of whom be peace!), and that he hath a mighty Lord, able to accomplish everything. It is meet therefore that I repair unto him with a present, and have recourse to him, that he may petition his Lord: perhaps He may bless each of us with a child.—The Vizier then prepared for the journey, took a magnificent present, and repaired with it to Solomon the son of David (on both of whom be peace!).—Such was the case of the Vizier.

Now as to Solomon the son of David (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Solomon, verily the King of Egypt hath sent to thee this chief Vizier, with presents and rarities, which are such and such things. Send thou therefore unto him thy Vizier Asaph the son of Barkia, to meet him with honour and with provisions at the halting places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith.—So upon this Solomon ordered his Vizier Asaph to take with him a company of his dependants, to meet them with honour and with sumptuous provisions at the halting places. Accordingly Asaph went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Faris, the Vizier of the King of Egypt. He met him and saluted him, and treated him and those who accompanied him with exceeding honour, and proceeded to present to them the provisions and the provender at the halting places; and he said to him, A friendly and free and ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated!—So the Vizier said within himself, Who acquainted them with this? Then he said to Asaph the son of Barkia, And who informed you of us and of our desires, O my lord? Asaph answered him, Verily Solomon the son of David (on both of whom be peace!); he it was who informed us of this. And who, said the Vizier Faris, informed our lord Solomon? He answered him, The Lord of the heavens and the earth, and the God of all creatures, informed him. And the Vizier Faris replied, This is none other than a mighty God! So Asaph the son of Barkia said to him, And do ye not worship Him? Faris the Vizier of the King of Egypt answered, We worship the sun, and prostrate ourselves to it. Asaph therefore replied, O Vizier Faris, Verily the sun is a star, of the number of the stars created by God (whose perfection be extolled, and whose name be exalted!), and far be it from being a Lord! For the sun appeareth

at times, and is absent at times, and our Lord is always present, never absent, and He is able to effect everything.

They then journeyed on a little until they came near to the seat of government of Solomon the son of David (on both of whom be peace!), when Solomon ordered his troops of mankind and of the Genii and other creatures to range themselves in their way in ranks. So the wild creatures of the sea, and the elephants and the leopards and the lynxes, all stationed themselves, and ranged themselves in the way in two ranks. The species of each kind collected themselves into separate bodies, and in like manner did the Genii; each of which appeared to the eyes unbidden, in a terrible form; and they were of various descriptions. They all stood in two ranks, and the birds spread their wings over the other creatures to shade them, warbling one to another with all tongues and with all notes. Therefore when the people of Egypt came to them, they dreaded them, and dared not to proceed: but Asaph said to them, Enter amid them and pass on, and fear them not; for they are the subjects of Solomon the son of David, and none of them will hurt you. Then Asaph entered among them; and all the people entered behind him, the party of the Vizier of the King of Egypt being among them: but they were in fear. They ceased not to proceed until they arrived at the city, when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days.

After this, they brought them before Solomon the Prophet of God (peace be on him!); and when they went in to him, they desired to kiss the ground before him; but he prevented their doing so, and said, It is not meet that a man prostrate himself upon the ground save unto God (to whom be ascribed might and glory!), the Creator of the earth and the heavens and all other things; and whoever among you desireth to stand, let him stand: but none of you shall stand in attendance upon me. They therefore complied, and the Vizier Faris sat, and some of his servants; but some of the inferiors stood waiting upon him; and when they had sat awhile, the servants spread for them the tables, and the people all ate of the repast until they were satisfied. Then Solomon commanded the Vizier of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come: for thou hast not come save for the accomplishment of an affair; and I will inform thee thereof. It is thus and thus: the King of Egypt who sent thee is named Asim, and he hath become a very old man, decrepit, infirm; and God (whose name be exalted!) hath not blessed him with a male child nor a female. He hath therefore been in a state of grief and anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the Emirs and Viziers and the great men of his empire came in to him, and he saw some of them having two sons each, and some having one son, and some of them having three sons, and they came in accompanied by their sons, and stood in attendance upon him. So he meditated in himself, and said, by reason of the excess of his sorrow, Who will take my kingdom after my death? And will any but a stranger take it? Thus I shall be as though I had never been. He became drowned in the sea of solitude on account of this, and ceased not to remain in solitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he arose from his throne, and sat upon the floor, weeping and lamenting, and none knew what was in his heart, excepting God (whose name be exalted!), while he thus sat upon the floor.—And when the Prophet of God, Solomon the son of David (on both of whom be peace!), had informed the Vizier Faris of the sorrow and weeping of the King, and what had happened between him and his Vizier from first to last, he said after that to the Vizier Faris, Is this which I have told thee, O Vizier, true? So the Vizier Faris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this matter, there was not with us any one, and not one of the people knew our

case. Who then informed thee of all these things?—He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Vizier Faris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish everything. And the Vizier Faris embraced the true faith, he and they who were with him.

The Prophet of God, Solomon, then said to the Vizier, Verily thou hast with thee such and such rarities and presents. The Vizier replied, Yes. And Solomon said to him, I accept from thee all of them; but I give them unto thee; and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose name be exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Vizier Faris went to his place; and he repaired to the lord Solomon on the following day; whereupon the Prophet of God, Solomon, said to him, When thou hast come unto the King Asim the son of Safwan, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the morning and evening-prayers, and the midday-heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye will find two large serpents coming forth; the head of one being like the head of the ape, and the head of the other like the head of an Afrite. When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children.—Then Solomon (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic ornamented with jewels, and he said, O Vizier Faris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Vizier, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way.—So upon this the Vizier Faris advanced to the Prophet of God, Solomon the son of David (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

He journeyed on during the rest of that day, full of joy on account of the accomplishment of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King Asim therewith. So when the King Asim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers and the lords of his kingdom and all his troops, and especially at the safety of the Vizier Faris. And when the King and the Vizier met each other, the Vizier alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner; after which he proposed to him the true faith; whereupon the King Asim embraced the true faith, with all his subjects, and said to the Vizier Faris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath: after that, come to me, that I may inform thee of a thing respecting which we must deliberate. So the Vizier kissed the ground and departed, he and his dependants and his young men and his servants, to his house, and he rested eight days; after which he repaired to the King, and related to him all that had occurred between him and Solomon the son of David, on both of whom be peace! He then said to the King, Arise thou alone, and come with me. He therefore arose with the Vizier, and they took two bows and two arrows, ascended the tree, and sat silent until the period of midday had passed, and ceased not to remain so until near the time of afternoon-

prayers, when they descended, and looked, and saw two large serpents come forth from the foot of the tree. The King looked at them, and liked them; for they excited his admiration when he saw them with collars of gold; and he said, O Vizier, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! let us take them and put them into a cage, and divert ourselves with the sight of them. — But the Vizier replied, These hath God created for their use: so smite thou one with an arrow, and I will smite one with an arrow. Accordingly they both shot at them with the arrows, and slew them; and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces. They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying to him, Cook this meat nicely, with onion-sauce and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce; after which he ladled it out into two saucers, and brought them before the King and the Vizier. The King therefore took a saucer, and the Vizier a saucer, and they fed with them their two wives; and by the good pleasure of God (whose perfection be extolled, and whose name be exalted!), and his power and will, it happened, that night, as the Prophet of God, Solomon, had said.

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true. Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad tidings that our mistress hath felt symptoms of her becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject; so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him; and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated. Then the Vizier came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, meditating upon the state of my wife, and saying within myself, I wonder whether it be true, and whether Katoun will bear me a child or not — when lo, the eunuch came in to me, and gave me the glad tidings that my wife Katoun had felt symptoms of becoming a mother, and that her complexion was changed; whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch; and I gave him a thousand pieces of gold, and made him the chief of the eunuchs. Then the King Asim, said, O Vizier, verily God (blessed be He, and exalted be his name!) hath favoured us, in his bounty and goodness and liberality and beneficence, with the right religion, and honoured us in his graciousness and bounty, and brought us out from darkness into light; and I desire to relieve the people, and to rejoice them. So the Vizier replied, Do what thou desirest. And he said, O Vizier, go down immediately, and take forth every one who is in the prison, of the criminals and debtors; and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve. We will also take off from the people the tribute for three years, and do thou set up around this city kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day; and all who are in this city, and in the surrounding tracts, near and distant, shall eat and drink and carry to their houses.

Order them also to make merry, and to decorate the city seven days, and not to shut their shops night nor day.

So the Vizier went forth immediately, and did as the King Asim had commanded him. They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel; and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seifelmolouk. Likewise the wife of the Vizier gave birth to a boy like a lamp, and he named him Said. When they had attained to years of discretion, the King Asim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Vizier Faris to a private interview, and said to him, O Vizier, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Vizier replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King Asim said, O Vizier, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a mosque, to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seifelmolouk; since he is now a comely young man, perfect in horsemanship and intellect and polite literature and gravity and the art of government. What then sayest thou, O Vizier, of this idea?—The Vizier answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Said shall be Vizier unto him; for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way.—Then the King Asim said to his Vizier, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant. The Vizier Faris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King Asim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King Asim, after the expiration of the greater part of the interval, commanded the servants to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them; they set the throne, and the lieutenants and chamberlains and Emirs went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course!—Accordingly the Emirs and Viziers, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat and some stood, until all the people had collected, when the King gave orders to spread the table. They therefore spread it, and they ate and drank, and prayed for the King. Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! Then they raised the curtains, and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place; and he said to them, O Emirs and Viziers and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed

us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the true religion. Know also that I have now become a very old man, decrepit, impotent; and I desire to sit in a mosque, there to worship God (whose name be exalted!), and to beg his forgiveness of past offences; and this my son Seifelmolouk shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sultan in my place. So I will retire to worship God (whose name be exalted!) in a mosque, and my son Seifelmolouk will be invested with the sovereignty, and judge between you. What then do ye all say?—And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply with thy command; how then in the case of thy son Seifelmolouk? We accept him and approve of him, on the eye and the head.

So thereupon the King Asim the son of Safwan arose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle. Then the King Asim seated himself upon the throne of his kingdom, by the side of his son; and the Emirs and Viziers, and the great men of the empire, and all the people, arose, and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune; and Seifelmolouk scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Vizier Faris arose, and kissed the ground, and said, O Emirs, O lords of the empire, do ye know that I am Vizier, and that my office of Vizier commenced of old, before the King Asim the son of Safwan was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Vizier from father after grandfather. And he said, And now I divest myself, and invest this my son Said; for he is intelligent, sagacious, knowing. What then say ye all?—And they answered, None is fit to be Vizier to the King Seifelmolouk except thy son Said; for they are suited one to the other. So thereupon the Vizier Faris arose, and took off his Vizier's turban, and put it on the head of his son Said, and he put the Vizier's ink-case before him also. And the chamberlains and emirs said, Verily he deserveth the office of Vizier. Then the King Asim and the Vizier Faris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the Kings and Emirs and Viziers, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seifelmolouk and the signature of the Vizier Said the son of the Vizier Faris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King Asim then took his son Seifelmolouk, and Said the son of the old Vizier, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King Asim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seifelmolouk, who took the wrapper and the seal-ring; and Said put forth his hand, and took the sword; after which they kissed the hands of the Old King, and departed to their dwelling-places. Now when Seifelmolouk took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night, together with his Vizier Said; for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles shedding their light upon

them; and they remained until midnight. Then Seifelmolouk awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Said asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Genii. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait.

He ceased not to wail and weep, and to slap his face and his bosom, until the Vizier Said awoke, and looked at the bed, and saw not Seifelmolouk; but he saw a candle; and he said within himself, Whither is Seifelmolouk gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seifelmolouk was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this.—But Seifelmolouk spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Said saw him in this state, he said, I am thy Vizier and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Said ceased not to humble himself and to kiss the ground for some time, while Seifelmolouk looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Said, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seifelmolouk, and put the point of the sword to his own bosom, and said to Seifelmolouk, Rouse thyself, O my brother! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state.—So upon this, Seifelmolouk raised his head towards his Vizier Said, and said to him, O my brother, I was ashamed to tell thee and to acquaint thee with that which hath happened to me. But Said replied, I conjure thee, by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me; for I am thy slave and thy Vizier and thy counsellor in all affairs. And Seifelmolouk said, Come, look at this portrait. And when Said saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedia Eljemal the daughter of Shalyal the son of Sharokh, one of the Kings of the believing Genii, who sojourn in the city of Babil, and dwell in the Garden of Irem of the son of Ad the Greater.—Upon this, the Vizier Said said to the King Seifelmolouk, O my brother, knowest thou who among women is the original of this portrait, that we may search for her? Seifelmolouk answered, No, by Allah, O my brother: I know not the original of this portrait. And Said replied, Come, read this inscription. So Seifelmolouk advanced, and read the inscription that was upon the crown, and knew its purport; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah!—But Said said to him, O my brother, if the original of this portrait be in existence, and her name be Bedia Eljemal, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee: and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps some one, by the blessing of God (whose perfection be extolled, and whose name be exalted!) and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seifelmolouk arose, and ascended the throne,



hugging the tunic ; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the Emirs and Viziers and the troops and the lords of the empire came in to him ; but when the court was fully attended, and the assembly was ranged in order, the King Seifelmolouk said to his Vizier Said, Go forth to them, and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Vizier Said therefore went forth and acquainted the people with that which the King had said. And when the King Asim heard that, the case of his son was not a light matter to him ; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seifelmolouk ; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period of three months. So the King Asim said to the sages who were present, being enraged against them, Wo to you, O dogs ! Are ye all unable to cure my son ? Now if ye cure him not immediately, I will slay you all ! — Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger : how then should we be so with respect to the cure of thy son ? But thy son hath a difficult disease : if thou desire to know it, we will mention it to thee, and inform thee of it. — The King Asim said, What hath appeared to you in the disease of my son ? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King Asim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son ? They therefore answered him, Ask his brother and his Vizier, Said, for he is the person who knoweth his state. And the King Asim arose, and, having entered a closet alone, summoned Said, and said to him, Tell me the true nature of the disease of my son. But he replied, I know not its true nature. And the King said to the executioner, Take Said, bind his eyes, and smite off his head. So Said feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe. Then Said said to him, Verily thy son is enamoured. — And who, asked the King, is the object of his passion ? Said answered, The daughter of one of the Kings of the Genii ; for he saw her portrait upon a tunic in the wrapper which Solomon the Prophet of God gave you.

And thereupon the King Asim arose and went in to his son Seifelmolouk, and said to him, O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me ? Seifelmolouk answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it ; but now thou knowest my state : see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed ? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her ; but she is of the daughters of the Kings of the Genii ; and who is able to gain possession of her, unless it be Solomon the son of David ? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course ; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Genii, over whom we have no power, and who are not of our species. — But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall it be done, O my son ? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the garden of Irem and to the city of Babil. — The King Asim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain ; and when they came, he asked them respecting the city of Babil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or

gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this Seifelmolouk said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seifelmolouk said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart: by this means my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand mamlouks, besides servants, and gave him wealth and treasures, with everything that he required of implements of war; and he said to him, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Then his father and his mother bade him farewell, the ships were laden with water and provisions, and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China; and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore they closed the gates of the city and prepared the catapults. So when the King Seifelmolouk heard of this, he sent to them two of his favourite mamlouks, and said to them, Go ye to the King of China, and say to him, This is Seifelmolouk, the son of the King Asim: he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend: so if thou wilt receive him, he will land to visit thee; and if thou wilt not receive him, he will return and not trouble thee nor the people of thy city.—Accordingly the mamlouks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seifelmolouk. They therefore opened to them the gate, and went with them, and presented them before their King. His name was Faghfour' Shah; and there had existed between him and the King Asim, before that period, an acquaintance. So when he heard that the King who had come to him was Seifelmolouk, the son of the King Asim, he bestowed robes of honour upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seifelmolouk; and they embraced each other. He said to him, A friendly and free and ample welcome to him who hath come unto us! I am thy mamlouk, and the mamlouk of thy father; my city is at thy disposal, and everything that thou demandest shall be brought unto thee.—And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seifelmolouk mounted, and Said his Vizier, and with them their favourite officers and the rest of the soldiers, and they proceeded along the sea-shore until they entered the city; when the cymbals were beaten, and the drums, to announce the happy event; and they remained there for a period of forty days well entertained.

After this, the King of China said to Seifelmolouk, O son of my brother, how art thou? Hath my country pleased thee?—Seifelmolouk answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfour Shah said, Nought hath brought thee hither save some affair that hath occurred to thee; and whatever thing thou desirest to obtain from my country,

' Faghfour is a corruption of the ancient Persian expression Bag-puter, or Bag-putra, meaning "Son of the Illustrious."

I will accomplish it for thee. So Seifelmolouk replied, O King, verily my case is wonderful; and it is this: I have become enamoured of a portrait of Bedia Eljema. And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seifelmolouk? He answered him, I desire of thee that thou bring unto me all the wanderers and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait. Perhaps some one of them may give me information respecting her.—The King Faghfour Shah therefore sent the lieutenants and chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country. So they brought them; and they were a numerous company; and they assembled before the King Faghfour Shah. Then the King Seifelmolouk inquired respecting the city of Babil and the Garden of Irem: but none of them returned him an answer; wherefore the King Seifelmolouk was perplexed at his case. After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the islands that appertain to India.

So thereupon Seifelmolouk commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required; after which, Seifelmolouk embarked with Said his Vizier, having bidden farewell to the King Faghfour Shah, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there arose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became changed by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all fell to pieces, as also did the small boats [excepting one], and they were all submerged but Seifelmolouk with a party of his mamlouks who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!) and the sun rose, and Seifelmolouk, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the mamlouks who were with him, Where are the ships and the small boats, and where is my brother Said? They answered him, O King of the age, there remain not ships nor boats nor those who were in them; for they are all submerged, and have become food for the fishes. And thereupon Seifelmolouk called out, and repeated a sentence the utterer of which is secure from confusion; that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea; but the mamlouks prevented him, and said to him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him. The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son. And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved.—And Seifelmolouk said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom.

He was drowned in the sea of solicitudes, and his tears ran down his cheek like a copious rain; and he slept for a period of the day, after which he awoke, and demanded some food. So he ate until he was satisfied, and they removed the provision from before him. The boat proceeded with them, and they knew not whither it was conveying them; and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But lo, an island appeared to them in the distance, and the winds drove them on until they arrived at it; whereupon they made fast their boat to it, and lauded, leaving one in the boat. They went on upon that island, and saw upon

it many fruits of all kinds, and ate of them until they were satisfied. And lo, there was a person sitting among the trees, long-faced, of strange appearance, with white beard and skin; and he called to one of the mamlouks by his name, and said to him, Eat not of these fruits; for they are not ripe; but come to me that I may give thee to eat of these ripe fruits. And the mamlouk looked at him, and imagined that he was of the number of those who were submerged, and that he had landed upon this island. So he rejoiced extremely at the sight of him, and walked on until he came near to him; this mamlouk not knowing what was secretly ordained to befall him, and what was written upon his forehead. And when he came near to him, that person leaped upon him; for he was a Marid; and mounting upon his shoulders, he wound one of his legs round his neck, and hung the other down his back, and said to him, Walk on: there remaineth for thee no escape from me, and thou hast become my ass. The mamlouk thereupon called out to his companions, and began to weep, and to say, Alas, my master! Go ye forth and save yourselves from this wood, and flee ye; for one of its inhabitants hath mounted upon my shoulders, and the rest seek you, and desire to mount you like me.—So when they heard these words which the mamlouk uttered, they all fled, and embarked in the boat; and the inhabitants of the island followed them into the sea, saying to them, Whither go ye? Come and remain with us, that we may ride upon your backs, and we will give you food and drink, and ye shall be our asses. —Therefore, on their hearing from them these words, they hastened in their course upon the sea until they were far from them; and they proceeded relying upon God, whose name he exalted!

They could not proceed in this manner for the space of a month, till another island appeared to them; and they landed upon that island, and saw there fruits of various kinds. So they busied themselves with eating the fruits; and lo, they saw something in the way, appearing in the distance; and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver. And a mamlouk struck it with his foot; and behold, it was a person with long eyes and cloven head, and he was hidden beneath one of his ears; for it was his habit, when he slept, to put one of his ears beneath his head, and to cover himself with the other ear. He then seized the mamlouk who struck him, and went with him into the midst of the island; and lo, it was all occupied by Ghouls, who ate the sons of Adam. And thereupon that mamlouk called out to his companions and said to them, Save yourselves; for this island is the island of the Ghouls who eat the sons of Adam, and they desire to cut me up and eat me. So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits.

They proceeded for some days, and it happened that there appeared to them, one day, another island; and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain a wood of many trees; and they were hungry; wherefore they busied themselves with eating of the fruits. But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall; the height of each of them was fifty cubits, and his dog-teeth protruded from his mouth like the tusks of the elephant. And lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous company, standing in attendance upon him. Then these Ethiopians came and took Seifelmolouk and his mamlouks, and, having stationed them before their King, said, We found these birds among the trees. And the King was hungry: so he took two of the mamlouks, and slaughtered them and ate them. Therefore when Seifelmolouk beheld this thing, he feared for himself and wept and lamented. And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me: so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King that he might hear their voices. Thus Seifelmolouk and his mamlouks became imprisoned

in the cages, and the Ethiopians gave them food and drink: and at times they wept and at times laughed, and at times they talked and at times were silent; the King of the Ethiopians all the while delighting in their voices; and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another island; and she heard that her father had birds of agreeable voices; so she sent a party of her people to her father to request of him some of these birds. Her father therefore sent to her Seifelmolouk, and three mamlouks, in four cages, with the envoy who came to request them; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seifelmolouk wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three mamlouks also wept for themselves; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when any one of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation; and it happened, by the decree of God (whose name be exalted!) and his predestination, that when she saw Seifelmolouk, his beauty and loveliness pleased her, and his stature and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him; but he showed a dislike to her: and upon this she was incensed against him and his mamlouks, and commanded them to serve her, and to convey to her the water and the fire-wood. They continued to do thus for four years, and this state wearied Seifelmolouk: so he sent to intercede with the Queen, hoping that she would liberate them, and that they might go their way and be relieved from their present state; but she refused; and Seifelmolouk and the mamlouks remained with her upon the island in the same condition. The inhabitants of the island knew that they were the birds of the King's daughter: wherefore none of the people of the city dared to hurt them in any way; and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go about the desert to collect fire-wood from the different tracts of the island, and to bring it to the kitchen of the King's daughter; and they continued in this state five years.

After this, it happened that Seifelmolouk sat with his mamlouks one day, upon the shore of the sea, conversing upon the events that had occurred, and Seifelmolouk, looking aside, and seeing himself in this place with his mamlouks, thought upon his mother and his father and his brother Said, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the mamlouks. Then the mamlouks said to him, O King of the age, how long shall we weep? Weeping will not profit. This is an event written upon our foreheads by the pre-determination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and nought will profit us but patience. Perhaps God (whose perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us.—And Seifelmolouk said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by his favour. But it hath occurred to my mind that we may flee and be at ease from this fatigue.—They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghouls who eat the sons of Adam? In every place to which we might go they would find us, and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us.—But Seifelmolouk replied, I will do for you something, and perhaps God (whose name be exalted!) will aid us thereby to effect our deliverance, and we shall escape from this island. So they said to him, How wilt thou act? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft, which we will launch into the sea, and lade with these fruits;

and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted!) will give us relief by means of it; for he is able to accomplish everything; and perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman. — And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some fire-wood, and carried it to the kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted any one with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its fore-paw, and seized one of the mamlouks, and swallowed him. Therefore when Seifelmolouk saw that crocodile do thus with the mamlouk, he wept violently. He remained upon the raft with the two other mamlouks alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not to remain in this state until there appeared to them, one day, a great mountain, terrible lofty, rising high into the air; and they were glad at the sight of it; and after that, there appeared to them an island: so they pursued their course to it with diligence, rejoicing at their arriving there. But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its waves rose high, and its state became changed. Then again a crocodile raised his head, stretched forth his paw, and took the two remaining mamlouks of Seifelmolouk, and swallowed them.

So Seifelmolouk remained alone until he arrived at the island; whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits; but he saw that more than twenty great apes had ascended some of the trees; each of them larger than a mule. Therefore when Seifelmolouk beheld these apes, violent fear came upon him. Then the apes descended, and surrounded him on every side; and after that they walked before him, making a sign to him that he should follow them, and went on. So Seifelmolouk walked after them; and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles. They entered this castle, and Seifelmolouk entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe. He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow; but he was tall, exceedingly tall; and when Seifelmolouk saw this young man, he was cheered by his company; and there was not in that castle any one of mankind besides this young man. The young man, on seeing Seifelmolouk, was pleased with him extremely; and he said to him, What is thy name, and from what country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught. — Therefore Seifelmolouk replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place until I attain what I seek. — And what is it, said the young man, that thou seekest? Seifelmolouk answered him, I am of the land of Egypt, and my name is Seifelmolouk, and my father is named the King Asim the son of Safwan. He then related to him the events that had happened to him from the first of the case to the last; and thereupon that young man arose and betook himself to the service of Seifelmolouk, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China; and how far is this land from the land of China! Verily this is a wonderful thing and an extraordinary case!—

Seifelmolouk replied, Thy words are true; but after that, I proceeded from the land of China to the land of India, and a wind arose against us, and the sea became agitated, and all the ships that were with me went to pieces. And he told him all that had happened to him, until he said, And I have come unto thee in this place. The young man then said to him, O son of the King, what thou hast experienced in this absence from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God who hath brought thee to this place! Reside then with me, that I may be obeyed by thy society until I die, and thou shalt be King over this region; for it compriseth this island, of which no limit is known. Moreover these apes are skilled in arts, and everything that thou shalt demand thou wilt find here. But Seifelmolouk replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go round about the whole world inquiring respecting the object of my desire. Perhaps God will cause me to attain my wish, or my course may lead me to a place wherein my appointed term shall end, and I shall die.

The young man then looked towards an ape, and made a sign to him; whereupon the ape absented himself for a while: after which he came back, accompanied by apes with silken napkins tied to their waists; and they brought forward a table, and put upon it about a hundred dishes of gold and silver, containing all kinds of viands, and the apes stood in the manner of servants before Kings. Next he made a sign to the chamberlains to seat themselves: so they sat; and he whose custom it was to serve stood. Then they ate until they were satisfied, when they removed the table, and brought basins and ewers of gold, and they washed their hands. And after that, they brought wine-vessels, about forty vessels, each containing a particular kind of wine; and they drank, and enjoyed themselves, and were merry, and their time was pleasant; all the apes dancing and playing, while the eaters were occupied in eating. So when Seifelmolouk beheld this, he wondered at them, and forgot the difficulties that had happened to him. And when night came, they lighted the candles, and put them in candlesticks of gold and silver. Then they brought vessels of dried and fresh fruits, and they ate; and when the time for sleep came, they spread for them the beds, and they slept. And in the morning, the young man arose as he was wont, and he woke Seifelmolouk, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore looked, and he saw apes that filled the wide waste and all the desert tract, and none knew the number of those apes but God, (whose name he exalted!). So Seifelmolouk said, These are numerous apes, that have filled the open country, and wherefore have they assembled at this time? And the young man answered him, This is their custom: all who are in the island have come from a distance of two days' journey, or three days; for they come every Saturday, and stand here until I awake from my sleep and put my head forth from this window; and when they see me, they kiss the ground before me; after which they depart to their occupations. And he put forth his head from the window so that they saw him; and when they beheld him, they kissed the ground before him, and departed.

