

LIBRARY  
Theological Seminary,

PRINCETON, N. J.

The Stephen Collins Donation.

No. Case, 148 PJ 7715  
No. Shelf, 5.L 26  
No. Book, 30.1849

V. 2

30.1849.10













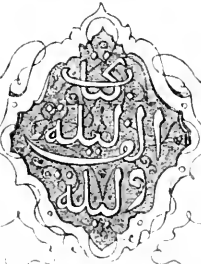




THE  
THOUSAND & ONE

Nights

VOL II.





THE  
THOUSAND AND ONE NIGHTS;  
OR, THE  
ARABIAN NIGHTS' ENTERTAINMENTS:

TRANSLATED AND ARRANGED FOR FAMILY READING,

With Explanatory Notes,

BY E. W. LANE, ESQ.

FROM THE SECOND LONDON EDITION.

ILLUSTRATED WITH SIX HUNDRED WOODCUTS BY HARVEY, AND  
ILLUMINATED TITLES BY OWEN JONES.

IN TWO VOLUMES.

VOL. II.

NEW YORK:  
HARPER & BROTHERS, PUBLISHERS,  
82 CLIFF STREET  
1848.