Seifelmolouk remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred, to journey with him; and they journeyed in attendance upon Seifelmolouk for a period of seven days, until they had conducted him to the extremity of their country, when they bade him farewell, and returned to their places. Seifelmolouk then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance; so he said within himself, Is this a black city, or how is the case? But I will not return until I see

what this indistinct object is.—And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Japhet the son of Noah (on whom be peace!), and it was the palace which God (whose name be exalted!) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace. Seifelmolouk seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Genii?—He sat meditating for some time, and found not any one entering it nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace; and he counted in his way seven entrance-passages; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door; and lo, he found a great raised floor spread with silken carpets, and at the upper end of the floor was a couch of gold, whereon sat a damsel whose face was like the moon; upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seifelmolouk beheld her, he approached her and saluted; and she returned his salutation, and said to him, Art thou of mankind or of the Genii? He answered, I am of the best of mankind; for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place.—Seifelmolouk therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands; after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seifelmolouk replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him:—

My name is Dowlet Katoun; I am daughter of the King of India, and my father dwelleth in the city of Serendib. He hath a beautiful, large garden: there is not in the land of India and its districts any superior to it: and in it is a large tank; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and, having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dowlet Katoun, fear not, but be of tranquil heart. Then he flew on with me for a short time; after which he put me down in this palace, and immediately became transformed, and lo, he was a comely young man, of youthful beauty, and clean in apparel; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the Genii, and my father dwelleth in the Castle of Colzum, and hath under his authority six hundred thousand of the flying and the diving Genii. It happened to me that I was on a journey, going on my way, and I saw thee and became enamoured of thee, and, descending upon thee, seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it; neither any of the Genii nor any of mankind; and from India to this place is a journey of a hundred and twenty years: so be sure that thou wilt never see again the country of thy father and thy mother. Reside then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire.—And after that he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came



bringing these tables and the furniture and carpets. But he cometh to me every Tuesday, and remaineth with me three days; and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday, then again he remaineth with me in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Tajelmolouk; and he knoweth no tidings of me, nor hath he discovered any trace of me.—This is my story: now tell me thy story.

Upon this, Seifelmolouk said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the Afrite will come. But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seifelmolouk said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedia Eljema, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedia Eljema! Alas, for the conduct of fortune! O Bedia Eljema, dost thou not remember me, nor say, My sister Dowlet Katoun, whither hath she gone?—Then she wept exceedingly, and lamented that Bedia Eljema had not remembered her. Seifelmolouk therefore said to her, O Dowlet Katoun, thou art a human being, and she is a Fairy: how then can this be thy sister? She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden: and the mother of Bedia Eljema was in the garden, she and her attendant Genies, and her time came; so she sojourned in a tract of the garden, and she gave birth to Bedia Eljema. Then she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedia Eljema with her, came to my mother, and my mother suckled Bedia Eljema; and her mother and she remained with us in the garden for the space of two months; after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me I will come to thee in the midst of the garden. Bedia Eljema used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seifelmolouk, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedia Eljema so as to make thee attain thy desire; but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

Seifelmolouk then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back immediately, and he would destroy us.—So Seifelmolouk said, I will hide myself in a place; and when he passeth by me, I will smite him with the sword and slay him. But she replied, Thou canst not slay him unless thou kill his soul.—And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul? So I answered him, O Hatim, there remaineth to me no one but thee, excepting God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul, and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.—And thereupon he said to me, When I was born, the astrologers

declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between me and thee.—So I said to him, To whom should I relate it? None but thee cometh unto me, that I should tell him.—Then I said to him, By Allah, thou hast put thy soul in a most strongly-secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is impossible be ordained, and God have predetermined, like as the astrologers have said? How can one of mankind gain access to this?—But he replied, Perhaps one of them may have upon his finger the seal-ring of Solomon the son of David (on both of whom be peace!), and he may come hither, and put his hand with this seal-ring upon the face of the water, and say, By virtue of these names let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seifelmolouk said, That King's son is myself, and this is the ring of Solomon the son of David (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true.—The two, therefore, arose and walked on until they came to the sea, when Dowlet Katoun stood upon the sea-shore, and Seifelmolouk entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Solomon (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Genie, come forth! And immediately the sea became agitated, and the coffer came up. So Seifelmolouk took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch; and, lo, a horrible dust arose, and a huge thing came flying and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dowlet Katoun said to him, The Genie hath come; therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and it died, and the Genie fell upon the ground, a heap of black ashes.

Then Dowlet Katoun said, We have escaped from the hand of this accursed wretch, and how shall we now act? Seifelmolouk answered, We must seek aid of God (whose name be exalted!), who hath afflicted us; for He will order our affair, and will aid us to effect our deliverance from our present state. And he arose, and pulled off, of the doors of the palace, about ten doors. These were of sandal-wood and aloes-wood, and their nails were of gold and silver. And he took some robes which were there, of common silk and floss-silk, and bound the doors together; after which, he and Dowlet Katoun helped each other so that they conveyed them to the sea and cast them into it; they having become a raft; and they tied it to the shore. They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted!), who satisfieth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars; and they loosed the ropes, and let the raft take its course with them over the sea. They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed: so

they begged God to grant them deliverance from the state in which they were. Seifelmolouk, during the course of their voyage, used, when he slept, to put Dowlet Katoun behind his back; and when he turned over, the sword was between them. And while they were in this state one night, it happened that Seifelmolouk was asleep, and Dowlet Katoun awake, and lo, the raft inclined to the shore, and came to a harbour in which were ships. So Dowlet Katoun saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain. Therefore when she heard the voice of the captain, she knew that this was the harbour of some city, and that they had arrived at the habitations of men; and she rejoiced greatly, and, having roused Seifelmolouk from his sleep, she said to him, Arise and ask this captain respecting the name of this city and respecting this harbour. And thereupon Seifelmolouk arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying-faced! O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seifelmolouk said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it; but I got upon a plank, and have arrived here, and I asked thee a question, which is not disgraceful. So the captain said, This is the city called Emaria, and this harbour is called the harbour Kemein el-Bahreïn.

Now when Dowlet Katoun heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seifelmolouk said, What is the news? And she answered, O Seifelmolouk, rejoice at the announcement of speedy relief; for the King of this city is my uncle, the brother of my father, and his name is Ali-elmolouk. Then she said to him, Ask him and say to him, Is the Sultan of this city, Ali-elmolouk, well? He therefore asked him that question; and the captain, enraged at him, replied, Thou sayest, In my life I never came hither; but am a stranger:—who, then, acquainted thee with the name of the lord of this city?—And Dowlet Katoun was glad, and she knew the captain; his name was Moïneddin, and he was one of her father's captains: he had come forth to search for her, when she was lost, and found her not, and he ceased not to search about until he came to the city of her uncle. Then she said to Seifelmolouk, Say to him, O captain Moïneddin, come and answer the summons of thy mistress. So he called to him in the words which she had said; and when the captain heard his words, he was violently enraged, and said to him, O dog, who art thou, and how knowest thou me? And he said to some of the sailors, Hand me an ashen staff, that I may go to this unlucky fellow and break his head. He then took the staff, and went towards Seifelmolouk; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed; and looking, and taking a sure view, he beheld Dowlet Katoun sitting, like a piece of the moon. He therefore said, What is with thee? And Seifelmolouk answered him, With me is a damsel named Dowlet Katoun. And when the captain heard these words he fell down in a fit, on his hearing her name, and knowing that she was his mistress and the daughter of his King. Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him. So the chamberlain went in to the King, and said, The captain Moïneddin hath come to thee to give thee good news. Wherefore he gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King, thou hast to give a present for good news; for the daughter of thy brother, Dowlet Katoun, hath arrived at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness. And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain. He ordered also immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seifelmolouk, and saluted them, and congratulated them on their safety. He then sent to his brother to inform him

that his daughter had been found, and that she was with him; and when the messenger came to him, he prepared himself, and the troops assembled, and Tajelmolouk, the father of Dowlet Katoun, set forth, and proceeded until he came to his brother Ali-elmolouk, when he met his daughter, and they rejoiced exceedingly.

Tajelmolouk remained with his brother a week: after which he took his daughter, and likewise Seifelmolouk, and they proceeded until they came to Serendib, her father's country, when Dowlet Katoun met her mother, and they rejoiced at her safety, and celebrated festivities; and it was a great day, the like of which is not seen. As to the King, he treated Seifelmolouk with honour, and said to him, O Seifelmolouk, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor can any one requite thee save the Lord of all creatures; but I desire of thee that thou sit upon the throne in my place, and govern in the land of India; for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee. So thereupon Seifelmolouk arose and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is returned from me unto thee as a present also; for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted!) may cause me to attain my desire. The King then said to him, These my treasures are at thy disposal, O Seifelmolouk: whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with everything good! But Seifelmolouk replied, May God strengthen the King! There is no delight for me in sovereignty nor in wealth until I attain my wish; but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets. — So Tajelmolouk ordered that they should bring him a horse of excellent breed: and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and rode through the great thoroughfare-streets of the city. And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold; and, looking attentively at him, he found him to resemble his brother Said: and, in truth, he was Said himself; but his complexion and condition were changed by protracted estrangement and the difficulties of travel: so he did not know him. He then said to those who were around him, Bring this young man, that I may interrogate him: And they brought him to him, and he said, Take him and convey him to the palace in which I am staying, and let him remain with you until I return from diverting myself. But they imagined that he said to them, Take him and convey him to the prison. And they said, Perhaps this is one of his mamlouks, who hath fled from him.

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there. Then Seifelmolouk returned from diverting himself, and went up into the palace: but he forgot his brother Said, and no one mentioned him to him. So Said remained in the prison: and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Said with them, and he worked with the prisoners, and dirt increased upon him. He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What is the cause of my imprisonment? And Seifelmolouk was occupied by his joys and other things. But it happened that he was sitting one day, and remembered his brother Said: so he said to the mamlouks who were with him, Where is the mamlouk who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words; but I said to you, Convey him to the palace in which I am staying. Then he sent the chamberlains to Said: so they brought him to him, shackled; and they loosed him from his shackles, and stationed him before Seifelmolouk, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Said, the son of the Vizier Faris. When Seifel-



They Rejoiced at her Safety. (Page 610.)



molouk, therefore, heard his words, he arose from the throne, threw himself upon him, and clung to his neck; and by reason of his joy, he wept violently, and he said, O my brother, O Said, praise be to God that thou art living, and that I have seen thee; for I am thy brother Seifelmolouk, the son of the King Asim. So when Said heard the words of his brother, and knew him, they embraced one another, and wept together; and the persons who were present wondered at them. Then Seifelmolouk ordered that they should take Said and conduct him to the bath. Accordingly they conducted him thither: and on his coming forth from the bath, they clad him in sumptuous apparel, and brought him back to the chamber of Seifelmolouk, who seated him with him on the throne. And when Tajemolouk knew of this, he rejoiced greatly at the meeting of Seifelmolouk with his brother Said; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Said said, O my brother, O Seifelmolouk, when the ship was submerged and the mamlouks also were submerged, I and a party of the mamlouks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which the wind cast us, by the decree of God (whose name he exalted!) upon an island. So we landed upon it: and we were hungry; wherefore we went in among the trees, and ate of the fruits, and were busied with eating; and we were not aware when there came forth upon us people like Afrites, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg so that I thought he had broken my back. I then fell upon the ground on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, and a while I ran, and a while I trotted; and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee.

Now it happened that we gathered some bunches of grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool. Then we waited some time, and coming again to the trench, we found that the sun had heated that juice, and that it had become wine. So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication; whereupon they said, What is it that reddeneth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this. And what desire ye by asking respecting it?—They said, Inform us, that we may know the truth of the case. And we replied, The expressed juice of grapes. And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grape-vines of which neither the beginning nor the end were known; every one of the bunches that were upon them was as much as twenty pounds in weight, and every one was within easy reach: and they said to us, Gather of these. We therefore gathered of them a great quantity; and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time: so it became wine, and we said to them, It hath come to perfection.—With what then will ye drink? Whereupon they answered us. There were in our possession some asses like you, and we ate them, and their heads remain: therefore give us to drink in their skulls. And we gave them to drink, and they became intoxicated: after which they lay down: and they were about two hundred. Upon this we said one to another, Is it not enough for these to ride us, but will they eat us also? There

is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands. — Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink; but they said, This is bitter. So we said to them, Wherefore do ye say that this is bitter? Every one who saith that, if he drink not of it ten times he will die the same day. — They therefore feared death, and said to us, Give us to drink all the ten times. And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed: so we dragged them by their hands, and collected a great quantity of the sticks of those vines, and put them around them and upon them; after which we set fire to the sticks, and stood at a distance, to see what would become of them. We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes.

We therefore praised God (whose name be exalted!) who had saved us from them, and going forth from the midst of that island, we sought the shore of the sea. Then we parted, one from another. But as to me and two of the mamlouks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating. And lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself. And when he saw us, he rejoiced at our coming, and was glad; and he welcomed us, saying, A friendly and free welcome! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you. — So we said to him, And where is thy place? And he answered, Near to this mountain: go ye then in this direction until ye see a cave, which enter ye; for in it are many guests like you. Go and sit with them until we prepare for you the entertainment. — And we felt sure that his words were true, and went in that direction, and entered that cave; but we saw the guests that were in it all of them blind; and when we went in to them, one of them said, I am sick: — and another said, I am infirm. So we said to them, What are these words that ye utter? What is the cause of your infirmity and your disease? — And they asked us, saying, Who are ye? We answered them, We are guests. And they said to us, What hath thrown you into the hand of this accursed wretch? There is no strength nor power but in God, the High, the Great! This is a Ghoul, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us. — We therefore said to them, How hath this Ghoul blinded you? They replied, Verily forth with he will blind you like us. — But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey: therefore take this milk, and drink of it. And when ye drink of it, ye will become like us. — So I said within myself, There remaineth for us no escape save by stratagem. And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghoul came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty; therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and put it near to my mouth, and emptied it into the hole; after which I cried out, Ah! my sight is gone, and I have become blind! And I held my eyes with my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind. And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat. He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over a fire, and roasted the meat; after which he brought it to my two companions, who ate, and he ate with them. He



next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits; and I took two of them, and put them into the fire, and waited until they had become like redhot coals; whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind. But I fled from him into the inner part of the cave, while he pursued me; and I said to the blind men who were with him, What is to be done with this accursed? Upon which one of them said, O Said, arise and ascend to this aperture; thou wilt find in it a polished sword; and do thou take it, and come to me, that I may tell thee what thou shalt do. Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly. I therefore arose and ran after him, and he was tired with running, and he came to the blind men to kill them; so I came to him, and smote him with the sword upon his waist, and he became divided in twain: upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time; but he who directed me to the sword said, Smite him not a second time; for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died. The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place.—But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending.—And we remained in this place for a period of two months, eating of these sheep and of the fruits.

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a large ship appearing upon the sea in the distance: so we made a sign to the persons on board of it, and called out to them. But they feared that Ghoul: for they knew that upon this island was a Ghoul that ate human beings; wherefore they desired to escape. We however made signs to them with the ends of our turbans, and drew nearer to them, and proceeded to call out to them; and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghouls. Then they came towards us by little and little until they drew near to us; and when they were convinced that we were human beings, they saluted us, and we returned their salutation, and gave them the good news of the slaughter of the accursed Ghoul; whereupon they thanked us. We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days. But after that, a wind arose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder. However, God the Great decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days. A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose name be exalted!) caused me to reach the shore in safety, and I landed at this city. But I had become a stranger, alone, solitary, not knowing what to do, and hunger had tormented me, and extreme trouble had befallen me. I therefore came to the market of the city, after I had hidden myself, and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what he will accomplish. Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace; whereupon the young men took me and im-

prisoned me; and after this period thou rememberedst me, and caused me to be brought to thee. Thus I have acquainted thee with the events that have happened to me; and praise be to God for the meeting!

And when Seifelmolouk and Tajelmolouk the father of Dowlet Katoun heard the story of the Vizier Said, they wondered at it greatly. Tajelmolouk had prepared a pleasant place for Seifelmolouk and his brother Said; and Dowlet Katoun used to come to Seifelmolouk, and to thank him, and converse with him respecting his kind conduct. Then the Vizier Said said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking towards Seifelmolouk, he said to him, Be of good heart, and cheerful eye.— Thus was the case of Seifelmolouk and his Vizier Said. And now, as to the Queen Bedia Eljemal, information was brought to her of the return of her sister Dowlet Katoun to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dowlet Katoun met her, and saluted her and embraced her,

and kissed her between her eyes; and the Queen Bedia Eljemal congratulated her on her safety. Then they sat conversing, and Bedia Eljemal said to Dowlet Katoun, What happened to thee during thine absence from thy country?—O my sister, replied Dowlet Katoun, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure!—And how so? asked Bedia Eljemal. She answered, O my sister, I was in the Lofty Palae, and in it the son of the Blue King had possession of me. And she related to her the rest of the story from first to last, and the story of Seifelmolouk, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace:



Bedia Eljemal and Dowlet Katoun.

also how he had killed the son of the Blue King, and how he had pulled off the doors, and made them into a raft, and made for it oars; and how he came hither; whereat Bedia Eljemal wondered, Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases, and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedia Eljemal therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dowlet Katoun replied, Verily he saw thy portrait on the tunic which thy father sent to Solomon the son of David (on both of whom be peace!). Solomon opened it not, nor saw what was on it, but sent it to the King Asim the son of Saffwan, the King of Egypt, among other presents and rarities which he sent to him; and the King Asim gave it to his son Seifelmolouk before he opened it. And when Seifelmolouk took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it; wherefore he came forth to seek thee, and he endured all these difficulties on thine account.— But Bedia Eljemal said (and her face had become red, and she was abashed at Dowlet Katoun). Verily this is a thing that can never be; for mankind agree not with the Genii. So Dowlet Katoun pro-

ceeded to describe to her Seifelmolouk and the excellence of his form and his conduct and his horsemanship; and she ceased not to praise him and to mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word. But Bedia Eljemal replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seifelmolouk and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dowlet Katoun humbled herself to her, and kissed her feet, and said, O Bedia Eljemal, by the milk that we have sucked. I and thou, and by the characters engraved upon the seal of Solomon (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would show him thy face. I conjure thee then by Allah to show him thy form once, for my sake, and that thou also see him.—And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will show him my face once.

Upon this, therefore, the heart of Dowlet Katoun was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden; and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose and went in to Seifelmolouk and Said his Vizier, who were sitting in their place, and gave to Seifelmolouk the good news of the attainment of his desire and accomplishment of his wish; and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedia Eljemal come. So Seifelmolouk and Said arose, and repaired to the place to which Dowlet Katoun had directed them; and when they entered it, they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seifelmolouk thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace. His brother Said followed him; but he said to him, O my brother, sit thou in thy place, and follow me not, until I return to thee. So Said sat, and Seifelmolouk descended and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction; love had agitated him, and ecstasy had overcome him. Then he wept again, and recited verses; and thus he continued to do, now weeping and now reciting, till Said, thinking him slow to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seifelmolouk and Said his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits.

But as to Dowlet Katoun, when she and Bedia Eljemal came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dowlet Katoun had ordered them, having prepared for Bedia Eljemal a couch of gold that she might sit upon it. So when Bedia Eljemal saw that couch, she seated herself upon it; and there was by her side a window overlooking the garden. The eunuchs had brought varieties of exquisite viands, and Bedia Eljemal and Dowlet Katoun ate, the latter putting morsels into the mouth of the former until she was satisfied; when she called for various sweetmeats, and the eunuchs brought them, and the two ladies ate of them as much as sufficed them, and washed their hands. Next Dowlet Katoun prepared the wine and the wine-vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedia Eljemal; after which she filled the cup and drank. Then Bedia Eljemal looked from the window that was by her side into that garden, and saw its fruits and branches; and happening to turn her eyes in the direction of Seifelmolouk, she beheld him wandering about in the garden, with the Vizier Said behind him, and heard Seifelmolouk re-

citing verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked towards Dowlet Katoun (and the wine had made sport with her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dowlet Katoun said to her, Wilt thou permit his presence with us, that we may see him? She answered, If thou canst bring him, do so. And upon this, Dowlet Katoun called him, saying to him, O son of the King, come up to us and approach us with thy beauty and loveliness. Wherefore Seifelmolouk, knowing the voice of Dowlet Katoun, went up into the palace; and when his eye fell upon Bedia Eljemal, he fell down in a fit: so Dowlet Katoun sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedia Eljemal, who was confounded by his beauty and loveliness; and Dowlet Katoun said, Know, O Queen, that this is Seifelmolouk, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account; wherefore I desire that thou regard him favourably. Upon this, Bedia Eljemal, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection.—So Seifelmolouk replied, O Queen, verily faithlessness will never be in me; and all people are not alike.

Then he wept violently, and recited verses; and when he had ended them, he wept again violently; whereupon Bedia Eljemal said to him, O son of the King, verily I fear to give myself up to thee entirely, lest I should not experience from thee affection nor love; for often the good qualities of mankind are found to be few, and their perfidy is great. And know that the lord Solomon the son of David (on both of whom be peace!) took Balkis lovingly; and when he saw another more beautiful than she, he turned from her to that other person.—But Seifelmolouk replied, O my eye and my soul, God hath not created all mankind alike, and I, if it be the will of God, will fulfil my vow, and will die beneath thy feet. Thou shalt see what I will do agreeably with that which I say, and on God I depend for my doing as I say.—So upon this, Bedia Eljemal said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other; and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seifelmolouk heard from her these words, he sat; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Genii. Then they remained a while embracing one another, and weeping by reason of the violence of their joy. And after Bedia Eljemal and Seifelmolouk had sworn, each to the other, Seifelmolouk arose to walk, and Bedia Eljemal arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedia Eljemal sat, and the slave-girl put before her the food and the wine; but they had not remained more than a short time when Seifelmolouk approached; whereupon she met him with salutation, and they embraced each other.

After this, they sat a while eating and drinking; and Bedia Eljemal said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch: thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head; then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers?—be thou silent until this my slave-girl entereth and converseth with her,

and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which thou desirest.—She then called that slave-girl; and her name was Marjana: and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee.—So she replied, O my mistress, and light of my eye, tell me what is thine affair, that I may accomplish it for thee on my head and my eye. And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father; that thou convey him to her tent, and take care of him. And when thou enterest the tent, thou with him, and seest him take the slippers and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee?—thereupon enter quickly, and salute her, and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dowlet Katoun, and conveyed her to her father safe; and I have brought him to thee that he may acquaint thee and give thee the glad tidings of her safety: therefore be gracious unto him.—Then after that, say to her, By Allah, I conjure thee tell me, is not this young man comely, O my mistress? And she will answer thee, Yes. And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage, and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities. And when she saith to thee, What is his affair?—reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? For the time hath become tedious to her. What then is your desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels?—And if she say to thee, How shall we act to marry her? If she know any one, or if any one have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible:—then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Solomon (on whom be peace!), and ye designed for him my portrait on the tunic. But he had no lot in me: and he sent the tunic to the King of Egypt, who gave it to his son, and he saw my portrait delineated upon it, and became enamoured of me; wherefore he abandoned the kingdom of his father and his mother, turning from the world and what it containeth, and came forth wandering over the earth without regard to anything, and endured the greatest of troubles and horrors on my account.

The slave-girl then took up Seifelmolouk, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened his eyes, and beheld the garden, the Garden of Irem; and the slave-girl Marjana said to him, Enter, O Seifelmolouk, this tent. Upon this, Seifelmolouk uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedia Eljemal had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissed them, and when didst thou tell me of a want and I did not perform it for thee? So upon this the slave-girl Marjana entered, and saluted her with politeness and reverence; after which she repeated what Bedia Eljemal had told her. But when the old woman heard



Marjana carrying Seifelmolouk.

these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Genii? Seifelmolouk therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, (whose name be exalted!). Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep the covenant, and the compact? He answered her, Yes, by him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not, and to which there are not in the world the like, while I send to my son Shahyal, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!); for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedia Eljemal: so be of good heart; for she shall be thy wife, O Seifelmolouk.—And when Seifelmolouk heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyal, seek for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyal, and she met with him, and brought him to his mother.

Meanwhile, Seifelmolouk was diverting himself in the garden, when five of the Genii, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who

killed the son of the Blue King.—Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seifelmolouk in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dowlet Katoun from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped. But how didst thou kill him? And Seifelmolouk looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shabyal should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight until they alighted in the presence of their King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son.—And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of my eye, without right, and without any offence that he had committed against thee? Seifelmolouk answered him, Yes, I killed him; but on account of his tyranny and his iniquity; for he took the children of the King and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone.—So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Vizier, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act?—The chief Vizier answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emir, acquainted with affairs and with the circumstances of the times, and he said to the King, O King of the age, I will say to thee some words, and it is thine to judge whether thou wilt attend to that which I counsel thee to do. He was the counsellor of his kingdom, and the chief officer of his empire, and the King used to attend to his words, and act according to his judgment, and not oppose him in aught. Now he rose upon his feet, kissed the ground before him, and said to him, O King of the age, if I give thee advice in this affair, wilt thou follow it, and wilt thou grant me indemnity? And the King answered him, Show thine opinion, and thou shalt be safe. Then said he, O King, if thou kill this man, and receive not my advice, nor consider my words, the slaughter of him at this time will not be right; for he is in thy hand and in thine asylum, and he is thy captive, and when thou desirest him thou findest him, and mayest do with him as thou wilt. Be patient then, O King of the age; for this man hath entered the Garden of Irem, and married Bedia Eljema, the daughter of the King Shabyal, and become one of them, and thy people seized him and brought him unto thee, and he hath not concealed his case from them nor from thee. So if thou slay him, the King Shabyal will demand of thee his blood-revenge, and will act hostilely to thee, and come to thee with forces on account of his daughter, and thou art not able to prevail against his forces, nor hast thou power to contend with him.—The King therefore attended to this his advice, and gave orders to imprison Seifelmolouk.—Thus did it happen unto him.

Now the lady Bedia Eljema, having met with her father Shabyal, sent the slave-girl to search for Seifelmolouk: and she found him not; wherefore she returned to

her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respecting Seifelmolouk: and they answered, We saw him sitting beneath a tree, and lo, five persons, of the people of the Blue King alighted by him, and conversed with him: then they took him up, and stopped his mouth, and flew with him, and departed. So when the lady Bedia Eljemal heard these words, the affair was not a light matter to her. She was violently enraged, and, rising upon her feet, she said to her father the King Shahyal, How is it that thou art King, and the people of the Blue King come to our garden and take our guest and depart with him in safety while thou art living? In like manner his mother also began to provoke him, and to say, It is not fit that any one should transgress against us while thou art living. But he replied, O my mother, this human being killed the son of the Blue King, a Genie: so God cast him into his hand: how then should I go to him, and act hostilely towards him on account of the human being? His mother however said to him, Go to him, and demand of him our guest: and if he be living, and he deliver him to thee, take him, and come back; but if he have slain him, seize the Blue King alive, him and his children and his harem, and every one who hath his protection among his dependants, and bring them alive unto me, that I may slaughter them with mine own hand, and devastate his dwellings. If thou do not that which I have commanded thee, I will not hold thee lawfully acquitted of the obligation that thou owest me for my milk, and my rearing of thee shall be as though it were to thee unlawful.—So upon this the King Shahyal arose, and commanded his troops to go forth, and repaired unto him, in honour of his mother, and from a regard to the feelings of herself and of those who were beloved of her, and in order to the accomplishment of a thing that had been decreed from eternity.

Shahyal set forth with his troops, and they ceased not to pursue their way until they came to the Blue King, and the two armies met; whereupon the Blue King was defeated with his army, and the victors seized his children, great and small, and the lords of his empire and its great men, and bound them, and brought them before the King Shahyal, who said to the Blue King, O Blue, where is Seifelmolouk, the human being, who was my guest? The Blue King said to him, O Shahyal, thou art a Genie and I am a Genie, and on account of a human being who hath killed my son dost thou do these deeds? He is the destroyer of my son and the vital spark of my heart and the ease of my soul, and how hast thou done all these deeds and spilt the blood of so many thousand Genii?—But Shahyal replied, Desist from these words: and if he be living, bring him, and I will liberate thee, and will liberate every one of thy children whom I have seized: but if thou hast slain him, I will slaughter thee and thy children. The Blue King said to him, O King is this more dear unto thee than my son? The King Shahyal answered him, Verily thy son was a tyrant; for he carried off the children of men, and the daughters of Kings, and put them in the Lofty palace and the Abandoned Well, and acted impudently towards them. And the Blue King said to him, He is with me; but make thou reconciliation between us and him. So he reconciled them, and conferred upon them robes of honour, and he wrote a voucher agreed upon between the Blue King and Seifelmolouk respecting the slaughter of the son of the former; after which, the King Shahyal received Seifelmolouk, and entertained them handsomely: and the Blue King remained with him, he and his army, three days. Then Shahyal took Seifelmolouk, and brought him to his mother, who rejoiced exceedingly at seeing him, and Shahyal wondered at the beauty of Seifelmolouk, and his perfection and loveliness; and Seifelmolouk related to him his story from beginning to end, telling him what had befallen him with Bedia Eljemal.

The King Shahyal then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to Serendib, and celebrate there a magnificent festivity: for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves



until they arrived at Serendib, and entered the garden belonging to the mother of Dowlet Katoun. Bedia Eljema! saw Seifelmolouk, after they had gone to the tent and met one another, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then the King Tajelmolouk, the father of Dowlet Katoun, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedia Eljema! to Seifelmolouk, and married her to him; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed! He deserveth!—and they scattered the gold and the silver upon the head of Seifelmolouk, conferred costly robes of honour, and made banquets. Seifelmolouk then said to Tajelmolouk, O King, pardon! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Tajelmolouk replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seifelmolouk said, I desire that thou marry Dowlet Katoun to my brother Said, that we may both be thy pages. And Tajelmolouk replied, I hear and obey. He forthwith assembled the great men of his empire a second time, and performed the ceremony of the contract of the marriage of his daughter Dowlet Katoun to Said; and when they had finished the ceremony of the contract, they scattered the gold and silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seifelmolouk took Bedia Eljema! as his wife, and Said took Dowlet Katoun as his wife the same night. Seifelmolouk ceased not to remain in retirement with Bedia Eljema! for forty days; and she said to him one day, O son of the King, doth there remain in thy heart a regret for anything? Seifelmolouk answered, God forbid! I have accomplished my want, and no regret remaineth in my heart; but I desire to meet my father and mother in the land of Egypt; and to see if they have continued well or not. So she ordered a party of her servants to convey him and Said to the land of Egypt; and they conveyed them to their families in Egypt; and Seifelmolouk met his father and his mother, as also did Said, and they remained with them a week. Then each of them bade farewell to his father and his mother, and they departed to the city of Serendib; and whenever they desired to see their families, they used to go and return. Thus Seifelmolouk lived with Bedia Eljema! a most pleasant and most agreeable life, and in like manner did Said with Dowlet Katoun, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not, who created the creatures, and sentenced them to death, and who is the First, without beginning, and the Last, without end!



## CHAPTER XXV.

Commencing with part of the Seven Hundred and Seventy-eighth Night, and ending with part of the Eight Hundred and Thirty-first.

## THE STORY OF HASSAN OF BALSORA.

THERE WAS, in ancient times, a certain merchant residing in Balsora, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hassan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hassan and said to him, O my son, thou art a comely young man! What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire.—Hassan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Hassan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered, and saluted her, and ate with her; but he was stupified, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth, and devour it by means of false pretences.—But he replied, O my mother, we are poor people, and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheikh, bearing marks of virtue, and God hath inclined him towards me.—And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him. And when the morning came, he rose, took the keys, and opened the shop; and lo, the Persian approached him.



The Persian Compliments Hassan. (Page 624.)



So he rose to him, and desired to kiss his hands ; but the Persian refused, and would not consent to his doing that ; and said, O Hassan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal ; after which the Persian said to him, O my son, hast thou by thee any copper ? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces ; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid ; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl : and he ordered Hassan to blow upon it with the bellows ; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hassan beheld this, he was stupified, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupified by reason of the violence of his joy. Then he bent down over the hand of the Persian to kiss it ; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly, Hassan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it, so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great ! And she kept silence in her anger. Then Hassan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this mortar ? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps in one day ? Knowest thou not that the people would suspect us, and that our lives would be lost ? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once ; for that will suffice thee from year to year.—And Hassan replied, Thou hast spoken truth, O my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire ? He answered, Teach me this art. But the Persian laughed, and said, There is no strength nor power but in God, the High, the Great ! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets ? For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy :—and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house.—So Hassan arose and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts ; and he stopped, hanging down his head towards the ground for some time ; whereupon the Persian looked aside, and, seeing him stopping, laughed, and said to him, Art thou mad ? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee ? Then the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Hassan replied, Yes, O uncle. And the Persian said to him, Walk before me.

Hassan therefore went on before him to his abode, and the Persian followed him until he arrived there, when Hassan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door.

So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Hassan gave permission to the Persian to enter, and he entered; and Hassan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? And the Persian



Bahram the Magian.

advanced, and ate with Hassan until they were satisfied; when he said to him, O my son, O Hassan, bring for us some sweetmeat. Hassan therefore went to the market, and brought ten cups of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hassan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such an one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him.—And he said, O Hassan, bring the apparatus. And Hassan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus, and returned, and placed it before him. The

Persian thereupon took forth a piece of paper, and said, O Hassan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Hassan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold.—Then he said to him, O my son, O Hassan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Hassan took the paper, and saw in it something yellow, finer than the first; and he said, O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hassan, and said to him, Respecting what dost thou ask? Do the work and be silent.—And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Hassan beheld this, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hassan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hassan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted!

And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hassan!—He then girded himself, and tied Hassan's hands behind his back, and bound his feet to his hands! after which he took a chest, emptied it of the things that were in it, put Hassan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hassan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to the moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them, Rise ye! The affair is accomplished, and we have attained our desire.—The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind.—Such was the case with the Persian and Hassan.

But as to the mother of Hassan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart!—She continued to weep and wail till the morning, when the neighbours came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping; and while she thus went about, lo, she saw two lines written upon the wall: wherefore she brought a learned man, who read them to her; and they were these:—Leyla's phantom came by night, when drowsiness had overcome me, towards morning, while my companions were sleeping in the desert; but when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation was distant. So when the mother of Hassan heard these words, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant!—Then the neighbours bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Hassan ceased not to weep during the hours of the night and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hassan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hassan with the Persian.—This Persian was a Magian: he hated the Mahometans greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist.

The name of that accursed wretch was Bahram the Magian, and he used every year to take a Mahometan and to slaughter him over a hidden treasure. And when his stratagem was accomplished against Hassan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hassan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon

he sneezed, and vomited the bhang, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these:—There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures!—Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and the oath that thou sworest to me? But he looked at him and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand.—And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldst fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hassan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hassan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Hassan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian: thou worshippeth the fire instead of the Almighty King, the Creator of the night and the day, and this is nought but an evil among religions.—And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hassan agreed not with him therein, and the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hassan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, and his tears ran down upon his cheeks like rain. Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom he ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hassan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore



he loosed Hassan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Hassan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Hassan prayed for them, and praised God (whose name be exalted!), and thanked Him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hassan said to the Magian, O Persian, whither reapest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do Hassan aught that might frighten him. So the heart of Hassan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian rose, and said, O Hassan, arise and land; for we have arrived at the place of our desire and our wish. So Hassan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hassan walked on with the Magian until they were far from the ship and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a tassel of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hassan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of everything good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof. — And but a little while had elapsed when the dust dispersed and discovered three excellent she-camels. Then the Persian mounted one of them, and Hassan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested; and Hassan happened to look aside, and he saw something lofty; so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Hassan said to him, Wilt thou not arise, that we may enter it to rest ourselves in it, and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum, and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day arrived, the Magian said, O Hassan, what is it that thou seest? Hassan answered, I see clouds and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but is a great lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy

means.— So thereupon Hassan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain; the herb is upon it; and when we have obtained the herb, I will show thee what is this art. And Hassan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother.

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Hassan saw upon that mountain a palace: so he said to the Magian What is this palace? And the Magian answered, This is the abode of the Genii and the Ghouls and the Devils. Then the Magian alighted from his camel, and ordered Hassan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring thence: I will share it with thee equally.— And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured silk-tassel, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hassan, he said to him, Hear, O my son, O Hassan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rocs will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do.— He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the Rocs came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hassan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hassan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process.— So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hassan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.

Upon this, Hassan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me!—He sat wailing for himself, and reciting verses. He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an

easy portion of the Koran, and begged God (whose name he exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer, and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name he exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along, searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahram the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hassan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the door-way; and he saw a seat in the entrance-passage, and on the seat two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahram the Magian brought this year. Therefore when Hassan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hand to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hassan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace belongeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Hassan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world!—And how, said Hassan, wilt thou get to him and slay him? She answered, He is in a garden called Mashid, and I must without fail slay him soon. And her sister said to her, Hassan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story, that it may remain in his memory. So the young damsel said:—

Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Genii, of great dignity, and he hath troops and guards and servants, consisting of Marids; and God (whose name he exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his Viziers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Genii, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven

daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an Afrite of the refractory Genii who stubbornly disobeyed the vow exacted by Solomon (on whom be peace!) founded, and which palace, after that Afrite perished, none inhabited after him, neither any of the Genii nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately. So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependants to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place. We have five sisters, who have gone to hunt in this adjacent desert: for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me, and this my sister; therefore we remained to cook for them the food; and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Hassan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such as no creature could procure. And after a while their sisters returned from the chase, and they acquainted them with the case of Hassan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness, and he used to go forth with them to the chase, and slaughter the game. Thus Hassan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahram the Magian, telling them that he had called them Devils and Demons and Ghouls; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Mahometan, resembling the moon, shackled, and tortured in the most cruel manner; and he alighted with him beneath the palace where Hassan introduced himself to the damsels. Now Hassan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Mahometan, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this

young man from his torture, and gain the recompense thereof [from God], and that the young Mahometan may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and ye will acquire the reward thereof from God, whose name be exalted!—And the damsels replied, We hear and obey God and thee, O Hassan. They then threw close veils over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Hassan a courser of the best breed, furnished him with complete accoutrements, and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin. So Hassan came behind him, while the Magian knew not of his presence, and cried out at him, so that he stupified and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Mahometans! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippes the fire and the light, and swearest by the shade and the heat!—The Magian therefore looked aside, and, seeing Hassan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hassan answered him, God delivered me: He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother, nor friend, nor firm covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him!—and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote.—Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hassan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Hassan took the leathern bag that was with him, and opened it, and, having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire. He therefore departed, after God had thus delivered him from his affliction by the hand of Hassan. Then the damsels, when they had seen Hassan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hassan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hassan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King, the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-

festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves. — And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Hassan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house: so be of good heart and cheerful eye, and fear not, nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it.—Then they bade him farewell, and departed in company with the troops.

So Hassan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited verses. He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, exhausted every part of it, and opened the private chambers of the damsels; and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it and see what is within it, though within may be death. Accordingly, he took the key, and opened it, and he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit. He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a saloon decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kosrou nor a Cæsar ever possessed. So Hassan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the

memorials of him whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Hassan, therefore, knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went round it; and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it, and attended it as servants; whereat Hassan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hassan stood diverting himself with the sight of them from a distance. Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon; and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Hassan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Hassan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare; the eye was looking, in the heart a fire was burning; and the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account; a flame, of which the sparks could not be extinguished, increased in him, and a desire of which the signs could not be hidden.

Then, after that, the damsels came up from the pool, while Hassan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Hassan stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solitude, and he said within himself, By Allah, my sister said not to me, Open not this door—save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings. She had a mouth like the seal of Solomon, and hair blacker than the night of estrangement is to the afflicted, distracted lover, and a forehead like the new moon of the Festival of Ramadan, and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow branch.—The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place.—Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hassan therefore despaired of them, and he desired to arise and descend from his

place; but he could not rise. His tears ran down upon his cheek, and his desire became violent. Then he walked a little, but without being led aright, until he descended to the lower part of the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solitudes, and he wept and lamented for himself until the morning. And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the saloon until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered from his fit, he dragged himself along in a sitting posture, and descended to the lower part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and the lowlands. He ate not, nor drank, nor slept, nor had he any rest; during the day he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now, while he was in this violent state of distraction by reason of his passion, lo, a dust arose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come; and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hassan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Fairy saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy sacrifice. And upon this he wept violently, and said, The lover, when his beloved is separated from him, hath nothing except sorrow and affliction. Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude. So when his sister heard these words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his reply to her; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account.—And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently. And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart



and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and sadness for your loss, and my residence in the palace by myself.—And he replied, Yes: this is the right course. He kissed her head, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him: and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides, he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she ceased not to mourn for him; but we used to console him by our society.—And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Hassan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him, and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept for him violently, the youngest damsel being the one of them who wept the most.

Then after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their youngest sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to soothe him.—And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; show me this place in which thou sawest the damsels. And he replied, In the name of Allah: on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to show her the place; but he was unable to walk; wherefore, she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he showed her the place in which he had seen the damsels, and he showed her the saloon and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom

he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied:—

O my brother, know that this damsel is the daughter of one of the Kings of the Genii, of great dignity. Her father had obtained dominion over men and Genii, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it, and no one can gain access to that place, neither any of mankind, nor any of the Genii. He hath an army of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equipeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they fly are the work of the enchanters among the Genii. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her; for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country. So if thou possess it, thou possesseth her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here I am with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act.—When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hassan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see

him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hassan. She then descended into the pool with her sisters: and thereupon Hassan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone. Then, when Hassan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his cloak, while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber, and he said to her, She is now sitting weeping, and biting her hands.

His sister, therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Genii are terrified at him, and fear his awful power, and that he hath, of enchanters and sages and diviners and devils and marids, those against whom none can prevail, and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us?—So the sister of Hassan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee.—And she related to her all that Hassan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves, and told her that none of them all had pleased him excepting her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her. And when she heard her words, she despaired of escape. Then the sister of Hassan arose and went forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress and gratify her, and to address her with pleasing words and expressions; but she wept until daybreak came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Hassan, O daughter of the King, thus hath God appointed [and written] upon my

forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed. Then the sister of Hassan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hassan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He therefore entered, and did so: and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Bagdad. I will purchase for thee female slaves and male slaves; and I have a mother, of the best of women, who will be thy servant. There is not a country there better than our country: everything that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Hassan went forth to see who was at the door; and lo, there were the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought an abundance of gazelles and wild oxen and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hassan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner. Then Hassan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Genii. And thereupon his eyes shed tears, and wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day. It seemeth that thou hast conceived a longing to see thy mother and thy country; and if the case be so, we will equip thee, and will journey with thee to thy home and thy friends.—He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought hath disturbed me but love of the damsel—fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not aught of thy state.—He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our

journey and left this poor young man alone, the palace became strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. He opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And while he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the mandhara; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Hassan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away. Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others had flown away; when he arose and seized her, and brought her down from the top of the palace. — Upon this, her sisters said to her, And where is she? She answered them, She is in his possession in such a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with kohl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Hassan, and said to him, Show her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that is dishonest; he desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers; otherwise we would have taken it from him.—Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the

ceremony of the contract of her marriage to Hassan, who took her hand, putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, and eulogized her in verses. The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee?—And on her hearing that, she was happy and cheerful and glad. Then Hassan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence, and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Hassan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state [as he thought], she said to him, O my son, O Hassan, how is it that thou livest in the world, blessed with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die: and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were?—So Hassan awoke from his sleep weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont; but he looked not towards them. They therefore asked his wife respecting his state; and she answered them, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. His wife, therefore acquainted them with that which he had said to her: and they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]; in the name of Allah. We cannot prevent thee from visiting her; we will rather aid thee to do so by every means in our power. But it behooveth thee to visit us, and not sever thyself from us, though in every year thou come but once.—And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and everything costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hassan, and put upon the camels, and brought to them, five-and-twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade them farewell, and desired to return from them. Upon this, Hassan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months; and she said to him, When an affair rendereth thee anxious, or thou fearest anything disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separa-

tion; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hassan proceeded all the night and day, traversing with his wife the deserts and wastes, and the valleys and rugged tracts, during the mid-day heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of Balsora; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping and lamenting with a soft voice, that proceeded from a bosom which had experienced the torture of fire. And Hassan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open:—wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother.

Hassan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel, and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God (whose name be exalted!) preserved him, and conducted him to the palace of the damsels; and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God had conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety. She then arose and went to those packages, and looked at them, and asked him respecting them: and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupefied by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Hassan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city. She also brought for her magnificent furniture, and clad the damsel, and adorned her with everything beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor, and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Bagdad, the Abode of Peace, that we may reside in the sacred asylum of the Caliph, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!): then will God open to thee the doors of prosperity by means of this wealth.—And when Hassan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Bagdad, embarked in it all his wealth and effects, and his mother and his wife, and everything that

was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Bagdad; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Hassan landed there forthwith, and hired a magazine in one of the khans. He then removed his goods from the vessel to the magazine, and went up, and remained one night in the khan; and when he arose in the morning, he changed his clothes; and the broker, seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker showed him the houses that he had to let, and a house that had belonged to one of the Viziers pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the khan in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Nasir, and the other Mansour.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Genii, and there is not among the Kings of the Genii any greater than her father, nor any that hath more numerous troops, or more wealth, than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, or to look from the window, or from over a wall; for I fear on her account the wind when it bloweth; and if any event of the events of the world befall her, I shall slay myself on her account.— And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning.— And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hassan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of Irak; after which he bade farewell to his mother and his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted, and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace



and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hassan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Hassan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath!—And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and my husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one. However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house.—To this the damsel replied, O my mistress, hadst thou said these words to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman, if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or anything else, or from doing all that she desireth.—Then she wept, and cursed herself, and began to bewail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they pulled off their clothes, and all the women began to look at her, and to extol the perfection of God (to whom be ascribed might and glory!), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her. The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Haroun Alrashid, called Tohfa the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her, and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified!) for the beautiful forms that he had created, and entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the bath, she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfa the lute-player, the slave-girl of the Caliph, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Caliph. She ceased not to pass on until she came before the lady Zobeide, and kissed the ground before her: whereupon the lady Zobeide said, O Tohfa, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among women, and that was the thing which diverted my attention and amazed my mind

and confounded me so that I did not wash my head. And the lady Zobeide said, And what was it, O Tohfah? She answered, O my mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor after her, nor doth there exist the like of her form in the whole world. By thy beneficence, O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him; for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Hassan of Balsora. And I followed her when she went forth from the bath, until she entered her house, whereupon I saw it to be the house of the Vizier, that hath two entrances, an entrance on the side of the river and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her. — Upon this, the lady Zobeide said, Wo to thee, O Tohfah! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described. — And she replied, O my mistress, no, by Allah; nor is there in all Bagdad the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zobeide summoned Mesrour, who came and kissed the ground before her: and she said to him, O Mesrour, go to the house of the Vizier, that hath two entrances, an entrance towards the river and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesrour replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hassan, came forth to him, saying, Who is at the door? He answered her, Mesrour, the eunuch of the Prince of the Faithful. So he opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, Haroun Alrashid, the fifth of the sons of Abbas the uncle of the Prophet (whom may God favour and preserve!), summoneth thee to her, thee and the wife of thy son and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hassan said, O Mesrour, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor she, to any one of the creatures of God (whose name be exalted!); and I fear, if any thing happen and my son come, he will slay himself. I beg then of thy kindness, O Mesrour, that thou impose not upon us a command which we are unable to perform. — But Mesrour replied, O my mistress, if I knew that in this were ought to be feared on your account, I would not require you to go. The desire of the lady Zobeide is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted! — So the mother of Hassan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children. They followed Mesrour, who preceded them to the palace of the Caliph, and led them up and stationed them before the lady Zobeide, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zobeide said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zobeide beheld her, she fixed her eyes in astonishment upon her,



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and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zobeide was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zobeide then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures? So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation. — And where, said Zobeide, is this thy dress? She answered, It is in the possession of the mother of my husband; so demand it for me of her.

The lady Zobeide therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds. — The damsel however said to the lady Zobeide, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So the lady Zobeide pulled off from her neck a necklace of jewels worth the treasures of a Kosru and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zobeide cried out at the old woman, and having taken from her the key, called Mesrou, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description; in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So he replied, I hear and obey. He took the key from the hand of the lady Zobeide, and went; and the old woman, the mother of Hassan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesrou; then he opened the door of the closet: so he entered, and took forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zobeide, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zobeide, took the dress and opened it, and took her children in her bosom; after which she wrapped herself in it, and became a bird, by the power of God, to whom he ascribed might and glory! So the lady Zobeide wondered at that, as also did every one who was present; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and played; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistresses, is this beautiful? The persons present answered her, Yes, O mistress of beauties; all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded

her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Hassan, and exclaimed, Hear, O my mistresses! And she said, O thou who hast quitted these mansions, and departed to the objects of thy love with rapid flight! Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles? When I was taken captive in the snare of love, he made love my prison, and went far away. When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it. He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed. But I heard their words, and kept them in my memory, and conceived hopes of abundant good fortune. My going to the bath was the means of making the minds of people to be confounded at the sight of me. And the spouse of Alrashid wondered at my beauty, when she beheld me on the right and left. Then I said, O wife of the Caliph, I possess a dress of feathers of great magnificence. If it were upon me, thou wouldst see wonders that would efface sorrow and disperse troubles. So the spouse of the Caliph asked, Where is it? And I answered, In the house of him who hath hidden it. And Mesroure pounced down and brought it to her; and lo, it was here, beaming with light. Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons. Then I entered it, having my children with me, and expanded my wings, and flew away. O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home.—And when she had ended, the lady Zobeide said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty!—But she replied, Far from returning be that which hath passed! She then said to the mother of Hassan, the mourning, the wretched, By Allah, O my mistress, O mother of Hassan, thou wilt render me desolate by thine absence; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And she flew away with her children, and sought her country.

When the mother of Hassan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zobeide said to her, O my mistress the pilgrim, I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Genii before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me.—And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Caliph, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son. Then she arose, and dug in the house three graves; and she betook herself to them, weeping night and day.

But as to her son Hassan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him; but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. The second damsel next approached, and embraced him, and recited a couplet. In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hassan bade them farewell. He then pursued his journey with assiduity, night and day, until

he arrived at Bagdad, the Abode of Peace, and the sacred asylum of the Caliphs of the race of Abbas; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick, and she was unable to reply. He dismissed the she-camels, and advanced to her; and when he beheld her in this state, he went about the house searching for his wife and children; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children; and she wept, and said, O my son, may God compensate thee greatly for the loss of them! These are their three tombs.—And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept, and slapped his face, and rent his clothes, and went about the house confounded. He then took his sword and drew it, and, coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, If I had not seen her weep to go the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zobeide had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in power with the Caliph. Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children she bound them to her waist, and put on the dress of feathers, after the lady Zobeide, had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wak-Wak. Thus did she during thine absence.

Now, when Hassan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state, until the close of the day; and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him; but he would not attend to aught that she said. He continued in this state, weeping until the next morning. Then his eyes slumbered, and he saw his wife mourning and weeping; whereupon he arose from his sleep, crying out. And in the morning his wailing and weeping increased

He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of Irak, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters, hoping that he might obtain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent more than two months? And upon this he wept, and uttered a great cry, and fell down in a fit; and the damsels seated themselves around him, weeping for him, until he recovered from his fit. He continued for some time weeping and fainting, and the damsels had retired; but when his sister heard him, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Hassan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstasy and distraction of love, and longing desire, that affected him, no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Hassan looked at them.—Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted!—But he wept violently. Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers;—but the Devil made me forget that. And she continued to converse with him and to soothe him. But the case became tedious to him, and his disquietude increased. So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourn-



ing heart, and she wept before them, threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wak-Wak, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year: but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was Abdelcadus. He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hassan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if anything render thee anxious, and anything disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me: and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense.—So the damsel arose joyful, and brought the box of incense: and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheikh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense: so I came to you upon this elephant. What then dost thou desire, O daughter of my brother?—She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Hassan of Balsora, whom Bahram the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this?—She answered him, She acted perfidiously to him, after he had been blessed with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And upon this he shook his head and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger; after which he looked to the right and left, and shook his head again, while Hassan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wak-Wak. Upon this the damsels called

Hassan, and he came forth to them, and, advancing to the sheikh Abdelcadus, he kissed his hand and saluted him; and the sheikh was pleased with him, and seated him by his side. The damsels then said to their uncle, O uncle, show our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wak-Wak even if the Flying Genii and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to this place, and who will convey thee to it? By Allah, I conjure thee that thou return soon, and weary not thy heart. — And when Hassan heard the words of the sheikh Abdelcadus, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheikh Abdelcadus saw them in this state of anxiety, and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Hassan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair, if it be the will of God, whose name be exalted! And after that he said to him, O my son, arise, and brace up thy nerves, and follow me. So Hassan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheikh Abdelcadus then called the elephant, and he came, and he mounted him, putting Hassan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast blue mountain, all the stones of which were blue: and in that mountain was a cavern, which had a door of iron of China. Upon this the sheikh took the hand of Hassan, and put him down; after which the sheikh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an Afrite, and having in his right hand a sword, and in the other a shield of steel. But when he saw the sheikh Abdelcadus, he threw down the sword and shield from his hands, and advanced to the sheikh, and kissed his hand. Then the sheikh took the hand of Hassan, and entered with him, and the slave shut the door behind them. Hassan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors of cast brass, and the sheikh Abdelcadus opened one of them, and entered, and closed it, having said to Hassan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheikh had entered, he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheikh led him forward to Hassan, and said, Mount. And the sheikh opened the other door, whereupon there appeared within it an extensive desert. So Hassan mounted the horse, and the two passed through the door, and were in that desert. And the sheikh said to Hassan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheikh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair? — give him this letter, and he will

take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; for [perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shown thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country, and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Hassan said to the sheikh, How can life be pleasant to me without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me! And when the sheikh Abdelcadus heard his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. So he said, Know, O my son, that the Islands of Wak-Wak are seven islands, in which is a great army, entirely composed of damsels and virgins; and the inhabitants of the Interior Islands are Devils and Marids, and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps God will give thee in her stead one better than she.—But Hassan replied, By Allah, O my master, were I cut piecemeal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the Islands of Wak-Wak; and if it be the will of God (whose name be exalted!), I will not return save with her and with my children. So the sheikh Abdelcadus said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon. Then he wept, by reason of the greatness of his desire, so violently that he fainted; and on his recovery, the sheikh Abdelcadus said to him, O my son, thou hast a mother: then make her not to taste the pain of thy loss. But Hassan replied, By Allah, O my master, I will not return save with my wife, or my death shall overtake me. Then he wept and moaned, and recited some verses; and when he had ended them, the sheikh knew that he would not draw back from his present purpose, though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Aboulruish the son of Balkis the daughter of the accursed Eblis, for he is my sheikh and my preceptor, and all mankind and the Genii humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Hassan ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known, and they began to rub against Hassan's horse. So Hassan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheikh Abdelcadus had described to him, when the horse stopped at its entrance, and Hassan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Hassan

stopped at the entrance, as the sheikh Abdelcadus had ordered him. He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him. He continued at the entrance of the cavern five days with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart. Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheikh Aboulruish came forth to him. He was black, and clad in black apparel; and when Hassan beheld him, he knew him by the descriptions which the sheikh Abdelcadus had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheikh Aboulruish therefore said to him, What is thine affair, O my son? And Hassan stretched forth his hand with the letter, and handed it to the sheikh, who received it from him, and entered the cavern, without returning him a reply; and Hassan remained in his place at the entrance, as the sheikh Abdelcadus had desired him, weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept, and was oppressed in mind by the pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when lo, the sheikh Aboulruish came forth to him, clad in white apparel, and made a sign to him with his hand that he should enter. So Hassan entered, and the sheikh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheikh continued to proceed, and Hassan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheikh opened, and he and Hassan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four leewans, facing one another, each leewan having a sitting-place with a fountain, and at each of the corners of each fountain was the figure of a lion of gold.— In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheikhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheikh Aboulruish accosted them, and made a sign to those four sheikhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheikhs arose and seated themselves before the sheikh Aboulruish, and asked him respecting the case of Hassan; whereupon the sheikh Aboulruish made a sign to Hassan, and said to him, Tell the company thy story, and all that hath happened to thee from the first of the case to the last. And Hassan wept violently, and related to them his story; and when he had finished it all the sheikhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds, he being in the skin of the camel? So Hassan answered them, Yes. And they accosted the sheikh Aboulruish and said to him, O our sheikh, Bahram practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheikh Aboulruish therefore said, O Hassan, tell them how thou descendest, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and all the horrors and difficulties that

he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheikh Aboulruish, and said to him, O sheikh of the sheikhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheikh Aboulruish replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hate life except this young man. Ye know that the Islands of Wak-Wak are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object?—Upon this they said, O sheikh of the sheikhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of thy brother, the sheikh Abdelcadus: therefore it is incumbent on thee to assist him. Then Hassan arose and kissed the foot of Aboulruish, and, lifting up his skirt, put it on his head, and wept, and said to him, I conjure thee by Allah that thou unite me with my children and my wife, though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and said to the sheikh Aboulruish, Acquire the recompense that will be granted for this poor man; and act kindly with him for the sake of thy brother the sheikh Abdelcadus. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible. Hassan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Aboulruish took a paper and an ink-case, and wrote a letter, and sealed it, and gave it to Hassan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an Afrite of the Flying Genii immediately; and he came; and the sheikh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash. And Aboulruish said to him, Draw near to me. So he drew near to him; and the sheikh Aboulruish put his mouth to the ear of the Afrite, and said to him some words; whereat the Afrite shook his head. The sheikh then said to Hassan, O my son, arise, mount upon the shoulders of this Afrite, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Hassan replied, I will never speak. Then the sheikh said to him, O Hassan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him and kiss his hand, and give him this letter; and whatsoever he directeth thee also to do, understand it.—So Hassan replied, I hear and obey. He arose with the Afrite, and the sheikhs arose and prayed for him, and gave the Afrite a charge respecting him.

Now when the Afrite had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hassan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city; whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his

name was the King Hasoun, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hassan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said to one of his chief officers, Take this young man, and lodge him in the mansion of entertainment. Accordingly he took him and proceeded with him until he had lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Hassan, thou hast come unto me, desiring to enter the Islands of Wak-Wak, as the sheikh of the sheikhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient, however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Dilem desiring to enter the Islands of Wak-Wak, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the sheikh of the sheikhs, Aboulruish the son of the daughter of the accursed Eblis, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wak-Wak: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wak-Wak. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoun, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wak-Wak, and the master saith to thee, Land — do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee? Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hassan heard these words of the King Hasoun, he wept until he fainted; and on his recovering, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make thy voyage in the ship save after three whole months. The King then commanded Hassan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month, the ships came. The King and the merchants therefore went forth, and he took Hassan with him to the ships. And he saw a ship in which were many people, like the pebbles; none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hassan stayed with them until the crew had removed the goods from it to the shore,

and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hassan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wak-Wak, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hassan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Hassan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee, [where he had hidden himself again,] and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise. Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case! — And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Hassan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth. Then she bade him farewell, and Hassan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hassan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue

neglected not to repeat the praises of God (whose name be exalted !), and he begged his protection: and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Hassan therefore arose and mixed among the troops, having become like one of them ; and at the approach of daybreak, the troops proceeded, and Hassan with them, until they came to their tents, when each of them entered her tent. Hassan also entered the tent of one of them, and lo, it was the tent of his companion, whose protection he had begged. And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Hassan, having thrown down his arms, looked at his companion, and found her to be blue-eyed, with a large nose: she was a calamity among calamities, of the most hideous form, with a face marked with small-pox, and hairless eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white serpent. Now when she looked at Hassan, she wondered, and said, How could this person gain access to this country, and in which of the ships came he, and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this Hassan fell upon her feet, rubbing his face upon them, and wept until he fainted; and when he recovered, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection, and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted!—Therefore Hassan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Hassan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Hassan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawabi, and she was surnamed the mother of sorrows. And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all the troops went forth from their places; but the old woman went not forth with them. And when the army had gone, and the places were devoid of their presence, Shawabi said to Hassan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him, and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction? Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheikhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wak-Wak, to do thee any injury.—He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blessed with two sons by her, and how she took her children and



flew away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wak-Wak, and the distance between us and it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else. We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Genii, where, by reason of the vehemence of the cries of the Genii, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any one of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wak-Wak. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wak-Wak. The extent of those seven islands is a whole year's journey to the rider who travelth with diligence. On the bank of this river [that I have mentioned] is another mountain, called the Mountain of Wak-Wak; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wak! Wak! Extolled be the perfection of the King, the Excellent Creator!—So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Genii, Marids and Devils, and under her authority are enchanters, the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee; thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair: so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name

be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish. — Hassan therefore prayed for her, and kissed her hands and her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement: and he began to weep and wail. The old woman then gave orders to beat the drum for departure, and the army proceeded, Hassan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it Hassan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently, and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawahi saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires. They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Genii; and when Hassan beheld it, he feared, and repented of his having entered it with them. Then he begged aid of God (whose name be exalted!), and proceeded with them. And they escaped from the land of the Genii, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Hassan a couch of alabaster, set with fine pearls and with jewels and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that, they pitched their tents around him, and rested a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Hassan had put over his face a veil, so that naught of him appeared save his eyes. And lo, a company of the damsels walked near to the tent of Hassan, and, having pulled off their outer garments, descended into the river. So Hassan kept looking at them while they washed, and they proceeded to play and to divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings. Thus the whole army assembled before Hassan; for the old woman gave orders to proclaim among all the troops that they should assemble before his tent and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wak-Wak, as I am the leader of the army of damsels and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly he described her to her. And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hassan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Hassan; and would that I had not known thee! For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest daughter, who ruleth over all the Islands of Wak-Wak. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee

and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost.—And she feared for herself and for him.

When Hassan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he recovered from his fit. He continued to weep so that he wetted his clothes with his tears by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander.—To this she replied, I conjure thee by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hands of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee.—So thereupon Hassan hung down his head and wept violently, until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country: for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me, and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Hassan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril; for I have given thee good advice. When Hassan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of my eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire, or my death shall overtake me!

So the heart of Hassan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed: some of them entered their palaces in the city, and some passed the night in the tents. The old woman then took Hassan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pur-

suing the object of his desire by fear nor by anything else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Nour Elhada, This Queen had six sisters, residing with their father, the supreme King, who was ruler of the islands and the districts of Wak-Wak, and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Nour Elhada, was ruler over that city in which Hassan was, and over all its districts.

Now the old woman, when she saw Hassan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Nour Elhada, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to the Queen Nour Elhada, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to show it to thee, in order that thou mayest aid me to accomplish what it requireth.—And what is it? said the Queen. So she acquainted her with the story of Hassan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed, that no one might know him, and I conducted him into the city. Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the Islands of Wak-Wak; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour: but love hath gained the utmost ascendancy over him.—When the Queen, however, heard her words, and understood the case of Hassan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wak-Wak, and bring them in unto me without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hassan! She proceeded until she went in to Hassan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near. So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me!—She went on with him until she stationed him before the Queen Nour Elhada, and the old woman directed him on the way as to what he should say to her. And when he presented himself before Nour Elhada, he saw her with a veil over her face; and he kissed the ground before her, and saluted her. Then the Queen commanded the old woman to talk with him before her, that she might hear his answers. The old woman therefore

said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hassan, the very mournful, and my city is Balsora; but as to my wife, I know not her name; as to my children, however, one is named Nasir, and the other is named Mansour. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Bagdad, from the palace of the Caliph. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And thereupon the Queen Nour Elhada shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hassan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children: dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them.—Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Nour Elhada hung down her head towards the ground and shook it for a long time; after which, she raised it, and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island; and if thou know thy wife I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hassan replied, I accept this proposal from thee, O Queen of the age. I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great!—The Queen Nour Elhada then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawahi herself to go down into the city and to bring every damsel therein to the Queen in her palace. The Queen proceeded to introduce the damsels to Hassan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him. But he saw not his wife among them. The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them. And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him. But when she displayed to him every one in the palace, he saw not his wife among them; and he said to the Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission. And upon this, Shawahi advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath endured before him, and God (to whom be

ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum: therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display excepting thee: therefore show him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should show him my face? Then she gave orders to bring him, wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Hassan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered; and when he recovered from his fit, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is most like, of all persons, to my wife. So the Queen said to the old woman, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth.—The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike.—Then Hassan wept violently, and said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Nour El-hada laughed until she fell backwards and turned upon her side. She then said, O my friend, act leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Hassan replied, O mistress of Kings, and refuge of every rich person and pauper, when I beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things) resembleth her. Then the Queen looked towards Shawahi the mother of sorrows, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate his case; and if this man be a person of generosity, so that he retain the feelings of companionship and friendship and affection, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), nought but good shall happen.

So thereupon the old woman went forth, and took Hassan, and having gone with

him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawahi obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menar Elsená, her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hassan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.—And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menar Elsená is his wife (but God is all knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest.—Then the old woman kissed her hand, and returned to Hassan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul.—She then bade him farewell, and departed.

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen, and she proceeded until she came to the Queen's sister. Between the city of Nour Elhada and that of her sister was a space of three days' journey. And when Shawahi arrived at the city, and went up to the Queen's sister, Menar Elsená, she saluted her, and gave her the salutation of her sister Nour Elhada, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Nour Elhada reproved her for not visiting her. So the Queen Menar Elsená replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, the Queen Menar Elsená hath pitched her tents in that route; for she desireth to visit her sister Nour Elhada. And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe. The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Nour Elhada; the

second, Nejm Elsabah; the third, Shems Eldoha; the fourth, Shejeret Eldurr; the fifth, Kout Elkuloub; the sixth, Sharaf Elbenat; and the seventh, Menar Elsena; and she was the youngest of them, and was the wife of Hassan, and she was their sister by the father's side only. Then the old woman came and kissed the ground before Menar Elsena. So Menar Elsena said to her, Hast thou any want, O my mother? And she answered her, The Queen Nour Elhada, thy sister, desireth thee to change the apparel of thy two sons and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menar Elsena heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed; and she ceased not to hang down her head for a long time. Then she shook her head, and, raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbled, when thou mentionedst my children; for from the time of their birth none of the Genii nor any of mankind hath seen their faces, neither female nor male, and I am jealous for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two.—She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Nour Elhada had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them in the city of the Queen Nour Elhada. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival, embraced them and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Hassan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath



entered the Islands of Wak-Wak, and crossed the countries of the enchanters and sorcerers, and trod the Land of the Genii and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand!—She then cried out at the old woman, who thereupon fell down through fear; and she set upon her the chamberlain and twenty mamlouks, and said to them, Go with this old woman, and bring me the young man who is in her house with speed.

So the old woman went forth, dragged along, with the chamberlain and the mamlouks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hassan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of the Queen. Did I not say to thee, Return to thy country—and did I not forbid thy doing all this? But thou hearest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor hearest my words, but actedst contrary to my advice, and chocest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise; answer the summons of this wicked, sinful, oppressive, tyrannical woman.—So Hassan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who show mercy!—And he had despaired of life. He repaired with the twenty mamlouks and the chamberlain and the old woman, and they went in to the Queen with Hassan, who found his two sons Nasir and Mansour sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hassan; and God (to whom he ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Hassan recovered from his fit, he embraced his children.

But when the Queen had certified herself that the little ones were the children of Hassan, and that her sister, the lady Menar Elsaena, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded; and she cried out in the face of Hassan, who fainted thereupon; and when he recovered from his fit, he saw that they had taken him forth, dragged along upon his face. So he arose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawahi; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hassan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction; for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Genii, and the Land of the Wild Beasts, and the Islands of the Birds: therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this

country, and of his not having attended to the words of any one; and he recited some mournful verses; after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife, Menar Elsená, she desired to set forth on her journey on the second day after that on which the old woman set forth.—While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel; and lo, a strange bird had approached from a distant country—it was not of the birds of our country—and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come. So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream; and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her; therefore go not; but return to thy palace.—And when Menar Elsená heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Nour Elhadá hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our country, and gain access to the Islands of Wak-Wak? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal; and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Genii; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destruction. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey, for no one hath power to tread our land.—And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister, and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages and other followers, and her Viziers; and when she arrived at the city of the Queen Nour Elhada, she ascended to the palace, and went in to her; and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she wept, and, pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him. — She then lamented for herself and for her husband and for the weeping of her children. But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate—she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country? Moreover thou hast concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been



Menar Elsen in prison.

revealed, and thy shameful secrets have been exposed.—Then, after that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beat-

ing, so that she lacerated her skin ; and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him :—

There hath appeared in our country a man of the human race, and my sister, Menar Elsená, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee ; but she revealed not aught respecting herself until that man, who is of the human race, came to us. His name is Hassan, and he hath informed us that he married her, and that she resided with him a long time ; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wak-Wak. So we seized the man in our abode, and I sent to her the old woman Shawahi to bring her to me, together with her children ; wherefore she fitted herself out and came. And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife ; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore feared that we should be dishonoured in the opinion of the people of our islands ; and when this wicked deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story ; and it is thine to command ; whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee ; for probably the people of the islands will hear thereof, and we shall become among them an example ; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King ; and when the supreme King read it, he was violently enraged against his daughter Menar Elsená, and wrote to his daughter Nour Elhada, a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life ; and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menar Elsená, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair-cloth. They stationed her before the Queen, and she stood abject and abased ; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, until she fell down in a fit ; and when she recovered, she recited some other verses.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder ; and pity for her had been eradicated from her heart. So when Menar Elsená beheld herself in this state of abasement and contempt, she cried out and wept ; but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against me, and thou hast no mercy on me, nor hast mercy on these little infants ? But when she heard these words, her hardness of heart increased, and she reviled her, and said to her, O wanton ! O wicked woman ! May God show no mercy to the person who showeth mercy to thee ! How can I have pity on thee, O deceitful woman ?— So Menar Elsená, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of it. By Allah, I have not formed an unlawful connection ; but I married him legally ; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on

account of the excessive hardness of thy heart towards me. How is it that thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it.—And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited verses:—But when Nour Elhada heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee.—She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted.—Now when the old woman Shawahi saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Hassan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and lo, on it were written consoling verses. And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert, perilous place, without any one by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hassan interposed between them, and disengaged them, one from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, one from another.—Therefore when Hassan heard their words, he said to them, What is the difference

between the rod and the cap, and what is their value? For the rod, in appearance, is worth six farthings, and the cap is worth three farthings.—They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wak-Wak, with their districts, and the cap in like manner. So Hassan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Genii, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Genii will be at his service.

When Hassan heard these words, he hung down his head for a while towards the ground. Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!) and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap.—He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make a trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou chooseth. Hassan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Hassan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hassan took a stone, and threw it with all his force, and it went out of sight. The two youths therefore hastened together after it; and when they were at a distance, Hassan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hassan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hassan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone; they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

They then retraced their steps, and Hassan entered the city wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawahi, the mother of sorrows, and went in to

her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell



The Vessels of Glass and China-ware falling upon the Old Woman.

on the floor. So Shawahi cried out, and slapped her face; and she arose and restored what had fallen to their places, saying within herself, By Allah, I imagine not aught but that the Queen Nour Elhada hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her?—Then she said, I conjure thee, O devil, by the most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Genii, and by the characters upon the seal of Solomon the son of David (on both of whom be peace!), that thou speak to me and reply to me! So Hassan replied to her, and said to her, I am not a devil: I am Hassan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee?—And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture; and in like manner she described to him the torture that had befallen herself: after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundred-weight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children.—Then the old woman wept, and discovered to Hassan what the Queen had done to her; whereupon Hassan

also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Wo to thee! Save thyself! — But he said, I must deliver her, and deliver my children from the Queen by force. — How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Hassan therefore showed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my skeikh, who taught me enchantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skillfully made this rod and this cap: and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them? He therefore told her how he took them from the two boys; and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to thy wife and thy children, in the place in which they are, and strike the ground with the rod, and say, O servants of these names! Thereupon their servants will come up to thee; and if one of the chiefs of the tribes come to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered. When Hassan saw the torment and abasement and contempt that she was suffering, he wept until he fainted, and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep: her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And when Hassan heard her verses, he wept until he fainted; his



tears ran down his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out, saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him?

So Hassan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth?—And her eyes filled with tears: therefore Hassan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof, and she slaughter me and slaughter thee also.—Hassan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, excepting God, (whose name be exalted!) So save thyself, and depart, and cast not thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth, how canst thou make thy way to thy country, and how can we escape from these islands and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things, and horrors and troubles such as scarcely can one of the refractory Genii escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places?—Hassan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hast dominion over Genii and Afrites, and enchanters and tribes and spirits, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will bring to pass other events after these. So Hassan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to me excepting these infants? And the Queen took the whip, and proceeded to beat her with it, while Hassan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hassan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, the female slaves went forth from her.

So thereupon Hassan pulled off the cap; and his wife said to him, See, O man: all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by

me; and if God reunite us, I will never disobey thy command after that. — Hassan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee? But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see. Then she recited some verses, and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menar Elsenä and her children weeping; but they saw not Hassan with them; and the female slaves wept in compassion for them, and cursed the Queen Nour Elhada.

Then Hassan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there? Is this our meeting in sleep or in a time when we are awake? He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hassan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! Upon this they despaired of escape, and Hassan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon everything, and considered its result, excepting this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered. And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menar Elsenä, and to thy husband Hassan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawahi the mother of sorrows. So they said to her, Whatsoever thou shalt command us to do, we will do it. But open to us the door first; for this time is not a time for talk. — She however replied, By Allah I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vicious woman despiseth me, and constantly tortureth me on your account; and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths which she trusted in; after which, she opened to them the door, and they went forth: and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdée colt. She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could

make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Nour Elhada, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will show you the wonders of my enchantment. Then proceed with us relying upon the blessing of God (whose name be exalted!) and his aid. So thereupon Hassan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city, and Hassan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And lo, the earth clove asunder, and there came forth from it seven Afrites, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hassan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places.—So Hassan was rejoiced at their words, and at the quickness of their reply: and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings; each King of us ruleth over seven tribes of the Genii and the Devils and the Marids: so we seven Kings rule over nine and forty tribes of all the races of the Genii and the Devils and the Marids and the companies and the spirits, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him.—When Hassan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Hassan said to the Genii, I desire of you that ye show me your company and your troops and your guards. But they replied, O our master, if we showed thee our company, we should fear for thee and for those who are with thee; for it consists of numerous troops, of various forms and make and kinds and faces and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beasts. But, O our master, what dost thou desire of us at this present time?—So Hassan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Bagdad. But when they heard his words, they hung down their heads. Therefore Hassan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Solomon the son of David (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs; so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Genii, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hassan said to them, And what distance is between us and Bagdad? They answered him, A distance of seven years' journey to the horseman who travelth with diligence. And Hassan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheikh Abdelcadus, who mounted thee on the elephant, mounted thee also on the fortunate courser which traversed with thee, in ten days, a space of three years'

journey to the horseman who proceedeth with diligence; and as to the sheikh Aboulruish, who committed thee to Dahnash, that Afrite traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great: for the sheikh Aboulruish is of the posterity of Asaph the son of Barkia, and he knoweth the Most Great name of God. And from Bagdad to the palace of the damsels is a year's journey. So these make up the seven years.—And when Hassan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant, and abaseth every obstinate tyrant, who hath rendered everything easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated.—He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Bagdad? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O our master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reaches after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but he who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country.—So Hassan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet; whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddlebags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hassan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Hassan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Koran, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an Afrite, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks, and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hassan looked at the Afrite, the Afrite bowed himself and kissed the ground before him, and said to him, O Hassan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of Wak-Wak. I am a Mahometan, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings

and the Genii, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Mahometan like as ye are Mahometans.—And when Hassan heard the words of the Afrite, he rejoiced exceedingly, and felt sure of escape. Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God.—Accordingly the Afrite went before them, and they betook themselves to conversing and sporting. Their hearts had become happy, and their bosoms were dilated; and Hassan proceeded to relate to his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the Afrite before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hassan beheld it, paleness came upon him; and they heard alarming noises, and the old woman, looking towards Hassan, said to him, O my son, these are the troops of the Islands of Wak-Wak: they have overtaken us, and immediately wilt they take us in their grasp. Hassan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not, nor grieve. So Hassan rejoiced at their words, and said, Ye have done well, O lords of the Genii and Afrites. This is your time.—And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them: for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hassan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Nour Elhada approached, with troops disposed on the right and the left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the cowards fled, and the Genii cast forth from their mouths burning sparks, until the thickly dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses, and rested upon the ground, they lighted the fires, and the seven Kings went up to Hassan, and kissed the ground before him. So he advanced to them and thanked them, and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Nour Elhada; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let thy soul be happy and thy bosom be dilated.—Then they bade him farewell, and descended to their army, to guard it. They ceased not to light the fires until the morning rose and diffused its light and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wak-Wak were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was

before them. They turned their backs and placed their reliance upon flight. The greater number of them were slain, and the Queen Nour Elhada was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hassan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set by it another couch, for the lady Menar Elsenä, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawabi the mother of sorrows. Then they brought forward the prisoners before Hassan, and among them the Queen Nour Eldada, who had her hands bound behind her, and her feet shackled. And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical women, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in the True Faith, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men.—And thereupon Hassan gave orders to slay all the captives; and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menar Elsenä saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hassan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Genii.—And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means: and she humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Hassan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it.—He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister?—So Hassan said to her, It is thine to determine. Whatever thou desirest, do it.—And thereupon the Queen Menar Elsenä gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menar Elsenä advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Nour Elhada said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menar Elsenä replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch, conversing together; and afterwards, Menar Elsenä made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted. Hassan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which the lady Menar Elsenä related to her sister all that had happened to her with her husband Hassan, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Genii. Her sister replied, By Allah, O my sister, thou hast spoken truth in that

which thou hast told me, respecting the wonderful events that this man hath endured. And was all this for thy sake, O my sister?—She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menar Elsená bade farewell to the old woman, having made a reconciliation between her and her sister Nour Elhada.

Thereupon Hassan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye.—He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hassan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Nour Elhada also mounted, with the old woman; and all went to their countries. Hassan with his wife journeyed to the right, and the Queen Nour Elhada with the old woman journeyed to the left; and Hassan ceased not to proceed with his wife and his children for the space of a whole month; after which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and lo, many horsemen advanced to them. So when Hassan saw them, he rose upon his feet, and met them; and behold, they were the King Hasoun, the lord of the Land of Camphor and the Castle of Crystal, with his attendants. Thereupon Hassan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Hassan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Hassan, acquaint me with the events that have happened to thee from beginning to end. So Hassan acquainted him with all those events: and the King Hasoun wondered at them, and said to him, O my son, no one ever obtained access to the Islands of Wak-Wak, and returned from them, excepting thee, and thy case is wonderful. But praise be to God for thy safety!—Then, after that, the King arose and mounted, ordering Hassan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Hasoun alighted, and Hassan and his wife and his children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Hassan then begged permission of the King Hasoun that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hassan farewell, and Hassan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hassan said to his wife, See this cavern. Dost thou know it?—She answered, Yes. And he said, In it is a sheikh named Aboulruish, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Hasoun. And he proceeded to relate to his wife the story of Aboulruish, and lo, the sheikh Aboulruish came forth from the entrance of the cavern. So when Hassan saw him, he alighted from his courser and kissed his hands, and the sheikh Aboulruish saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hassan proceeded to tell the sheikh Aboulruish what had happened to him in the Islands of Wak-Wak; whereat the sheikh wondered extremely: and he said, O Hassan, how didst thou deliver thy wife and thy children? Hassan there-

fore related to him the story of the rod and the cap; and when the sheikh Aboulruish heard that story he wondered, and said, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Hassan replied, Even so, O my master.

Now, while they were speaking, a person knocked at the door of the cavern: so the sheikh Aboulruish went forth and opened the door, and he found that the sheikh Abdelcadus had come, riding upon the elephant. The sheikh Aboulruish therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which the sheikh Aboulruish said to Hassan, Relate to the sheikh Abdelcadus, all that hath happened to thee, O Hassan. So Hassan proceeded to relate to the sheikh all that had happened to him from first to last, until he came to the story of the rod and the cap; whereupon the sheikh Abdelcadus said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wak-Wak, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheikh Aboulruish the cap. And when Hassan heard the words of the sheikh Abdelcadus, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheikhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wak-Wak, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap. And he raised his head, and said, Yes; I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country, and they fight against me, and I shall not be able to repel them save by means of the rod and the cap.—The sheikh Abdelcadus, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not anything whatever; but be of good heart and cheerful eye and dilated bosom. No harm shall befall thee.—So when Hassan heard the words of the sheikh, bashfulness affected him, and he gave the cap to the sheikh Aboulruish, and said to the sheikh Abdelcadus, Accompany me to my country, and I will give thee the rod. And the two sheikhs rejoiced thereat exceedingly, and prepared for Hassan riches and treasures that cannot be described.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheikh Abdelcadus prepared himself to journey with him. And when Hassan had mounted a beast, and mounted his wife upon another, the sheikh Abdelcadus whistled, and lo, a huge elephant advanced trotting from the further part of the desert, and the sheikh Abdelcadus took him and mounted upon him, and proceeded with Hassan and his wife and his children. But as to the sheikh Aboulruish he entered the cavern. Hassan and his wife and his children, and the sheikh Abdelcadus, ceased not to pursue their journey, traversing the land in its length and breadth, the sheikh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hassan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God (whose name he exalted!) for this, and thanked Him for his grace and bounty, and recited verses:—And when he had ended his verses, he looked, and lo, the green cupola appeared to them, and the pool, and the green palace and Mountain of the Clouds appeared to them in the distance. So the sheikh Abdelcadus said, O Hassan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hassan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and



ate and drank: after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheikh Abdelcadus came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see I have accomplished the affair of your brother Hassan, and aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Hassan, the youngest damsel, advanced and embraced him, and wept violently. Hassan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of separation that she had experienced and the trouble of her heart, and what she had endured in consequence of his absence, and recited two verses:—And when she had finished her verses, she rejoiced exceedingly; and Hassan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that he related to her the story of the rod and the cap, telling her that the sheikh Aboulruish and the sheikh Abdelcadus had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menar Elsená, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them? Didst thou desire by doing thus that he should die?—And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Hassan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days he prepared himself for his journey. His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him. Then Hassan gave the sheikh Abdelcadus the rod, and he rejoiced in it exceedingly, and thanked Hassan for it: and after he had received it from him, he mounted, and returned to his abode.

Hassan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Hassan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Bagdad, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, he heard her weeping, And, lo, she heard her son Hassan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing

there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hassan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end: and on her hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the events that had happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth; but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Hassan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immovable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

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## CHAPTER XXVI.

Commencing with part of the Eight Hundred and Thirty-first Night, and ending with part of the Eight Hundred and Forty-fifth.

### THE STORY OF CALIFA THE FISHERMAN.

THERE was, in ancient times, in the city of Bagdad, a fisherman named Califa, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg for-

greeness of God, the Great, beside whom there is no deity, the Living, the Everlasting; and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him.—He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited some verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then after that he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and lo, in it was a one-eyed, lame ape. So Califa, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this deficient fortune, and evil luck! What hath happened to me on this blessed day! But all this is by the predetermination of God, whose name be exalted!—He then took the ape, bound him with a rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Califa, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God: for he will give thee thy means of subsistence. So when Califa heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord. Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with henna; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Califa said, Praise be to God who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou; because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver, nor a piece of gold.—And he took in his hand a stick for driving cattle, and whirled it round in the air three times, and was about to strike with it the ape, when he prayed for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest; for he will guide thee to that which thou desirest. Califa therefore threw down the stick and pardoned him. He then came to the second ape, and stood by him: and the ape said to him, O Califa, these words will not profit thee at all, unless thou hear what I shall say to thee; but if thou hear my words and comply with my advice, and oppose me not, I shall be the means of thy becoming rich. So Califa said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Califa accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy; and he ceased not to labour at it until he brought it up to the bank; and lo, in it was another ape; but this ape was red: around his waist were blue garments, and his hands and feet were stained with henna, and his eyes adorned with kohl.

On seeing him, Califa said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shown to be fortunate by the countenance of the first ape, and the page is shown by its superscription! This day is a day of apes; there remaineth not in the river a single fish, and we came

not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes!—He then looked towards the third ape, and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Califa? Califa answered, No. And he replied, I am the ape of Aboulsadat, the Jew, the money-changer. — And what dost thou for him? said Califa. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Califa thereupon looked towards the first ape, and said to him, See, O unlucky, how excellent are the apes of other people; but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Aboulsadat said to him, Leave him, O Califa, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Califa threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee: and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Califa replied, I hear and obey.

And he advanced to the river, and cast in it the net, and waited over it a while; after which he drew it, and lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Califa saw it, he was rejoiced at it; for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Aboulsadat the Jew; and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Califa, and what wilt thou do to thine ape? Califa answered him, I will inform thee, O master of all apes, what I will do. Know that I will, before everything else, contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire.—And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do; and by thy so doing, thy state shall be amended, if it be the will of God, (whose name be exalted!). Understand then what I say to thee; and it is this: that thou prepare for me also a rope, and tie me with it to a tree: then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris; and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that.—So thereupon Califa arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayad,<sup>1</sup> of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass, and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into the city of Bagdad; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou enterest the market of the money-changers. Thou wilt find, at the upper end of the market, the shop of the learned Aboulsadat the Jew, the sheikh of the money-changers, and thou wilt see him sitting upon a mattress, with a pillow behind him, and before him two chests, one for the gold and the other for the silver, and with him mamlouks and black slaves and pages. Advance to him, and put the basket before him, and say to him, O Aboulsadat, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou

<sup>1</sup> A fish common in the river Nile.



Fish for Sale. (Page 690.)

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shown it to any one beside me? And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him: if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings?—answer him, Rise upon thy feet and say, Bear witness O ye who are present in the market, that I have exchanged, for the ape of Califa the fisherman, my ape; and have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold.—And when he hath done with thee thus, I will every day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed lame ape will present himself in the morning to Aboulsadat the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee: so wilt thou become prosperous and be directed aright.—And when Califa the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him.—The third ape, however, said to him, Let him go into the water, and let me go also. And Califa replied, I hear and obey:—and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded until he entered the city of Bagdad; and when he entered it, the people, knowing him, wished him good morning, and said, What hast thou with

thee, O Califa? But he paid no regard to any one among them until he came to the market of the money-changers, and passed the shops, as the ape directed him. Then he looked at the Jew, and saw him sitting in the shop, with the pages in attendance upon him, and he was like one of the Kings of Khorasan. When Califa saw him, he knew him, and walked on until he stood before him; whereupon the Jew raised his head towards him, and knew him, and said to him, Welcome to thee, O Califa! What is thine affair, and what is it that thou desirest? For if any one have spoken to thee or contended with thee, tell me, that I may go with thee to the Judge, and he will exact for thee thy due from him.—So he replied, No, by thy head, O chief of the Jews! No one hath spoken to me. But I went forth to-day from my house for thy luck, and repaired to the river, and cast my net in the Tigris, and there came up this fish.—He then opened the basket, and threw down the fish before the Jew; and when the Jew saw it, he admired it, and said, By the Pentateuch and the Ten Commandments, I was sleeping yesterday, and I saw in my sleep as though I were before a person who said to me, Know, O Aboulsadat, that I have sent to thee a beautiful present. So probably the present is this fish: without doubt it is.—Then he looked towards Califa and said to him, By thy religion, hath any one seen it beside me? Califa answered, No, By Allah! By Abou Beker the Very Veracious, O chief of the Jews, no one beside thyself hath seen it.—And upon this the Jew looked towards one of his pages, and said to him, Come hither: take this fish, and go with it to the house, and let Sadah prepare it, and fry and broil, against the time when I shall accomplish my business and come. Califa also said to him, Go, O page: let the wife of the learned man fry some of it and broil some of it. And the page replied, I hear and obey, O my master. And he took the fish, and went with it to the house. But as to the Jew, he stretched forth his hand with a piece of gold, and offered it to Califa the fisherman, saying to him, Take this for thyself, O Califa, and expend it upon thy family.

When Califa saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion! and seemed as though he had not seen anything of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule?—And when the Jew heard his words, he imagined that he was jesting with him; wherefore he handed to him two pieces of gold in addition to the first piece. But Califa said to him, Give me the fish without jesting. Dost thou know that I will sell the fish for this price?—And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Califa took them in his hand and went away with them, joyful. He proceeded to look at the gold and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Caliph of Bagdad the like of what is in my possession this day! And he ceased not to walk on until he came to the end of the market. Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Califa? What dost thou desire? Wilt thou take pieces of silver in change of thy gold?—And he answered him, I desire not pieces of silver or pieces of gold. I only desire that thou give me people's fish.—And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it.—Califa answered him, I will not sell it for silver nor for gold, and I will not sell it save for two sayings that thou shalt utter to me. And when the Jew heard his mention of two sayings,<sup>1</sup> his eyes became fixed in his head, and his breathing became difficult, and he locked his

<sup>1</sup> The profession of the Mahometan faith is often named the "two sayings."



teeth together, and said to him, O recreant of the Mahometans, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith, and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow; mangle with blows the back of his neck, and torture him with abundant beating.—They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise. And Califa rose up as though nought ailed him.

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee, for thou hast not obtained good from us on this occasion. But Califa replied, Fear not for me, O Teacher, on account of the beating; for I can bear as much beating as ten asses. And the Jew laughed at his words, and said to him, By Allah, I conjure thee, tell me what thou desirest, and I by my religion will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine thou desirest of me that I should become a Mahometan. Califa replied, By Allah, O Jew, if thou become a Mahometan, thy becoming so will not profit the Mahometans nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Mahometans nor will it profit the Jews. But what I desire of thee is this: that thou rise upon thy feet, and say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Califa the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune.—And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew arose immediately, and stood upon his feet, and said as Califa the fisherman had told him; after which he looked towards him, and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace. So Califa arose immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fishes of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish; and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he sold fish for ten pieces of gold; and he ceased not to sell every day for ten pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed. And while he was sleeping in his chamber one night, he said to himself, O Califa, verily all the people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold: so, inevitably, the Prince of the Faithful, Haroun Alrashid, will hear of thy story from some one of the people; and probably he will be in need of wealth, and will send to thee and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold; therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me: they are not in my possession, nor have I aught thereof. And he will deliver me to the Judge, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this: that I arise immediately, and torture myself with the whip, that I may be accustomed to beating.—And his intoxication said to him, Arise; strip thyself of thy clothes. So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he had by him. He had also a pillow of leather; and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying, Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against me: I am a poor man, a fisherman, and have not in my possession aught of

worldly goods. — And the people heard Califa the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night; and among those who heard him were the merchants. They therefore said, What can be the matter with this poor man, that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him. — So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth from their lodgings to the house of Califa, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon: therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the skylight; and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Califa? What is thy story?—And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Haroun Alrashid, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come.—And the merchants laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Califa discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the house, the robbers will steal them; and if I put them into a belt around my waist, probably some one will see them, and lay wait for me until I am alone, in a place devoid of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous. He then arose immediately, and sewed for himself a pocket within the upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made; after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it; but there came not up for him anything. He therefore removed from that place to another place, and there he cast his net; but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on the way; but still there came not up for him aught. And he said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result! So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from his hand, and stripped himself of his clothes, and, leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired; but he found not that purse; and when he despaired of it he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes; but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray-camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory Afrite when let loose from Solomon's prison.— Such was the case of Califa the fisherman.

Now the Caliph Haroun Alrashid had a companion, a jeweller, named Benkernas, and all the people and the merchants and the brokers and the bargain-makers knew that Benkernas was the merchant of the Caliph. Nought that was sold in the city



Califa wrapped in his Net.

of Bagdad, of rarities and other costly things, was sold until it was shown to him, and among these things were the mamlouks and the female slaves. And while that merchant, Benkernas, was sitting in his shop one day, lo, the sheikh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Benkernas the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age; and her name was Koutelkuloub. And on the following morning, the Caliph Haroun Alrashid sent to Benkernas the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Caliph became engrossed by that slave-girl named Koutelkuloub, and he abandoned the lady Zobeide the daughter of Kasim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste. So this conduct was grievous to the lords of the empire; wherefore they complained thereof to the Vizier Giafar the Barmecide; and the Vizier waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that

he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Caliph said to him, O Giafar, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Vizier Giafar therefore replied, Know, O Prince of the Faithful, that this concubine Koutelkuloub hath become under thine authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her.—And the Caliph said to him, Excellent is that which thou hast said, O Giafar. Repair then with us hastily, immediately to hunt.

Accordingly when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Vizier Giafar were riding upon two mules; and as they occupied each other by conversation, the troops out-went them. The heat had become oppressive to them: so Alrashid said, O Giafar, violent thirst hath affected me. Then Alrashid cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Vizier, Dost thou see what I see? The Vizier answered him, Yes, O Prince of the Faithful: I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Vizier then said, I will go to him, and bring thee some water from him. But Alrashid replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Califa the fisherman. Alrashid saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an Afrite, or a lion.

Alrashid saluted him, and he returned his salutation in a state of rage, and his breath would have kindled fires; and Alrashid said to him, O man, hast thou by thee any water? Califa replied, O thou, art thou blind or mad? Go to the river Tigris; for it is behind this mound. So Alrashid went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Califa the fisherman, said to him, Wherefore, O man, art thou standing here, and what is thine occupation? Califa replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder?—Alrashid therefore said to him, It seemeth that thou art a fisherman. He replied, Yes.—Where then, said Alrashid, is thy tunic, and where is thy cloak, and where is thy coat, and where are thy clothes?—Now the things that had gone from Califa were like those which he mentioned to him, article agreeing with article; so when Califa heard those words of the Caliph, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Caliph, said to him, O man, give me my things, and desist from sport and jesting. So the Caliph replied, I, by Allah, have not seen thy clothes, nor do I know them. And Alrashid had large cheeks, and a small mouth: wherefore Califa said to him, Probably thine occupation is that of a singer or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight.—And

when the Caliph saw the staff in Califa's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Alrashid a long vest of satin; so he pulled it off, and said to Califa, O man, take this vest instead of thy clothes. Califa therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Alrashid however replied, Wear it till I bring thee thine own clothes. And Califa took it and put it on; but he saw it to be too long for him; and, having with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Alrashid, and said to him, By Allah I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Caliph replied, My wages every month are ten pieces of gold. And upon this, Califa said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then, to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff. — And Alrashid answered him, I consent to that. So Califa said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Alrashid alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Califa then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Alrashid fortified his heart, and did as Califa showed him. He cast the net in the river, and pulled it; but could not draw it up. Califa therefore came to him, and pulled it with him; but they could not draw it up together. So Califa said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Alrashid replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and lo, it was full of all kinds of fish. Upon this, Califa said to Alrashid, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and everything that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not.—And the Caliph replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Giafar; and when Giafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Alrashid, on his hearing the words of Giafar, laughed. Then all the Barmecides kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee?—And the Caliph answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Califa the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes,—and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be

too long for him. And Giafar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Caliph said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Giafar, I am fatigued by my fishing in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Califa. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and divide their price.—Giafar replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Caliph said to him, O Giafar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Califa, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful.

Accordingly the mamlouks went forth, repairing to the bank of the river; and while Califa was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the mamlouks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Califa said, No doubt these fish are of the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! And lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Caliph. The cause of his having come later than the mamlouks was an impediment that occurred to him on the way. So when he came to Califa, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Califa the fisherman standing in the water with the fish in his hands; and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch, however, advanced to him, and said to him, Give me these fish, and I will give thee the price. Califa the fisherman rejoined, Art thou of little sense? I will not sell them. But the eunuch drew forth against him the mace; so thereupon Califa said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not a single piece of silver. He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to-morrow come thou to the palace of the Caliph, and say, Direct me to the eunuch Sandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it, and go thy way.

So upon this, Califa said, Verily this day is blessed, and its blessing was apparent from its commencement! Then he took his net upon his shoulder, and walked on until he entered Bagdad, and he walked along the streets. The people therefore saw the garment of the Caliph upon him, and they continued looking at him until he entered the quarter [where he lived]. And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter: so the tailor saw Califa the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Caliph; and he said, O Califa, whence obtainedst thou this garment? Califa replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become my young man, and I have remitted to him the amputation of his hand; for he stole my clothes, and gave me this cloak instead of them.—The tailor therefore knew that the Caliph had passed by him, while he was fishing, and had jested with him, and given him the garment. Then the fisherman went to his abode.

Now the Caliph Haroun Alrashid had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Kontelknoub. And when Zobeide heard of the slave-girl, and of the Caliph's devotion to her, that jealousy

which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep; and she waited for the absence of the Caliph, and his going forth on a journey, that she might set for Koutelkuloub the snare of stratagems. Therefore when she knew that the Caliph had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared among these, a China dish containing sweetmeat of the most dainty kind, in which she put some bhang, infusing it therewith. She then ordered one of the eunuchs to go to the slave-girl Koutelkuloub, to invite her to partake of the food of the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance.—And she replied, I hear and obey God and the lady Zobeide. She arose immediately, not knowing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zobeide, when she kissed the ground before her many times; after which she arose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of Abbas and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace during the course of days and years!—Then she stood among the female slaves and the eunuchs; and thereupon the lady Zobeide raised her head towards her, and contemplated her beauty and loveliness; and she saw a damsel with smooth cheeks, with a bosom presenting the similitude of two pomegranates, and a brilliant countenance and shining forehead and large black eyes. Her eyelids were languishing, and her face was beautifully bright. The splendour of her countenance was like that of the rising sun; and the hair over her forehead, like the darkness of night; and her odour, like the fragrance diffused by musk; and her beauty, like charming flowers; and her forehead, like the moon; and her figure, like the waving branch. She was like the full moon shining in the dark night, and her eyes were amorous, and her eyebrows were arched, and her lips were as though they were formed of coral. She amazed by her beauty every one who beheld her, and enchanted with her eye every one who saw her. Glory be to Him who created her and perfected her and completed her.

The lady Zobeide said to her, A friendly and free and ample welcome to thee, O Koutelkuloub! Sit, that thou mayest amuse us with thy performances and the excellence of thine art.—So she replied, I hear and obey. And she sat, and, putting forth her hand, she took the tambourine; and after that, the flageolet; and next, the lute; and she played fourteen times, and sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zobeide almost became enamoured of her, and said within herself, The son of my uncle, Alrashid, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zobeide, and sat down: and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the bhang. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady Zobeide said to the female slaves, Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoever should say that she was living, that person's head should be struck off.—And lo, the Caliph then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him; and the

lady Zobeide had charged him, that if the Caliph should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Koutelkuloub hath been choked with food, and hath died.—Upon this, the Caliph said, May God not rejoice thee with good tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it; and he said, Where is her tomb. They therefore conducted him thither, and showed him the tomb that had been made for deception, saying to him, This is her tomb. And when he saw it, he cried out, and embraced the tomb, and wept, and recited some verses. He wept for her violently, and remained there for some time; after which he arose and quitted the tomb, in a state of the utmost grief. So the lady Zobeide knew that her stratagem had been accomplished, and she said to the eunuch, Bring the chest. He therefore brought it before her; and she caused the damsel to be brought, and put her in it, and said to the eunuch, Endeavour to sell the chest, and make it a condition with the purchaser that he shall purchase it locked; then give its price in alms. And the eunuch took it and went forth from her, and complied with her command.

But as to Califa the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Caliph. He then went forth from his abode to repair to the palace of the Caliph; and when he arrived at it, he found the mamlouks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and lo, the eunuch who took from him the fish was sitting there, with the mamlouks in attendance upon him. And one of the mamlouks called out to him; whereupon the eunuch looked towards him, to see who he was; and behold he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognised his person with certainty, he said to him, Thou hast not failed in thy duty, O Red-face! Thus are persons of fidelity! And the eunuch, on hearing his words, laughed at him, and replied, By Allah, thou hast spoken truth, O fisherman! Then the eunuch Sandal desired to give him something, and put his hand to his pocket. But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and lo, the Vizier Giafar the Barmecide was coming forth from the Caliph. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time be-



Califa with Giafar and the Eunuch.

came tedious. Califa the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the



fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Red-face, let me go! And the eunuch heard him, but was ashamed to return him a reply, on account of the presence of the Vizier Giafar. He continued to converse with the Vizier, and so to divert himself from attending to the fisherman. So Califa said, O delayer of the payment of thy debt, may God disgrace every sulky person, and every one who taketh the goods of others and acteth sulkily to them. I place myself under thy protection, O my master Fat-paunch, begging thee to give me what is my due, that I may go!

The eunuch heard him; but he was abashed at Giafar; and Giafar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Vizier? The Vizier Giafar answered, By Allah, I do not know him! And how (he added) should I know this man, when I have not seen him before the present time?—So the eunuch replied, O our lord, this is the fisherman whose fish we seized from the bank of the Tigris. I got not any, and was ashamed to return to the Prince of the Faithful without aught, all the mamlouks having taken. But when I came to him, I found him standing in the midst of the river, supplicating God, and having with him four fish. I therefore said to him, Give me what thou hast with thee, and receive their price. And when he gave me the fish, I put my hand into my pocket, desiring to give him something; but found not in it aught: wherefore I said to him, Come to me in the palace, and I will give thee something by means of which thou mayest seek aid against thy poverty. Accordingly he came to me this day, and I put forth my hand with the desire of giving him something, and thou earnest: so I arose to wait upon thee, and was diverted by thee from attending to him, and the case became tedious to him. This is his story, and this is the reason of his standing here.—And when the Vizier heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him, O chief of the eunuchs? He answered, No. And Giafar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Caliph hath arisen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Caliph respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Koutelkuloub, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that.—The eunuch therefore replied, O my lord, do what thou desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Vizier Giafar then went to the Caliph, and the eunuch commanded the mamlouks that they should not quit the fisherman. So thereupon Califa the fisherman said, How excellent is thy beneficence, O Red-face! The demander hath become demanded; for I came to demand my money, and they have imprisoned me for the arrears!—And when Giafar went in to the Caliph, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses; and Giafar standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion, and descendant of the uncle of the Chief of Apostles—may God favour and preserve him and all his family!—The Caliph therefore raised his head, and replied, And on thee be peace, and the mercy of God, and his blessings! And Giafar said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained? The Caliph replied, And when was restraint as to speech put upon thee? Thou, being the chief of the Viziers, shalt speak what thou wilt.—So the Vizier Giafar said to him, I went

forth, O our lord, from before thee, desiring to repair to my house, and I saw thy master and thy teacher and thy partner, Califa the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying, Extolled be the perfection of God! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me; and this is not consistent with the condition of partnership, nor the condition of teachers.—Therefore if thou desire to be a partner, no harm: but if not, inform him, that he may take some other than thyself as partner. — And when the Caliph heard his words, he smiled, and the contraction of the bosom that he suffered ceased; and he said to Giafar, By my life I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Giafar answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Caliph said, O Giafar, by Allah, I will assuredly endeavour to accomplish that which is his due; and if God send him, by my means, misery, he obtaineth it; and if He send him, by my means, prosperity, he obtaineth it. Then the Caliph took a piece of paper, and cut it in pieces, and said, O Giafar, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold; and the posts of Judge and Emirs, from the least office to that of Vizier; and twenty kinds of punishment, from the slightest chastisement to slaughter. And Giafar replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Caliph commanded him; and after that, the Caliph said, O Giafar, I swear by my pure forefathers and my connexion by lineage with Hamzah and Akeil, that I desire to cause Califa the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know excepting me and thee: and whatever is written upon it, I will give him possession thereof: even if upon it be written the office of Vizier, I will make him possessor of it: and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Giafar, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction, and I shall be the cause. But the Caliph hath sworn: so it only remaineth for him to enter; and nought will happen but what God desireth.—He then went to Califa the fisherman, and laid hold of his hand, desiring to enter with him: and upon this, the reason of Califa fled from his head and he said within himself, How have I trifled, that I have come to this ill-omened slave Red-face, and he hath brought me into the company of Fat-paunch! Giafar ceased not to proceed with him, the mamlouks being behind him and before him, and Califa saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing? — Giafar still went on with him until he had passed through seven antechambers, when he said to Califa, Wo to thee, O fisherman! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion. — Then he raised the grand curtain, and the eye of Califa the fisherman fell upon the Caliph, who was sitting upon his couch, with the lords of the empire standing in attendance upon him; and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper! Is it not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the mamlouks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone. All this was occasioned by thee; for if thou hadst come with the great baskets, quickly, we should have sold of them for a hundred pieces of gold. But I came to demand my due, and they imprisoned me. And who imprisoned thee also in this place? — And the Caliph smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers. So Califa the fisherman said to the Prince of the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astrologer. But when a man's trades become many, his poverty becometh great. — Upon this Giafar said, Take the

paper speedily, without talking, and do as the Prince of the Faithful hath commanded thee. Accordingly Califa the fisherman advanced, and put forth his hand, and said, Far be it from me that this piper should be again my young man, and fish with me! He then took the paper, and handed it to the Caliph, and said, O piper, what hath proved to be written upon it as my lot? Conceal not of it aught. — The Caliph therefore took it and handed it to the Vizier Giafar, saying to him, Read what is upon it. And Giafar looked at it, and said, There is no strength nor power but in God, the High, the Great! So the Caliph said, Good news, O Giafar! What hast thou seen upon it?—He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall receive a hundred blows with a staff. And thereupon the Caliph commanded that he should have a hundred blows with a staff inflicted upon him; and they complied with his command; and when they had done so, Califa arose, saying, Accursed be this game, O Fat-paunch. Are imprisonment and beating among the conditions of the game?

Upon this, Giafar said, O Prince of the Faithful, this poor man hath come to the great river, and how shall he return thirsty? We hope that by the beneficence of the Prince of the Faithful he may be allowed to take for himself another paper, and perhaps there may prove to be written upon it as his lot something good, so that he may return with it, to have recourse to it for aid against his poverty. — The Caliph replied, By Allah, O Giafar, if he take a paper, and slaughter prove to be the lot written for him upon it, I will assuredly slay him, and thou wilt be the cause. Giafar rejoined, If he die he will be at rest. And upon this, Califa the fisherman said to him, May God not rejoice thee with good tidings! Have I made Bagdad strait unto you that ye seek my slaughter? — But Giafar replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and took a paper, and gave it to Giafar, who took it from him, and read it, and was silent. The Caliph therefore said to him, Why art thou silent, O son of Yahya? He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall not be given anything. And the Caliph said, There is no good fortune for him to obtain from us. Tell him to depart from before my face.—But Giafar said, By thy pure forefathers, let him take the third! Perhaps good fortune may betide him by it.—And the Caliph replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper; and lo, on it was written, The fisherman shall be given a piece of gold. Giafar therefore said to Califa, I sought for thee prosperity; but God would not that aught should fall to thy lot save this piece of gold. Califa replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy!—And the Caliph laughed at him.

Giafar then took the hand of Califa, and went forth with him; and when he came to the gate, Sandal the eunuch saw him, and said to him, Come hither, O fisherman! Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee.—And Califa replied, By Allah, thou hast spoken truth, O Red-face! And dost thou desire to share with me, O black-skinned, when I have had a hundred blows with a staff and received one piece of gold? Thou art absolved of responsibility with respect to it.—Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state he knew that he had spoken truth: he therefore went towards him, and called out to the pages, Bring him back! Accordingly they brought him back; and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and lo, in it were a hundred pieces of gold; and he said, O fisherman, take this gold as the price of thy fish, and go thy way. So thereupon Califa the fisherman rejoiced.

He took the hundred pieces of gold, and the Caliph's piece of gold, and went forth; and he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Califa the fisherman

passed through the market for female slaves ; and he saw a large ring of persons, comprising many people ; upon which he said within himself, What are these people ? Then he advanced and made his way among the people, who consisted of merchants and others : and the merchants said, Make room for the Captain Zuleyt ! So they made room for him ; and Califa looked, and lo, there was a sheikh upon his feet, and before him was a chest, upon which was sitting a eunuch ; and the sheikh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, Alrashid ? At what sum shall it be announced for you ? May God bless you ! — Upon this, one of the merchants said, By Allah, this is a hazarding ; but I will say something for which I shall not be blameable. Be it mine for twenty pieces of gold. — Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold : when the crier said, Have ye any addition to make, O merchants ? And Califa the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Califa, they imagined that he was jesting ; and they laughed at him, and said, O eunuch, sell it to Califa for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him ! Take it, O fisherman. May God bless thee in it ! And give me the gold. — Califa therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zobeide with that which he had done ; whereat she rejoiced. Califa the fisherman took the chest upon his shoulder ; but he could not carry it so, on account of the greatness of its weight ; wherefore he carried it upon his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued ; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest ! Then he opened the door of his abode, and laboured to remove the chest until he had brought it into his abode ; after which he laboured to open it ; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest ? I must break it, and see what is in it. — And he applied himself to open the lock ; but could not ; and he said within himself, I will leave it till the morrow.



Califa on the Chest

He then desired to sleep; but found not a place in which to sleep, for the chest was just the size of the chamber in length and breadth. He therefore got upon it, and slept on it; and after he had remained a while, something moved; whereupon Califa was frightened, and sleep fled from him, and his reason also took flight. He arose and said, It seemeth that there are Genii in it. Praise be to God who caused me not to open it! For if I had opened it, they would have come upon me in the dark and destroyed me, and no good would have betided me from them. — Then he returned and lay down again; and lo, the chest moved a second time more than the first time. Califa therefore arose and stood up, and said, This is another time; but it is alarming! And he hastened to get a lamp; but found it not, and he had not aught wherewith to buy a lamp. So he went forth from the house, and called out, O people of the quarter! And most of the people of the quarter were sleeping; and they awoke at his cry, and said, What aileth thee, O Califa? He answered, Come to me with a lamp; for the Genii have come forth upon me! They therefore laughed at him, and gave him a lamp, and he took it and went with it into his abode. He then beat the lock of the chest with a stone, and broke it, and opened the chest: and lo, he beheld a damsel like the *hourri*, lying in the chest. She had been stupified with *bbhang*, and having then vomited the *bbhang*, and recovered her senses, she opened her eyes and became sensible of her confinement, and moved. So when Califa saw her, he rose to her, and said, By Allah, O my mistress, whence art thou? And she opened her eyes, and said, Bring me *Jasmin* and *Narcissa*. Califa replied, There is nothing here but *henna*. And upon this she recovered her consciousness, and, seeing Califa, she said to him, What art thou? Then she said, And where am I? He answered her, Thou art in my house. She said, Am I not in the palace of the Caliph *Haroun Alrashid*? He replied, What is *Alrashid*, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep.—And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Califa. And how is it (he added) that my star hath become fortunate, when I know that my star was not so? And she laughed and said, Cease to trouble me with these words. Hast thou anything to be eaten?—He answered, By Allah, I have not even anything to be drunk; and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt.—And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat; for I am hungry.

Califa therefore arose and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping; so they awoke and said, What aileth thee, O Califa? He answered, O my neighbours, I am hungry, and I have not anything for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Califa therefore said, I will fill for thee this jar. And he took the jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What is thy misfortune this night, O Califa? And he answered them, Ye gave me, and I have eaten; but I am thirsty; therefore give me to drink. And this one came down to him with a mug, and this with a ewer, and this with a water-bottle; and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied, True: there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If thou know me not, I will acquaint thee with myself. I am *Koutelkuloub*, the slave-

girl of the Caliph Haroun Alrashid. The Lady Zobeide hath become jealous of me, and stupified me with bhang, and put me into this chest.—Then she said, Praise be to God that this easy event happened, and that another event happened not. But this happened not to me save for the sake of thy good fortune; for thou wilt undoubtedly receive from the Caliph Alrashid a large sum of money, that will be the cause of thy becoming rich.—Upon this, Califa said to her, Is not he Alrashid in whose palace I was imprisoned? She answered, Yes. And he said, By Allah, I have not beheld any one more avaricious than he, that piper of little goodness and intellect! For he caused me to receive yesterday a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner; and he acted perfidiously to me.—So she said to him, Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this; for if so, thou wilt attain thy desire. And when he heard her words, he was as though he had been sleeping, and awoke; and God removed the veil from his judgment, for the sake of his good fortune; wherefore he replied, On the head and on the eye. Then he said to her, In the name of Allah, sleep.

Accordingly she arose, and laid herself down and slept, and he slept at a distance from her until the morning; and when she arose in the morning, she demanded of him an ink-case and a piece of paper. So he brought them to her; and she wrote to the merchant who was the companion of the Caliph, acquainting him with her case, and the events that had happened to her; that she was in the abode of Califa the fisherman, and that he had purchased her. Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Benkernas the jeweller, and give him this paper without speaking. Califa therefore replied, I hear and obey. He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Benkernas. So they directed him to it, and he came to him, and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took; but he read it not, imagining that he was a pauper who desired of him an alms; wherefore he said to one of his pages, Give him half a piece of silver. So Califa said to him, I have no need of alms; but read thou the paper. He therefore took the paper and read it, and he understood its contents; and when he knew what it contained, he kissed it, and put it on his head, and rising, he said to Califa, O my brother, where is thy house? Califa said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl? He answered him, No: but I will buy for thee something that thou shalt eat with her. So thereupon Califa replied, My abode is in such a quarter. And the jeweller said to him, Thou hast done well. May God not give thee health, O unfortunate!—Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Mohsin the money-changer, and say to him, O Mohsin, give this person a thousand pieces of gold,—and return ye with him to me speedily.—Accordingly the two slaves went with Califa to the shop of the money-changer, and said to him, O Mohsin, give this man a thousand pieces of gold. He therefore gave him them, and Califa took them, and returned with the two slaves to the shop of their master, whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the mamlouks and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Califa, In the name of Allah, mount this mule. But Califa replied, I will not mount. By Allah, I fear that she would throw me.—The merchant Benkernas, however, said to him, By Allah, thou must mount. So Califa advanced to mount her, and he mounted her back-foremost, and laid hold of her tail, and cried out, whereupon she threw him on the ground, and the people laughed at him; and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Benkernas left Califa in the market, and went to the Prince of the Faithful, and gave him information of the damsel; after which he returned and removed her

to his own house. And Califa went to his house to see the damsel, and beheld the people of the quarter assembled, and saying, Verily Califa is to-day altogether terrified! Whence can this damsel have come into his possession?—And one of them said, This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented himself, save because he knew his crime.—And while they were talking, lo, Califa approached them; and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee?—He answered, No, by Allah. And they said, Just now some mamlouks came and took thy slave-girl, and they sought thee, but found thee not. So Califa said, How, did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Califa paid no regard to them; but returned running to the shop of Benkernas; and he saw him riding, and said to him, By Allah, it is not right in thee; for thou divertedst my attention, and sentest thy mamlouks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent! Then he took him, and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold, surrounded by ten slave-girls resembling moons. And when Benkernas saw her, he kissed the ground before her; and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Califa from its beginning to its end; whereupon she laughed, and said, Blame him not; for he is a man of the vulgar class. Then she said, And these thousand pieces of gold besides are a present from me to him; and if it be the will of God (whose name be exalted!), he shall receive from the Caliph what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Caliph advanced demanding Koutelkuloub; for the Caliph knew that she was in the house of Benkernas, and when he knew that, he could not endure her absence, wherefore he gave orders to bring her. And when she went to him, she took Califa with her. She went on until she approached the Caliph; and on her coming to him, she kissed the ground before him; and he rose to her, and saluted her and welcomed her, and asked her how had been her state with him who had purchased her. So she answered him, He is a man named Califa the fisherman, and here he is standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Caliph said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the ground before the Caliph, and prayed for the continuance of his glory and blessings; and the Caliph wondered at him, and laughed at him, and asked him how he had conducted himself to Koutelkuloub. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Caliph laughed at him. He told him the story of the eunuch, and what had happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Caliph. He told him also of his entering the market, and his buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end. And the Caliph laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent. And after that, the Caliph gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Caliphs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the kings of that age. And the Caliph was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zobeide,

the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime. Therefore when the letter of the lady Zobeide came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the very forgiving, the merciful. And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past: whereupon she experienced great joy.

The Caliph then assigned Califa a monthly allowance of fifty pieces of gold; and he acquired, in the estimation of the Caliph, great dignity and high rank, and honour and respect. Califa kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait; and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich; and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Califa put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch; but the eunuch said to him, Take thy wealth. May God bless thee in it!—And he wondered at his generosity and the liberality of his mind, considering his late poverty. Califa then went forth from the eunuch, riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the khan, the people diverting themselves with gazing at him, and wondering at the glory that had betided him; and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfection he extolled, and whose name be exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Caliph Haroun Alrashid, being well received by him, and Alrashid used to cover him with his benefits and munificence. So Califa ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting, who will never die!





## CHAPTER XXVII.

Commencing with part of the Nine Hundred and Thirtieth Night, and ending with part of the Nine Hundred and Fortieth.

## THE STORY OF ABOUSIR AND ABOUKIR.

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboukir, and the other was a barber, and his name was Abousir; and they were neighbours, one to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance: and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed.—And he would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs: but to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed.—And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop of his neighbour the barber Abousir, and to sit in it, facing the dyeing-shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What colour dost thou desire? For with all these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing, and repair to the market, and sell it, and buy, with its price, meat and vegetables and tobacco and fruit, and what else he required. And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor show himself to him. Thus he continued to do for years; but it happened to him one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any who had aught to demand of him, he used to fly from him into the shop of the barber Abousir. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Cadi, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the faithful, and sealed it: for he saw not in it aught, excepting some earthen basins broken in pieces, and found not in it anything to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Abousir, upon this, said to Aboukir, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man? O my neighbour, he answered, verily it was stolen from me.—Wonderful! replied Abousir. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case.—And he said, O my neighbour, no one has stolen from me aught.—Then what dost thou, asked Abousir, with the men's goods? He answered him, Whenever any one giveth me aught, I sell it, and expend its price. Abousir said to him, Is this allowed thee by God? Aboukir replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade, and the littleness of his business; and Abousir spoke to him of the unprofitableness of his trade also, and said, I am a craft-master; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Aboukir the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety.—And Aboukir ceased not to commend travel to Abousir until the latter became desirous of emigration. So they both agreed to travel, and Aboukir rejoiced that Abousir was desirous of doing so. And when they determined to travel Aboukir said to Abousir, O my neighbour, we have become brothers, and there is no difference

between us: so it is requisite that we recite the opening chapter of the Koran in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Abousir replied, And it shall be so. And they recited the chapter in confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Abousir locked his shop, and gave the keys to its owner; and Aboukir left the key of his shop with the sergeant of the Cadi, and left the shop closed, and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber; shave me:—and I will shave him for a cake of bread, or for a farthing, or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup, and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsman: shave me. So he shaved him; and when he had shaved that man, he gave him a farthing; whereupon the barber said to him, O my brother, I have no need of this farthing; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboukir, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Abousir the barber after that took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O craftsman, — he bargained with him for two cakes of bread and a farthing; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen farthings; beside which he got cheese and olives and caviar. Whenever he demanded anything, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep; so he woke him; and when Aboukir awoke, he saw at his head an abundance of bread and cheese and olives and caviar; and he said to Abousir, Whence gottest thou this? Abousir answered, From the bounty of God, (whose name be exalted!) And Aboukir desired to eat; but Abousir said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. And know that I have shaved the captain, and complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be this night.—Aboukir however replied, I am sea-sick, and cannot rise from my place; therefore let me make my supper of these things, and go thou alone to the captain. So Abousir said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath



Abousir shaving a Passenger in the Galleon.

not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghou, and blowing as bloweth the hungry bull over the straw and the beans. And lo, a sailor came and said, O craftsmaster, the captain saith to thee, Bring thy companion, and come to supper. So Abousir said to Aboukir, Wilt thou arise and go with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee.—Then the captain set apart a dish of roast meat, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Abousir took it, and went with it to Aboukir, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Abousir said to him, Did I not say to thee, Eat not; for the captain hath abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick.—Aboukir replied, Give it me. And Abousir handed to him the dish: and he took it from him, greedy for it and for other food, like the grinning-dog, or the bone-breaking lion, or the roc when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Aboukir, seeing some viands, proceeded to eat. Abousir then left him, and went back to the captain, and drank coffee with him; after which he returned to Aboukir, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one

of the servants of the captain, and went back to Aboukir, and slept until the morning. And on the following day, Abousir proceeded again to shave; and whenever anything came to him, he gave it to Aboukir, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Abousir brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a khan. Abousir furnished it, and bought all that they required, and brought some meat and cooked it, while Aboukir slept from the time that he entered the chamber. He awoke not until Abousir roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Abousir, Blame me not: for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboukir sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would sleep again. He ceased not to do thus for forty days more; and every time that Abousir said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities.—Aboukir the dyer would reply, Blame me not; for I am giddy. And Abousir the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the khan to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboukir ate and slept. The barber ceased not to employ the door-keeper of the khan to perform gratuitously his affairs for the space of four days; and after that the disease of Abousir became so violent that he was unconscious by reason of its severity.

But as to Aboukir, hunger tortured him. So he arose and searched the clothes of Abousir, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Abousir, and departed, without informing any one; and the door-keeper was in the market; wherefore he saw him not when he went forth. Aboukir then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Aboukir said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboukir said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboukir said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Aboukir said, Green. The dyer replied, I know not how to dye green. Aboukir said, Yellow. The dyer replied, I know not how to dye yellow. And Aboukir proceeded to enumerate to him the colours, one after another; but the dyer replied, We in our country are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one leaveth two sons, we teach one of them; and if he die, we teach his brother. This our trade is strictly regulated; and we know not how to dye any colour excepting blue alone.—So Aboukir the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the

company of dyers.—But he replied, We allow not a stranger to enter our trade ever. Aboukir said to him, And if I open for myself alone a dyeing-shop? The man answered him, Thou canst not do that ever. And thereupon Aboukir left him, and went to the second, and he said to him as the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the sheikh of the dyers and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Aboukir, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's wing; and black of various hues, as coal-black and kohl-black; and yellow of various hues, as orange-colour and lemon-colour;—and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue; yet they will not admit me among them as master, nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing-shop, and give thee a capital, and care not thou for them; for whosoever opposeth thee, I will hang him over the door of his shop. He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a khan or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth you to do, do it, and oppose him not with respect to that which he shall say.—Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two mamlouks to serve him, and a horse with embroidered saddle and trappings; and Aboukir put on the dress, and mounted the horse, and became as though he were an Emir. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave him, as the price of his place, more than would have contented him, and the building proceeded there, Aboukir saying to the builders, Build thus and thus, and do thus and thus,—until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to commence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and show me the product of thy dyeing-shop. So he took them, and repaired to the market, and he saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives: and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green,—mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up

with them to the court, and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultan. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him; save only that they used to come to him and kiss his hands, and apologise to him, for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Abousir, when Aboukir had closed the door of the chamber upon him, after he had taken his money, and gone and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and he remained so three days. The door-keeper of the khan then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber, and saw it closed, and heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion?—And the barber replied, By Allah, I have not recovered from the stupifying effects of my disease save on this day; and I called out but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five farthings, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger.—Accordingly, the door-keeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught. So Abousir the barber knew that Aboukir had taken what was in it, and fled; and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not anything but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the door-keeper of the khan said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the door-keeper of the khan, If God (whose name be exalted!) enable me, I will recompense thee for thy good actions to me; but none, save God in his bounty, will recompense. The door-keeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.

The barber then went forth from the khan, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboukir. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultan's dyeing shop, which he founded for a stranger named Aboukir; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Aboukir and the dyers, and that he had complained of them to the

Sultan, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

Upon this, Abousir rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him and treatedst him with generosity, when he was unoccupied; when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou hast treated him.—He then advanced towards the door of the dyeing-shop, and saw Aboukir sitting upon a high mattress upon a marble-seat at the door of the dyeing-shop, with a suit of the apparel of Kings upon him, and before him four black slaves and four white mamlouks wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work: for when Aboukir bought them, he taught them the art of dyeing; and he was sitting between the cushions, as though he were a grand Vizier, or a most magnificent King, nor doing aught with his own hand, but only saying to them, Do so and so. Abousir stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously to him. But when eye met eye, Aboukir said to him, O scoundrel, how many times have I said to thee, Stand not at the door of this workshop? Dost thou desire to disgrace me with the people, O thief?—And he said, Seize ye him! So the slaves ran after him, and seized him, and Aboukir, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Judge, that he may strike off thy head! Walk away! May God not bless thee!—So he departed from him with broken heart by reason of the beating and the contemptuous treatment that had befallen him; and the persons present said to Aboukir the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man.—And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people from his mischief.—The people therefore reviled him after his departure.

Abousir returned to the khan, and sat reflecting upon that which Aboukir had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, and what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea. So when Abousir knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to



thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two mamlouks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King, therefore, gave him ten thousand pieces of gold; and he took them and furnished the bath, and arranged in it the napkins upon the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting. The people crowded about that thing, of which they had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Abousir answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action. He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten mamlouks under the age of manhood; whereupon the King gave him ten mamlouks like moons; and Abousir betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sultan! So the people came thither, and he ordered the mamlouks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the raised floor, while the mamlouks rubbed them as Abousir had taught them; and the people continued to enter the bath, and to gratify their desire thereby and go forth, without paying, for the space of three days.

After that, on the fourth day, Abousir invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Abousir entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and showing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Abousir had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Abousir seated him upon the raised floor, and the mamlouks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming-vessels diffused the odour of aloes-wood. And the King said, O master, is this the bath? Abousir answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Abousir answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Abousir replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold. — So the King said, And how then wilt thou act with respect to the pay? Abousir answered, I will regulate the pay generously; and every one who can afford a thing, his soul consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so,

the people will come to us ; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition ; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it.— And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King ? — The King replied, Verily your saying is true ; but this is a stranger, a poor man, and to treat him with generosity is incumbent on us ; for he hath made in our city this bath, the like of which we have never in our lives seen, and our city hath not been adorned, and acquired importance, without it : so if we show him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shown to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee ; but as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it : how then can the souls of the poor consent thereto ? The King therefore said, O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a mamlouk, and a female slave, and a male black slave. And they replied, Yes ; we will give him those things ; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a mamlouk, and a male black slave ; and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand ; and of the mamlouks, four hundred ; and of the male black slaves, four hundred ; and of the female slaves, four hundred ; and enough was this gift ! The King also gave him ten thousand pieces of gold, and ten mamlouks, and ten female slaves, and ten male black slaves. Abousir therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these mamlouks, and female slaves, and male black slaves ? The King replied, I ordered not my grandees to do this save in order that we might collect for thee a great quantity of wealth ; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Abousir rejoined, O King of the age (may God strengthen thee !), verily these numerous mamlouks, and female slaves, and male black slaves, are proper only for Kings ; and hadst thou given orders to present me with ready money, it had been better for me than this army ; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth ; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold ? — He answered, I sell them to thee for this price. So the King sent to the treasurer, desiring him to bring him the money ; and he brought it, and the King gave Abousir the price of the whole, complete and entire ; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his mamlouk, let him take such slave ; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Abousir then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghoul, whom none but God can satiate ! And the King laughed at his words, and said that he had spoken truth ; and he took the great men of his empire, and returned from the bath to his palace.

Abousir passed the ensuing night counting the gold and putting it into the bags

and sealing them. And he had with him twenty male black slaves, and twenty mamlouks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest, and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and the evening came not before the chest was filled with the good gifts of God, (whose name be exalted!). Then the Queen desired to enter the bath: so when this was made known to Abousir, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skil-



Damsels plaiting the Queen's hair.

ful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Abousir pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his benefi-

cence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

Meanwhile, Aboukir heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath.—So Aboukir said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four mamlouks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the benches fully occupied by great and small. He then entered the vestibule and saw Abousir, who rose to him, and rejoiced at seeing him; and Aboukir said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my mamlouks to search for thee in the khans and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee.—So Abousir replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Aboukir was grieved, and said, What are these words! Art thou the person whom I beat?—Abousir answered him, Yes; that person was myself. And Aboukir swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee: but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations.—And upon this, Abousir said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself.—Aboukir rejoined, By Allah, I conjure thee that thou pardon me, O my brother! And Abousir said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Aboukir then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Aboukir replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Abousir, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him, Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Abousir entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbet; and all the people wondered at the great honour that he showed him. After that, Aboukir was about to give him something; but he swore that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my

companion, and there is no difference between us. Then Aboukir said to Abousir, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Abousir said to him, And what is its deficiency? Aboukir answered him, The remedy is a composition of arsenic and lime, which removeth the hair with facility. Therefore make this remedy; and when the king cometh, present it to him and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour.—And Abousir replied, Thou hast spoken truth. If it be the will of God, I will make that.

Then Aboukir went forth, and mounted his mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellences of the bath. Aboukir then said to him, And hast thou entered it? He answered, Yes. And Aboukir said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bath-keeper. The King therefore said to him, And what is his desire? And Aboukir answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish.—Wherefore? said the King. He answered him, Verily the bath-keeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy: whoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultan of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity; for his wife and his children are in captivity in the land of the Sultan of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was affected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah!—and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him everything that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate thee, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire.—I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered me, It is an easy stratagem, the easiest that can be: for he will come to me in this bath, and I have made for him something wherein is poison; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart and destroyeth him, and there will be an end of the affair. Therefore on my

hearing from him these words, I feared for thee; because thy goodness hath imposed an obligation on me, and I have informed thee of this.

So when the King heard these words, he was violently enraged; and he said to the dyer, Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance: and when the King entered the bath, Abousir divested himself as he was accustomed to do, devoted himself to the service of the King, and rubbed him with the bag: after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him; and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison; and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Abousir to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundredweights of unslaked lime, and tie up its mouth over him and the lime: then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt.—So he replied, I hear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Abousir, O thou, I came to thee once in the bath, and thou treatedst me with honour, and did what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the King, and what abominable action hast thou done to him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death.—So he replied, By Allah, I have not done anything, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyest, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on this island until a galleon shall depart from this city towards thy country, when I will send thee in it.—Abousir therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Abousir a net, and said to him, Cast this net in the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch anything, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea.—And Abousir replied, I will fish, and go thou, and may God aid thee! The captain therefore put the sack into the boat, and proceeded until he came beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him:—and he made a sign with his hand; and lo, a thing gleamed: then dropped into the sea: and behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was

enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea,—through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Abousir, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon



Abousir emptying the Net.

he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Abousir, they said, O man, whither is gone the captain? He answered, I know not:—and made a sign with his right hand, and behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Abousir therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event, when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Abousir. So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Abousir answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring?—Abousir answered, I do not know its properties. And the captain said, Know that the troops of our King have

not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately. — So when Abousir heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldst desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the palace of the King, and entered the council-chamber, where he saw the King sitting, with the troops before him, and he was in a state of excessive grief on account of the seal-ring, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it? — And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me with honour; and in requital of the honour that thou showedst me in thy bath, I will save thee and will send thee to thy country. — He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it: and when I opened its body, I saw the seal-ring in it. So I took it and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish; and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it; and if I have done unto thee anything requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood. — He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Abousir's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Abousir, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to thee. Had any one but thyself got possession of this seal-ring, he had not given it to me. — Abousir replied, O King of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and thou art not guilty in aught, since thou hast done this kind action; but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said; whereupon Abousir said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to



kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult; so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the opening chapter of the Koran in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him. — He acquainted him with all that had happened to him with Aboukir the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the khan, and that the door-keeper of the khan used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and, looking at the door of the dyeing-shop, he saw Aboukir sitting upon a stone seat there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Aboukir asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King: for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a khan, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the khan, and to the workmen of the dyeing-shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Abousir, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Abousir sitting by the side of the King, and the door-keeper of the khan and the workmen of the dyeing-shop standing before him. So the door-keeper of the khan said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Aboukir therefore was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekir: so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Abousir said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done unto me. But the King replied, If thou hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast him into the sea: so he died drowned and burnt. Then the King said, O Abousir, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country; for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were mamlouks, whom also he gave to him, after he had proposed to him that he should make him Vizier, and he consented not. Abousir then bade the King farewell, and set forth on his voyage! all that was in the galleon being his property; even the sailors being his mamlouks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored

by the shore of Alexandria. Thereupon they landed; and one of his mamlouks saw a sack by the shore: so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Abousir therefore came and opened it, and he saw in it the body of Aboukir; the sea having driven it towards Alexandria. And he took the body forth, and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies.

Then Abousir remained a while, after which God took his soul, and they buried him near the sepulchre of his companion Aboukir; and on that account, this place was called Aboukir and Abousir; but it is commonly known now by the name of Aboukir. — This is what hath been related to us of their story. — Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

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## CHAPTER XXVIII.

Commencing with part of the Nine Hundred and Fortieth Night, and ending with part of the  
Nine Hundred and Forty-sixth.

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### THE STORY OF ABDALLA OF THE LAND AND ABDALLA OF THE SEA.

THERE was a fisherman named Abdalla, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not anything whatever: so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day; but caught not a single minnow. And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary sub-



Abdalla of the Land and his Children.

sistence ; and God (whose name be exalted !) is bountiful, a liberal supplier of the necessaries of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done ; and what shall I say to the children this night ? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearth ; and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd. The fisherman, however, stood looking, and smelling the smell of the hot bread, and his soul desired it by reason of his hunger ; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman ! So he advanced to him ; and the baker said to him, Dost thou desire bread ? And he was silent. The baker said to him, Speak, and be not abashed : for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee.—The fisherman therefore replied, By Allah, O master, I have not money ; but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence ; and if thou give it in pawn, with what wilt thou fish ? Acquaint me then with the quantity that will suffice thee.—He replied, For ten farthings. And he gave him bread for ten farthings ; and said to him, Take these ten farthings, and cook for thee by their means a dish of

food ; so thou wilt owe twenty farthings, and to-morrow bring me their value in fish, or, if nought betide thee, come, receive thy bread and ten farthings, and I will have patience with thee until good shall betide thee ; and after that, bring me fish to the value of that which I shall be entitled to receive from thee.—So the fisherman replied, May God (whose name be exalted !) reward thee, and recompense thee for me with everything good ! He then took the bread and the ten farthings, and went away happy, and, having purchased for him what he easily could, went in to his wife ; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat. So when he went in to them, he put down for them the bread, and they ate ; and he acquainted his wife with that which had happened to him ; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face in the eyes of the baker ! And when he came to the sea, he proceeded to cast the net and draw it ; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief ; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house ? But I will quicken my pace, that the baker may not see me.—And when he came to the oven of the baker, he saw a crowd ; and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him : but lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither ; receive thy bread and the money for thy expenditure ; for thou hast forgotten ! He replied, No, by Allah ; I forgot not ; but I was abashed at thee ; for I have not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee ?—Then he gave him the bread and the ten farthings, and he went to his wife, and informed her of the news ; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him.—And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditure, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten farthings and the bread ; and every time that the fisherman said to him, O my brother, reckon with me,—he would reply, Go : this is not the time for reckoning : wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one-and-fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life.—Wherefore ? said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue ? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven ; for there is no way for me save by his oven ; and every time that I pass by it, he calleth me, and giveth me the bread and the ten farthings. How long then shall I run in debt to him ?—But she replied, Praise be to God (whose name be exalted !) who hath moved his heart to favour thee so that he giveth thee the food ! And what dost thou dislike in this ?—He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words ? He answered, No ; nor would he reckon with me ; but would say to me, Wait until good shall betide thee.—Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come ? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker ! Then he cast the net in the sea,

and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated it from the net, and said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation:—and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good?—Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being. So he imagined that he was an Afrite, of those whom the lord Solomon used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that Afrite had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! mercy! O Afrite of Solomon!—But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me; for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense.—So when the fisherman heard his words, his heart became tranquillized, and he came to him and said to him, Art thou not an Afrite of the Genii? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!); and were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and other fruits, and everything that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal?—The fisherman answered him, Let the opening chapter of the Koran be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the chapter, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is Abdalla of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O Abdalla, O thou of the Sea?—and I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is Abdalla. So the other replied, Thou art Abdalla of the Land, and I am Abdalla of the Sea. Now stay here while I go and bring thee a present.—And he said, I hear and obey. Then Abdalla of the Sea went into the sea: and thereupon Abdalla of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money for showing him from all the people, and entered with him the houses of the great men.—Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, Abdalla of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a

basket: if I had, I would have filled it for thee. So thereupon Abdalla of the Land rejoiced, and received from him the jewels; and Abdalla of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us; therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee anything, give me; and if thou have not with thee anything, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and bought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of Abdalla of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, This is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearth. And the baker passed the ensuing night with him, enjoying good eating; and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with Abdalla of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannize over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O Abdalla, O thou of the Sea? And he answered him, At thy service;—and came forth to him. He therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So Abdalla of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty cakes, and sent them to thy house; and now I will bake bread of the finest flour, and when it is done I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, Abdalla took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the sheikh of the market, said, Purchase of me these jewels. He replied, Show them to me. So he showed them to him: and the sheikh said to him, Hast thou any beside these? He answered, I have a basket full. The sheikh said to him, Where is thy house? He answered him, In such a quarter. And the sheikh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sultan. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the sheikh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain:—and others said, None stole all that was in the house of such



Abdalla of the Land carrying a Basket of Fruit

a one but he: — and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the sheikh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender; and I strove above the rest of the people, and have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his hand. — The King therefore said to the eunuch, Take these minerals, and show them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm-alsoud, that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the sheikh of the jewellers, him and his company, with the curse of Ad and Thamoud; <sup>1</sup> whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined that he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherefore did ye not ask him? Perhaps God (whose name he exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him

<sup>1</sup> Two ancient Arab tribes, destroyed for their wickedness.

among the people? Go forth! May God not bless you!—They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession. — So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with Abdalla of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Vizier, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death. — Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the style of Kings, and led him forth into the presence of the King, who thereupon appointed him Vizier unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter; and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm-alsoud. And as to the Queen, she treated the wife of Abdalla of the Land with honour, and bestowed favours upon her, and made her Vizier to her. The King gave orders to perform the ceremony of the contract of the marriage of Abdalla of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity; the King commanding that a proclamation should be made to decorate the city on account of the marriage festivity of his daughter.

Then, on the following day, after Abdalla of the Land had introduced himself to the King's daughter, the King looked from the window, and saw Abdalla carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion, Abdalla of the Sea. The King said to him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee! — So he walked through the city, on his way to his companion, and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me. — Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went and met Abdalla of the Sea, and gave him the fruits; and Abdalla of the Sea gave him for them jewels in exchange. — He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone? He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He an-



swered, O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a quarter. He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and Abdalla of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee.—The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself.—Abdalla of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had happened to him with the King and the sheikh of the jewel-market, and said to him, The King hath married me to his daughter, and made me his Vizier. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not met with thy companion Abdalla of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is Abdalla the baker, and my name is Abdalla of the Land, and my other companion's name is Abdalla of the Sea. Upon this, the King said, And my name is Abdalla, and the servants of God<sup>1</sup> are all brethren. Send therefore to thy companion the baker: bring him, that we may make him Vizier of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Vizier, and appointed him Vizier of the Left, appointing Abdalla of the Land Vizier of the Right. Abdalla of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels, as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, Abdalla of the Land sat upon the shore, and Abdalla of the Sea sat in the water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon Abdalla of the Sea said, O my brother, they say that the prophet (may God favour and preserve him!) is buried among you in the land. Dost thou then know his tomb?—He answered, Yes. He asked, In what place? He answered, In a city called Teybeh.<sup>2</sup> He said, And do men, the people of the land, visit his tomb? He answered, Yes. And Abdalla of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visitor meriteth his intercession! And hast thou visited him, O my brother?—He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God,

<sup>1</sup> Abdalla signifies "Servant of God."

<sup>2</sup> One of the names of the city of Medina.



Abdalla of the Land, and Abdalla of the Sea.

bath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day.—Upon this, he of the Sea said to him of the Land, And dost thou prefer thy affection for me above visiting the tomb of Mahomet (may God favour and preserve him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou neglect to visit the tomb of the Prophet Mahomet, (may God favour and preserve him!). He answered, No, by Allah, verily the visitation of him is preferred by me above everything else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb give him my salutation. I have also a deposit: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposit, in order that thou mayest put it upon the grave of the Prophet (may God favour and preserve him!); and say thou to him, O Apostle of God, Abdalla of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire.—So Abdalla of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not; then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die.—And I in like manner, replied Abdalla of the Land, was created on the land, and the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

Abdalla of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and Abdalla of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendan. It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it.—Abdalla of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak?—He replied, Thou hast spoken truth. But have you (he added) many of these dendans among you in the sea? Abdalla of the Sea answered, Among us are such as none can number except God, (whose name be exalted!). Then said Abdalla of the Land, Verily I fear that, if I descend

with thee, this kind of creature may meet me and devour me. But Abdalla of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver in consequence of a son of Adam's falling into the sea and being drowned: for his form becometh altered, and often his flesh is torn, and the dendan eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die immediately at his crying once, and not one of them can move from its place.

Upon this, Abdalla of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would, he ascended; and if he would he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And Abdalla of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then Abdalla of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings; and every kind to which they drew near fled at seeing Abdalla of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for every thing that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and Abdalla of the Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendan: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us: for otherwise it will seize me, and devour me. Accordingly Abdalla of the Land cried out at it, and lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died?—But Abdalla of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So Abdalla of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea. The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither, and she cannot come forth from it; for if she came forth from it, any of the beasts of the Sea that saw her would devour her. But in other cities than this there are men and women. Then Abdalla of the

Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women; but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do not all marry; for we are not all of one religion: among us are Mahometans, unitarians; and among us are Christians and Jews and other sects: and those of us who marry are chiefly the Mahometans. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him. Abdalla of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city: and he said, O my brother, are there any more cities in the Sea? His companion said, And what hast thou seen of the cities of the Sea and its wonders? By the generous, benign, merciful Prophet, were I to divert thee for a thousand years, every day with the sight of a thousand cities, and show thee in every city a thousand wonders, I should not show thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and our land, and nothing more. — So Abdalla of the Land said to him, O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish, and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither broiled nor cooked in any way. But thou hast not diverted me with a sight of thy city. — He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by Abdalla of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house; and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the Sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers, assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the Sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish. — Then he said to him, Enter. So he entered. And Abdalla of the Sea said, O my daughter! And lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist; but she had a tail. And when she saw Abdalla of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the

fruits of the land. Come hither; salute him.—She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of Abdalla of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man crauncheth bits of a cucumber. And when she saw Abdalla of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at Abdalla of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So Abdalla of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? Abdalla of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultan taketh him to laugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective.—Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said, O Abdalla, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to me, as a guest, and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say aught, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore Abdalla of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land. So Abdalla of the Land replied, It is thine to determine: and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King; and when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less! Then Abdalla of the Sea advanced to the King, and acquainted him with his circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And Abdalla of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposit, and convey it to the tomb of the Prophet, may God favour and preserve him! And he took it, not knowing what was in it.

Then Abdalla of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing.

So he said to Abdalla of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them?—And he of the sea answered, There is no wedding being celebrated among them; but a person among them is dead. Abdalla of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? Abdalla of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, Abdalla of the Sea stared at Abdalla of the Land, and said, Give me the deposit. So he gave it to him. Then Abdalla of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee.—Wherefore, said Abdalla of the Land, are these words? Abdalla of the Sea said, Are ye not, O people of the land, a deposit of God?—Yes, answered he of the land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God favour and preserve him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship. — He then left him, and went back to the sea.

So upon this, Abdalla of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story, and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which Abdalla of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. Abdalla of the Land persevered for a length of time in going to the shore of the sea, and calling out to Abdalla of the Sea; but he answered him not, nor came to him. So Abdalla of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died.—Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish everything, and is gracious and knowing with respect to his servants!



## CHAPTER XXIX.

Commencing with part of the Nine Hundred and Fifty-second Night, and ending with part of the Nine Hundred and Fifty-ninth.

## THE STORY OF IBRAHIM AND GEMILA.

CASIB, the lord of Egypt, had a son, named Ibrahim, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday prayers. Now he passed, going forth from the Friday prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke: none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupified, and he said to the man, O sheikh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Bagdad, named Aboulcasim Sandalini, who resideth in a quarter called the quarter of Elkark, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday prayers, and returned to the palace, and taking a leathern bag, filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and saw a Bedouin, and said to him, O uncle, what distance is between me and Bagdad? He replied, O my son, where art thou, and where is Bagdad? Verily between thee and it is a space of two months' journey.—And the youth said to him, O uncle, if thou wilt conduct me to Bagdad, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of which is a thousand pieces of gold. Upon this, the Bedouin replied, God is witness of what we say. But thou shalt not lodge this night save with me. And the young man assented to that which he said, and passed the night with him; and when daybreak appeared, the Bedouin took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Bagdad, when the Bedouin said to him, Praise be to God for safety! O my master, this is Bagdad.—So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedouin, her and the hundred pieces of gold.

He then took the leathern bag, and walked on, inquiring for the quarter of *Elkark*, and for the place of abode of the merchants, and destiny drove him to a by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two benches of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five mamlouks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him; and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said to him, I am a stranger, and I desire of thy beneficence that thou wouldst seek for me, in this street, a house in which I may reside. And the man cried out, saying, O *Gazala*!—whereupon a slave-girl came forth to him, and said, At thy service, O my master! And he said, Take with thee some servants, and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite, of vessels and other things, for the sake of this young man, the beautiful in form. Accordingly the slave-girl went forth, and did as he had ordered her; after which the sheikh took him and showed him the dwelling; and the young man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheikh called another slave-girl; and there came forth a slave-girl like the sun, and he said to her, Bring the apparatus for chess. So she brought it, and a mamlouk spread the chess-table, and the sheikh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By *Allah*, there is not in *Bagdad* the person who can beat me, and thou hast beaten me.

And after they had prepared the dwelling with the furniture and everything else that was requisite, the sheikh delivered to him the keys, and said to him, O my master, wilt thou not enter into my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this, and went with him; and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheikh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of *Sana of Arabia Felix*, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And after that, he looked for the leathern bag that was with him; and saw it not. So he said, There is no strength nor power but in *God*, the High, the Great! I have eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek the aid of *God*.—Then he was silent, and was unable to speak; and the sheikh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes:—and played, and the sheikh beat him; whereupon the young man said, Thou hast done well:—and he gave over playing, and arose. So the sheikh said to him, What aileth thee, O young man? He answered, I desire the leathern bag. And upon this the sheikh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume the playing with me?—He answered, Yes. And he played with him, and the young man beat him. The man therefore said, When thy mind was occupied with thinking of the leathern bag, I beat thee; and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From *Egypt*. And the sheikh said to him, And what is the reason of thy coming to *Bagdad*? He therefore produced to him the



picture, and said, Know, O uncle, that I am the son of Casib, the lord of Egypt; and I saw this picture in the possession of a bookseller, and my reason was captivated; so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of Elkark, named Aboulcasim Sandalani, in a street called Darb el-Zafaran. I therefore took with me some wealth, and came alone, no one knowing of my case; and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is; and whatsoever he shall desire of me, I will give him it.

Upon this, the sheikh said, By Allah, O my son, I am Aboulcasim Sandalani, and this is a wonderful thing. How is it that destiny hath driven thee to me?—And when the young man heard his words, he rose to him and embraced him, and kissed his head and his hands, and said to him, By Allah, I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in Balsora, and her father is governor of Balsora. He is named Abouleis, and she is named Gemila; and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city; for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragos. I therefore went forth from Balsora with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously exact of him a promise that, when he should have gained possession of her, he should show her to me, if he only granted me a look from a distance. So when Ibrahim the son of Casib heard his words, he hung down his head awhile, meditating. And Sandalini said to him, O my son, I have not seen in Bagdad any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, show her to me, and grant me even a look from a distance?—He answered, Yes. And the sheikh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheikh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to Balsora. He therefore waited until he had prepared for him a vessel, and put in it all that he required of food and drink and other things: and after the three days the sheikh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheikh, and proceeded until he arrived at Balsora, when he took forth a hundred pieces of gold for the boatmen; but they said to him, We have received the pay from our master. He however replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered Balsora, and asked where was the place of abode of the merchants; whereupon they answered him, In a khan called the Khan of Hamdan. So he walked on until he came to the market in which was the khan; and the eyes of the people were cast upon him, gazing at him, on account of his excessive beauty and loveliness. Then he entered the khan with a boatman, and inquired for the door-keeper. They therefore directed him to him; and he saw him to be an old, reverend sheikh. He

saluted him, and the door-keeper returned his salutation ; and he said, O uncle, hast thou an elegant chamber ? He answered, Yes ; — and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man, this chamber is suitable to thee. And thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key. So he took them, and prayed for him. And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the khan remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the khan rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savory food, and said to the door-keeper of the khan, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that any one on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he ; and if he remain with us, richness will betide us.

Then the door-keeper of the khan went in to Ibrahim, and saw him weeping : so he sat, and began to rub and press gently his feet ; after which he kissed them, and said, O my master, wherefore dost thou weep ? May God not cause thee to weep ! — And the young man said, O uncle, I desire to drink with thee this night. The door-keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls, and bring me a lute. So he went forth and bought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent ; for this young man hath extended to all of us his beneficence. His wife therefore did as he had commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibrahim the son of the Sultan. So they ate and drank and were merry ; and afterwards the young man wept and recited two verses : — Then he uttered a great groan and fell down in a fit ; whereat the door-keeper of the khan sighed ; and when he recovered, he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these verses ; for she cannot be aught but as dust to thy feet ? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel, said to him, Take this to thy harem. So he received it from him, and gave it to his wife, who thereupon came with him, and went in to the young man ; and lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode. — And he said (addressing the door-keeper), O uncle, know that I am the son of Casib, the lord of Egypt, and that I am enamoured of Gemila, the daughter of Abouleis, the chief. So the wife of the door-keeper of the khan said, Allah ! Allah ! O my brother, abstain from uttering these words, lest any one hear us, and we perish ; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another. — And when he heard her words, he wept violently. The door-keeper of the khan therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings ; and lo, the door-keeper of the khan, with his wife, advanced to him, and

said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tailor of the lady Gemila. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor: and he went in to him, and found with him ten mamlouks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight of his charms and his loveliness. And when the humpback saw him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him; after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity. And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced, and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case.—And he replied, O uncle, this is not the place for talking: for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him, O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case: for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself.—And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me, O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary: and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee; for thou hast wounded my heart. But to-morrow I will contrive for thee a plan by which thy heart shall be comforted. He therefore prayed for him, and departed to the khan; and he told the door-keeper of the khan what the tailor had said, whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil thy promise to me. And he replied, Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman, and say to him, I desire that thou go with me to the country below Balsora. And if he reply, I cannot go further than a league,—say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee further; and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Gemila. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade, and a humpbacked man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain

a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted!—So the young man said, I seek aid of God. What God willeth must come to pass; and there is no strength nor power but in God.—He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in the following morning, he came to the bank of the Tigris, and lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below Balsora. The man replied, O my master, on the condition that I go not further than a league; for if I go a span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river; and when he came near to the garden, he said, O my son, beyond this point I cannot go: for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden, the young man arose in his joy, leaped from the boat as far as a spear's throw, and threw himself down; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it; whereupon he said to him, Who art thou, and whence hast thou come, and who brought thee hither, O my son? And that man, when he saw Ibrahim the son of Casib, was amazed at his loveliness. Then Ibrahim said to him, O uncle, I am an ignorant, strange youth. And he wept; and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him, No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear!—So he replied, O uncle, I have no fear, nor am I in debt; but have with me abundant wealth, by the good pleasure of God, and his aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction? And the young man related to him his story, and explained to him his case: and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the khan and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the garden of the Pearl. No one hath entered it during the period of my life, except the Sultan and myself and its owner Gemila [and her attendants]; and I have resided in it twenty years, and have not seen any man [except the Sultan] come to this place. In the course of every forty days, the lady Gemila cometh hither in the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which ten female slaves hold up with hooks of gold, till she entereth: so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake. And thereupon the young man kissed his hand; and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that he took the hand of the young man and conducted him into the garden; and when Ibrahim saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the

birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Gemila sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps; and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which the water issued; and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By the dome-crowned pavilion was a water-wheel, the pots of which were of silver, and it was covered with brocade. And on the left of the water-wheel was a lattice-window of silver, looking upon a green meadow, in which were all kinds of wild beasts, and gazelles, and hares; and on its right was a lattice-window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer. When the young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar; and he put it before the young man, and said to him, Eat until thou shalt be satiated. So I ate, says Ibrahim, until I was satisfied; and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibrahim, what is with thee in this small bag? I therefore opened it before him; and he said, Carry it with thee; for it will be of use to thee when the lady Gemila cometh, since, when she cometh, I shall not be able to come in to thee with aught for thee to eat.—Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Gemila; and he made an arbour amid the trees, and said, Ascend into this; and when she cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety.—So the young man thanked him, and desired to kiss his hand; but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him; after which the gardener said to him, O Ibrahim, divert thyself in the garden, and eat of its fruits; for the appointed time of the coming of thy beloved is to-morrow. Ibrahim therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came and diffused its light and shone, Ibrahim recited the morning-prayers, and lo, the gardener came to him, with sallow complexion, and said to him, Arise, O my son, and ascend to the arbour; for the female slaves have come to spread the furniture in the place, and she will come after them; and beware thou of spitting, or blowing thy nose, or sneezing; for if thou do we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rose-water, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves with musical instruments, and Gemila was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, By Allah, all my labour is lost; but I must wait until I see how the case will be. The female slaves brought forward the food and drink; and they ate, and washed their hands, and set for Gemila a throne, on which she seated herself. Then

they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like; after which an old woman, who was a confidential servant, came forth, and clapped her hands, and danced; and the female slaves pulled her along. And lo, the curtain was raised, and Gemila came forth, laughing; and Ibrahim saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibrahim the son of Casib, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes.—The old woman



Gemila dancing.

then said to the female slaves, Let ten of you arise and dance and sing. And when Ibrahim saw them, he said within himself, I wish that the lady Gemila would dance. And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this one. So Ibrahim said within himself, No doubt the gates of heaven have been opened, and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, showing the forms of a

bosom like two pomegranates, and displaying a face like the moon on the night of its fulness. Ibrahim beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibrahim), that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads.

Now, while I was looking at her, says Ibrahim, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which thou fearest. And I began to weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee

to this place. So I kissed the ground before her, and kept hold of her skirt, and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art.—I therefore related to her my story from beginning to end; and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibrahim the son of Casib? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness. Therefore praise be to God who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the khan, and the tailor, and him who had recourse to them!—Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing; and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me.—So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And lo, the gardener approached Ibrahim, having no knowledge of that which had happened to him, and said, O Ibrahim, thou hast not had the good fortune to delight thyself with beholding her; for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibrahim replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son; for had she seen thee, we had perished: but remain with me until she come next week, and thou shalt see her and satiate thyself with gazing at her. Ibrahim, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind me men, and I fear that they will think me too long absent. And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell; and Ibrahim repaired to the khan in which he was lodging, met the door-keeper of the khan, and took his wealth. And the door-keeper said to him, Good news, if it be the will of God. But Ibrahim replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the khan wept, and bade him farewell, carried his goods, and conducted him to the vessel.

After that, Ibrahim repaired to the place of which Gemila had told him, and there waited for her; and when the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of Casib the lord of Egypt? So Ibrahim answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings?—Arise; answer the summons of the Sultan.—Upon this, says Ibrahim, I fell down in a fit; and as to

the boatmen, they almost died in their skins from fear. Therefore when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Gemila, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel. Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Bagdad. And lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and behold, in it was Aboulcasim Sandalani, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair.—And there was before him a candle. Then he said to me, Praise be to God for thy safety! Hast thou accomplished thine affair?—I answered, Yes. And thereupon he put the candle near to us; and when Gemila saw him, her state became changed, and her complexion became sallow; and when Sandalani saw her, he said, Depart ye in the safe keeping of God. I am going to Balsora, on business for the Sultan: but the gift is for him who is present.—He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them bhang. So Ibrahim said, O delight of my eye, eat of this. But she wept, and said, O Ibrahim, knowest thou who this is?—I answered (says Ibrahim), Yes: this is such-a-one. And she rejoined, He is the son of my paternal uncle, and formerly he demanded me in marriage of my father, and I did not accept him; and he is repairing to Balsora; so probably he will inform my father of us. But I said, O my mistress, he will not arrive at Balsora until we arrive at Mosul,—And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibrahim) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head. And when it was near daybreak I sneezed; whereupon the bhang issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins. I therefore slapped my face, and said within myself, Verily this is a stratagem practised upon me by Sandalani. I knew not whither to repair, and had nothing upon me but a pair of trousers; and I arose and walked about a little; and lo, the Judge approached me, accompanied by a party of men with swords and leathern shields. So I feared, and, seeing a ruined bath, I hid myself in it. But my foot stumbled upon something; wherefore I put my hand upon it, and it became befouled with blood. I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second time; whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath; and behold, the Judge stopped at the door of the bath, and said, Enter ye this place, and search. And ten of them entered with cressets; and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damsel, whose face was like the full moon; her head lying on one side, and her body on another; and upon her was costly apparel. Therefore when I beheld her, a violent trembling affected my heart. And the Judge entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me, and came to me, having in his hand a knife half a cubit long; and when he drew near to me, he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou?—Then he took my hand, and said, O young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah, I conjure thee that thou wrong me not, for I am anxious for myself. And he took me and led me forward to the Judge; and when he saw upon



my hands the marks of blood, he said, This requireth not proof: therefore strike off his head. So when I heard these words, I wept violently. Then I uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for me, and he said, By Allah, this is not the face of him who hath committed a murder! But the Judge said, Strike off his head! They therefore seated me upon the skin of blood, and bound over my eyes a covering, and the swordsman took his sword, asked permission of the Judge, and was about to strike off my head. So I cried out, Alas for my distance from my home!

But lo, a company of horsemen approached, and a speaker said, Leave ye him! Restrain thy hand, O swordsman!—And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. Casib the lord of Egypt had sent his Chamberlain to the Caliph Haroun Alrashid, and with him presents and rarities, and also a letter, in which he wrote to him, My son hath been lost a year since, and I have heard that he is in Bagdad; and my desire of the beneficence of the Caliph of God is, that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain. So when the Caliph read the letter, he ordered the Judge to investigate the truth of his story; and the Judge and the Caliph ceased not to inquire for him, until it was told the Judge that he was at Balsora. He therefore informed the Caliph of that, and the Caliph wrote a letter, and gave it to the Egyptian Chamberlain, ordering him to journey to Balsora, and to take with him a party of the dependants of the Vizier. And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and he found the young man upon the skin of blood, with the Judge. And when the Judge saw the Chamberlain, and knew him, he dismounted to him; and the Chamberlain said to him, Who is this young man, and what is his case? So he acquainted him with the matter; and the Chamberlain said, not knowing that he was the son of the Sultan, Verily the face of this young man is the face of one that doth not murder. And he ordered the Judge to loose his bonds; wherefore he loosed them; and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibrahim looked at the Chamberlain, he knew him: so he said to him, Wo to thee! Dost thou not know me? Am I not Ibrahim, the son of thy lord? Probably thou hast come to seek for me.—Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet. And when the Judge saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master Casib the lord of Egypt? So the Judge kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side.—But he replied, Wo to thee! Verily thou art not fit for the office of Judge. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state?—Then the Chamberlain and the Judge said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer: so they took him, and brought him to the Judge, who took him and repaired with him to the palace of the Caliph, and acquainted the Caliph with the events that had happened.

Upon this, Alrashid gave orders to slay the murderer of the damsel; after which he commanded to bring the son of Casib. And when he presented himself before him, Alrashid smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesroul the executioner, and said, Go this instant and assail the house of Aboulcasim Sandalani,

and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesroure therefore loosed her, and brought her with Sandalani; and when Alrashid beheld her, he wondered at her loveliness. Then he looked towards Sandalani, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibrahim. And they did so. And while they were thus employed, lo, Abouleis, the Governor of Balsora, the father of the lady Gemila, approached them, to demand aid of the Caliph against Ibrahim the son of Casib the lord of Egypt, and to complain to him that he had taken his daughter. But Alrashid said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring the son of Casib; and when he came, he said to Abouleis, Wilt thou not consent that this young man, the son of the Sultan of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Caliph summoned the Cadi and the witnesses, and married the damsel to Ibrahim the son of Casib. He also presented to him all the riches of Sandalani, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not!



## CHAPTER XXX.

Commencing with part of the Nine Hundred and Eighty-ninth Night, and ending with the Thousand and First.

## THE STORY OF MAROUF.

THERE was, in the guarded city of Cairo, a cobbler who mended old shoes. His name was Marouf, and he had a wife whose name was Fatima, and whose nickname was Orra; and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation; but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of her own actions.

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Marouf, I desire of thee to-night that thou bring me some kunafeh<sup>1</sup> with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy.—She, however, said to him, I know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunafeh with bees' honey; and if thou come without kunafeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand.—So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person; and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunafeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he arose and closed the shop, and became perplexed respecting his case, on account of the kunafeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunafeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunafeh, casting at him a sidelong glance, said, O master Marouf, wherefore dost thou weep? Tell me what hath befallen thee.—He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunafeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of kunafeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire?—He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I have not bees' honey; I have, however, drip-honey,<sup>2</sup> better than bees' honey; and what will be the harm if it be with drip-honey? And Marouf was abashed at him, because he

<sup>1</sup> A sort of pastry resembling vermicelli.

<sup>2</sup> Treacle.

was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunafeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four farthings' worth of bread, and a farthing's worth of cheese, and the kunafeh was for ten farthings; and he said to him, Know, O Marouf, that thy debt hath become fifteen farthings. Go to thy wife and make merry, and take this farthing to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee; and distress not thy wife; for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunafeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How bountiful art Thou!—Then he went in to her, and she said to him, Hast thou brought the kunafeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane?—He therefore apologized to her, and said to her, I bought it not save upon credit. But she replied, These are vain words. I will not eat kunafeh save with bees' honey.—And she was angry with it, and threw it in his face, saying to him, Arise, you rascal: bring me some other kunafeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O ye Faithful! The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her, and said, We all like to eat kunafeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man? Verily this is disgraceful to thee!—And they ceased not to soothe her until they effected a reconciliation between her and him. But after the departure of the people, she swore that she would not eat aught of the kunafeh; and hunger tormented Marouf: so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy thy body! But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh, and say, Thou hast sworn that thou wilt not eat of this. But God is bountiful; and if it be the will of God, tomorrow night I will bring thee kunafeh that shall be with bees' honey, and thou shalt eat it by thyself.—And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunafeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Cadi came to him, and said to him, Arise; answer the summons of the Cadi; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in to the Cadi, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Cadi said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth, and dost these deeds unto her?—And he replied, if I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her.—And he acquainted him with the case from beginning to end. And that Cadi was of the people of beneficence; so he took forth



Marouf Flees from his Home. (Page 737.)



for him a quarter of a piece of gold, and said to him, O man, take this, and prepare for her with it some kunafeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Cadi made peace between them, and said, O wife, obey thy husband; and thou, O man, act kindly to her. And they went forth reconciled by means of the Cadi. The woman went one way, and her husband went another way, to his shop, and sat down. And lo, the sergeants came to him and said, Give us our fee. So he said to them, The Cadi took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no concern with the Cadi's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Arise, O man; answer the summons of the Cadi; for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Cadi; for thy wife hath complained of thee to our Cadi. So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Cadi his story, saying to him, The Cadi such-a-one made peace between us just now. So the Cadi said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Cadi said to them, Make peace with each other,—and, addressing the man, he added,—And beat her not again, and she will not again oppose thee. They therefore made peace with each other; and the Cadi said to him, Give the sergeants their fee. Accordingly he gave them their fee, and he went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Marouf, arise; hide thyself; for thy wife hath complained of thee to the Sublime Court, and Abou Tabak is coming down upon thee. So he arose and closed the shop, and he fled in the direction of the Bab el-Nasr. And there had remained in his possession five farthings, of the price of the lasts and the other implements. He therefore bought for four farthings bread, and for one farthing cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the Adilia mosque, and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me.—And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast thus disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair, for compassion for thee hath affected my heart.—Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Genie said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He an-



The Genie carrying off Marouf.

swered, Yes. And the Genie said to him, Mount upon my back. Accordingly he mounted; and the Genie bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Marouf was in a state of confusion, perplexed in his mind, until the sun rose: whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled around him, and said, O man, art thou mad, that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey?—But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he showed them the bread, and they diverted



themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him?—And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Marouf, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame.—He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Marouf was a comely person: so he became as though he were Shah Bandar of the merchants. Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds: and they ate and drank; after which the merchant said to Marouf, O my brother, what is thy name? He answered, My name is Marouf; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Marouf said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Marouf replied, I am from the street el-Ahmar. The merchant said to him, Whom dost thou know of the street el-Ahmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheikh Ahmad the druggist? He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustapha and Mohamed and Ali. He said to him, What hath God done with his children? He answered, As to Mustapha, he is well, and he is a learned man, a professor: and as to Mohamed, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hassan. And the merchant said, May God rejoice thee with good tidings! Marouf then said, And as to Ali, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, Ali the son of the sheikh Ahmad the druggist, and thou art my companion, O Marouf. They saluted each other, and, after the salutation, the merchant said to him, O Marouf, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fatima el-Orra, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Bab el-Nasr; and the rain descended upon me; wherefore I entered a ruined cell in the Adilia, and sat weeping, and there came forth to me the haunter of the place, who is an Afrite of the Genii, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain and entered the city,

and the people collected around me, questioning me; and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?—He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Khitan of Tartary; whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city. — And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice. And in the country in which no one knoweth thee do whatsoever thou wilt. But if thou say to every one who asketh thee, I am by trade a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo, — they will not believe thee, and thou wilt become among them a laughing-stock as long as thou shalt remain in this city. And if thou say, An Afrite conveyed me, — they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an Afrite, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Marouf then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind?—answer, Abundance:—and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe thee as a person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity and they will love thee. After that I will invite thee, and I will invite all the merchants on thine account, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth. — Accordingly when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Marouf therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate

of the market of the merchants, who were all sitting there, and the merchant Ali was sitting among them: so when he saw him, he arose and threw himself upon him, saying to him, A blessed day, O merchant Marouf, O man of good works and of kindness? Then he kissed his hand before the merchants, and said, O our brothers, the merchant Marouf hath delighted you by his arrival. They therefore saluted him, and the merchant Ali made signs to them that they should show him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant Ali proceeded to go apart with one of them after another, and to praise Marouf to him; and they said to him, Is this a merchant? He answered them, Yes: indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo; and he hath partners in Hind and Sinde<sup>1</sup> and in Arabia; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sight of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants.—He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. They then came together to him, and presented him with food for breakfast, and sherbet. Even the Shah Bandar of the merchants came to him, and saluted him; and the merchant Ali said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant Ali had shown him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood!<sup>2</sup> He answered, Abundance. And every time that he asked him respecting anything, he answered him, Abundance. So thereupon he said, O merchant Ali, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a farthing and some of them gave him a penny, and most of them gave him not aught, until he came to Marouf, who took for him a handful of gold, and gave him it. So he prayed for him, and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And after a while there came to him a poor woman; whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector? So the Shah Bandar of the merchants said to him, What aileth thee, O merchant Marouf? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining: therefore when a poor man cometh to me, what shall I say to him? He answered him, Say to him, God sustain thee!—But he replied, It is not my custom, and anxiety hath come upon

<sup>1</sup> By Hind and Sinde the Arabs understand India generally.

<sup>2</sup> Name of deep red dye.

me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come!—So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Marouf then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant Ali was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant Ali invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him anything, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague. So the people were clamorous for their money, and said, The merchandise of the merchant Marouf hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant Ali. Accordingly they came to him and said to him, O merchant Ali, the merchandise of the merchant Marouf hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Marouf, what are these deeds? Did I say unto thee, Toast the bread—or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest nor buyest?—But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver.—Upon this, the merchant Ali said to him, God is most great! And hast thou merchandise?—He answered, Abundance. And he said to him, Allah and the Saints requite thee and thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the people of thee.—Marouf replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive double the value of their property. I am in no need of them.—So thereupon the merchant Ali was enraged, and said to him, O thou of little good-breeding, I will without fail show thee. How is it that thou liest to me and art not ashamed?—But he replied, What thou hast in thy power, do; and they shall wait until my merchandise arrive, and shall receive their property with addition. He therefore left him, and departed, and he said within himself, I praised him before, and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice. And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant Ali, hast thou spoken to him? He answered them, O people, I am abashed at him,

and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have nought to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King and acquainted him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant whose generosity is excessive; for he doth so and so, and everything that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor; yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor.—And they proceeded to eulogise him and to praise his generosity. And that King was covetous; more covetous than Ashab: so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Vizier, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to show an affection for him, before his merchandise arriveth; and what these merchants will receive from him, I shall receive, and I will marry to him my daughter, and join his wealth with mine.—But the Vizier replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Vizier, I will try him, and know whether he be an impostor or veracious, and whether he have been reared in affluence or not. The Vizier said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself, I will treat him with honour, and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Marouf? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true?—He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth, and I will give them double of what I have received; and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise, I will give it them; and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Marouf took it in his hand, and he pressed upon it with his thumb and forefinger, and broke it; for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral

worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value.—So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon, covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance: whatsoever thou desirest, I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed.—Such was the case of Marouf and the merchants.

But as to the King, he addressed the Vizier, and said to him, Treat the merchant Marouf with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Vizier replied, O King of the age, verily the state of this man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought.—And the Vizier had before solicited the King to marry to him the damsel, and he desired to marry her to him; but when this was told her, she consented not.—So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste land, in order that thou mayest take her. But hear from me this saying; Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches.—So the Vizier was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the cattle. Then he inclined to the merchant Marouf, and said to him, His majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou?—And he answered him, No harm. But let him wait until my merchandise arriveth: for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for the soldiers and others; and I shall require a hundred jewels to give to the Queen on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Vizier therefore went and acquainted the King with that which he had said; and the King said, When this is his desire, how is it that thou assertest of him that

he is an impostor, a liar? The Vizier replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him. — So the Vizier went to him, and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologise not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, show what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee.—He then ordered the sheikh el-Islam to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Marouf. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Marouf sat upon a throne in a saloon, and the performers of sports, and the exhibitors of cunning tricks, and the dancers, and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and silver. Accordingly he brought him the gold and the silver, and Marouf went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Vizier almost burst with rage; but he could not speak. The merchant Ali also wondered at the squandering of this wealth, and said to the merchant Marouf, May Allah and the Saints retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King?—But the merchant Marouf answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double its value.—And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the Emirs and soldiers walked before her; and when they entered with her, Marouf scattered gold over the heads of the people. They made for her a magnificent procession, and Marouf expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great! So the Queen said to him, O my lord, Allah preserve thee! What aileth thee, that thou art sorrowful?—And he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn? She said, And what hath my father done to thee? Tell me.—He answered, He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady; and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance.—But she said to him, Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for

on their account.—So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him, and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the Viziers and the Emirs and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Marouf, when the King was sitting with the Vizier, and no one beside; and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty.—So the King said, O Vizier, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Vizier laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly imposed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar?—The King thereupon said to him, O Vizier, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state.—And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortu-



The Princess caressing Marouf.



nate manner!—He then took the Vizier, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Vizier. Accordingly she said, O Vizier, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case.—And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Marouf came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men anything of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of my eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise:—but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God.—And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety: and beware of falsehood; for it disgraceth its speaker.—And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fatima el-Orra, and such and such things happened to me with her.—And he acquainted her with the story from its commencement to its end.

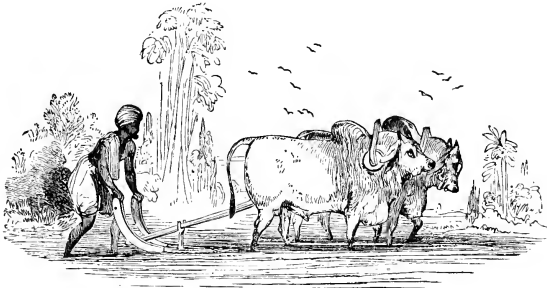
Upon this she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth: and the Vizier suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he hath said, because he had demanded

me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent, even if I were to die for refusing. But arise now, and put on a dress of a mamlouk, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all my hand can procure. Thus thy wealth will become abundant; and if my father die I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!) the day of resurrection will unite us. This is the right plan; and as long as thou continuest well and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee.—So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a mamlouk, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the mamlouks of the Sultan going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Vizier to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Vizier! For he desired to blacken my face in the eyes of my husband.—And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Faraj the eunuch came in to me with a letter in his hand, and he said, Ten mamlouks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Marouf the merchant, and give him this letter; for we are of his mamlouks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way.—And I took the letter and read it, and saw in it,—From the five hundred mamlouks, to the possessor of dignity, our master, the merchant Marouf.—To proceed. The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred mamlouks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty mamlouks.—And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but

seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them.—Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his mamlouks; and when he descended, I looked from the window of the palace and saw that the ten mamlouks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a mamlouk resembling one of them. He then repaired with the mamlouks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderest me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Vizier, who speaketh against my husband words not suitable to him.—So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will betide us from him.—He proceeded to appease her mind, and to threaten the Vizier, and the stratagem deceived him.

But as to the merchant Marouf, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected him; so he went to the ploughman and



Man at the Plough.

said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the mamlouks of the Sultan?—He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee anything wherewith thou canst feed me. How is it then that thou invitest me?—The ploughman answered, O my master, good things are at hand. Alight thou; and behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse.—Marouf replied, Since the village is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the

market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and will return to thee quickly.—So he alighted; and the peasant left him, and went to the village to bring him the dinner. Marouf therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the lower stone of a mill; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four floors. The first floor was full of gold, from the floor to the roof; and the second floor was full of emeralds and pearls and coral, from the floor to the roof; and the third floor was full of jacinths and balass-rubies and turquoises; and the fourth floor was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans like the marks made by the creeping of ants. And he rubbed the seal-ring; and lo, a speaker said. At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or anything of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day.—So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultan over tribes of the Genii, and the number of my troops is two-and-seventy tribes. The number of each tribe is two-and-seventy thousand, and every one of the thousand ruleth over a thousand Marids, and each Marid ruleth over a thousand Genii, and every Genie ruleth over a thousand Devils, and every Devil ruleth over a thousand Genii, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it. Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Marouf said to him, What is thy name? He answered, My name is Aboulsadat. And he said to him, O Aboulsadat, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddad the son of Ad, who constructed Irem, the like of which hath not been made in the countries of the earth. I was his servant during his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot.—Marouf then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of



Aboulsadat appearing to Marouf.

actions. And Marouf said, Take forth all that is in it, leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Aboulsadat came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, What are these beautiful boys? He answered, These are my children; for this work deserveth not that I should collect for it the Genii, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this.—So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful mamlouks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the Genii, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Marouf beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the

gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Marouf said, O Aboulsadat, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my servants for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and they shall become transformed into the semblance of mules, and come carrying the goods. Marouf said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Aboulsadat said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my slaves, and send them to accomplish thine affair. Then Aboulsadat went his way, and Marouf sat in the tent, with the table before him, and the children of Aboulsadat before him, in the semblance of mamlouks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and



Ploughman bringing the Bowl of Lentils.

a fodder-bag full of barley. So he saw the tent pitched and the mamlouks standing with their hands upon their bosoms; and he imagined that Marouf was the Sultan, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultan. And he desired to return, to kill two chickens wherewith to entertain the Sultan. But Marouf saw him, and cried out to him, and said to the mamlouks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Marouf, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sultan would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Marouf replied, The Sultan hath not come; but I am his

son-in-law, and I was displeased with him, he hath sent to me his mamlouks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer. —He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Marouf washed his hands,

and gave permission to the mamlouks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Marouf filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls and went to his village, imagining that he [himself] was a relation of the King.

Marouf passed that night in delight and joy, and they brought him damsels, of the brides of the treasures, who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed, exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and muleteers, and light-bearers; and Aboulsadat was riding upon a mule, being in the semblance of leader of the caravan, and before him was a litter upon which were four ornaments of brilliant red gold, set with jewels. When he arrived at the tent he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this litter is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the litter, and command us to do what thou desirest. And he replied, O Aboulsadat, I desire to write for thee a letter, with which thou shalt repair to the city of Khitan of Tartary, and go in to my uncle the King: and go not in to him save in the semblance of a human courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Aboulsadat took it, and proceeded with it until he went in to the King, when he heard him saying, O Vizier, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure!— Upon this the Vizier replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar.— And lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is.—He therefore took it and read it, and saw in it, —After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops.— And thereupon the King said, May Allah blacken thy face, O Vizier! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor. So the Vizier hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that ne hath expended. But the King said, O traitor, what are my riches! Since this merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and lo, I am going forth to meet him. The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me! —And as to the merchant Ali of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the

merchant Marouf, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish anything. However, may God (whose name be exalted!) protect him, and not disgrace him!—And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Aboulsadat had returned to Marouf, and informed him that he had delivered the letter; whereupon Marouf said, Put ye on the loads. Accordingly they put them on; and he clad himself in the suit of the apparel of the treasures, and got up into the litter, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and lo, the King met him with the troops; and when he came to him, he saw him wearing that dress, and riding in the litter, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Marouf was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant Ali said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheikh of the impostors! But thou art deserving; therefore may God (whose name be exalted!) increase to thee his bounty!—And Marouf laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give, to the merchants to whom he was indebted, stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads; when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant Ali, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor.—But as to the King, he wondered extremely at what he beheld of the actions of Marouf, and his generosity and munificence in lavishing the wealth.

After that, Marouf went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try



me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words.—He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value.—Then he went into a place by himself, and rubbed the seal-ring. So Aboulsadat presented himself to him, and said to him, At thy service! Demand then what thou wilt.—He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Marouf carried the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on, and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and earrings, and a nose-ring which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always; for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey,—and brought him the suits of apparel, each suit having its ornaments of gold within it; and Marouf took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the houris, the Queen being among them like the moon among the stars. And one of the female slaves informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Vizier, and said to him, O Vizier, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case.—And he replied, I will comply with thy advice, O Vizier. So the Vizier said to him, Have an interview with him, and show affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Vizier, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee.—And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the

King went forth to the hall, and seated himself; and lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise; and when we arose in the morning, we found that the mamlouks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the mamlouks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the Genii were horses and mules and mamlouks, and knew not that they were the Genii of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts, and five hundred mamlouks, and servants besides, fled, and ye perceived them not? They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the harem, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter: and while they were sitting in this state, lo, Marouf came forth from the harem, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way. And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Vizier, and said, What is this man in whose estimation wealth is of no value? There must be a cause for this. Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Vizier to a garden, for the sake of diversion. What then sayest thou? And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion that would dispel grief from hearts, and sat conversing, the Vizier relating extraordinary tales, and introducing ludicrous witticisms, and mirth-exciting sayings, and Marouf listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Vizier filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Marouf, Take the cup of the beverage in reverence of which the understanding bows the neck. So Marouf said, What is this, O Vizier? The Vizier answered, This is the old maid, and the virgin long kept in her home, and the imparters of joy to hearts. He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his mind of verses on the subject of it, and pleasant stories, until he inclined to put his lips to the mouth of the cup, and had no longer a desire for anything else. And the Vizier continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Marouf, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Cæsars; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him while he was bereft of reason. Marouf therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Vizier said to him, I conjure thee by Allah, O my master Marouf, to divert us with a sight of this seal-ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Vizier took it, and turned it over,

and said, If I rub it, will the servant present himself? Marouf answered, Yes: rub it: he will present himself to thee; and divert thou thyself by beholding him.

The Vizier therefore rubbed it; and lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience.—And the Vizier made a sign to Marouf, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him, between heaven and earth. And when Marouf beheld this, he felt sure of destruction and grievous embarrassment; and he wept, and said, O Aboulsadat, whither art thou going with me? He answered him, I am going to cast thee down in the deserted quarter of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn thee in pieces.—So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land.—Meanwhile, the Vizier, having possessed the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor? But thou didst not believe me.—And he replied, Thou art right, O my Vizier! God give thee health! Give me this seal-ring, that I may divert myself with the sight of it.—But the Vizier looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist.—Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not; but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Marouf. He then returned, and left him there. And the King heard Marouf weeping, wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Vizier, after he had separated Marouf and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Marouf and the King. He told them also the story of the seal-ring, and said to them, If ye make me not Sultan over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sultan over us, and we will not disobey thy command. They agreed to his being Sultan over them against their wish, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Aboulsadat, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the case of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood shall have been completed; then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful.

I must without fail take thee as my wife this night. — And she sent to say to him, Welcome to thee! And there will be no harm in that. — But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding festivity; for I purpose to take the Queen as my wife this night. The Sheikh el-Islam therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed, and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheikh el-Islam was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion! So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses, in order that she might get possession of the seal-ring and convert his joy into calamity upon his head. Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye! — And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority. — She replied, I am afraid of Afrites: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him. So forty female slaves seized him, and she hastily took the seal-ring from the pillow, and rubbed it; and lo, Aboulsadat approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the prison of anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter and descended upon them, when he beheld them sitting weeping, and complaining one to the other; and he said to them, Fear ye not. Relief hath come to you. — He acquainted them with that which the Queen had done, and said to them, I have imprisoned him with mine own hand in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and fled away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night, and on the following day she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Vizier of the right hand; then acquaint thy troops with the events that have happened, and bring the Vizier from the prison, and slay him, and after that, burn him; for he is an infidel, and he desired

to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Vizier of the right hand.—He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring.—And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Vizier had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of Mahomet would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheikh el-Islam, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct; and be ye silent, lest he slay you.—And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Marouf. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Vizier to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions. Then the King appointed Marouf his Vizier of the right hand, and the times were pleasant to them and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Marouf Sultan in the place of her father; but she gave him not the seal-ring. And during this period she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Marouf, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy.—He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Marouf still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart; and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep

overcame him, whereupon she went forth from him to her sleeping-place, and slept. And the King Marouf was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fatima el-Orra.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Khitan of Tartary. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Cadies inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury. — She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Marouf. And he said, I am acquainted with him. Know that thy husband is now Sultan in a city; and if thou desire that I should convey thee to him, I will do so.—I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch.—So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!—Upon this he said to her, Did I forsake thee, or didst thou forsake me? Thou complainedst of me to Cadi after Cadi, and finishedst by complaining of me to the Sublime Court, so that thou causedst Abou Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself.—And he proceeded to relate to her what had happened to him until he became Sultan and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Abou Tabak will come down to me from the Citadel; for I have become a Sultan, and the people fear me;



Fatima el-Orra humbling herself before Marouf.

but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Aboulsadat; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal? — She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Marouf then became occupied with love of the beautiful slave-girls, and thought not of his wife Fatima el-Orra, because she had become a half-grey old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled black and white serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts.

Marouf did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Eblis suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Marouf. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber, with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event. — He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword: and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head. — And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving

of the cutting. And his father would laugh at his words. — Now when he walked behind his father's wife, he drew the sword from its scabbard, and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her neck, and she uttered one cry: then fell down slain.

Upon this, Marouf awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? And I answered thee, I shall not fail to cut with it a neck deserving of the cutting. Lo, now I have cut for thee with it a neck deserving of the cutting.— And he acquainted him with her case. Then he searched for the seal-ring, but saw it not. And he ceased not to search her person until he saw her hand closed upon it. Marouf therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction. Then the King Marouf called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife Fatima el-Orra had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them; after which he appointed a number of the eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral procession, and buried her. Thus her coming from Cairo was only a journey to her grave.

The King Marouf then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Vizier of the right hand, and his counsellor, and he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he married to her. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life: their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights, and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans.—Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!







## CONCLUSION.

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SHEHERAZADE, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times; then have I any claim upon thy majesty, so that I may request of thee to grant to me a wish? And the King answered her, Request: thou shalt receive, O Sheherazade. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Sheherazade, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from everything that might injure thee. — So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King arose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Vizier, the father of Sheherazade, a sumptuous and magnificent robe of honour, saying to him, May God protect thee since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour! — Then he conferred robes of honour upon all the Viziers and Emirs and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imam of his Majesty, and the elect from among his creatures, our lord Mahomet, the lord among mankind, through whom we supplicate God for a happy end!



Sheherazade and the Children before the King.







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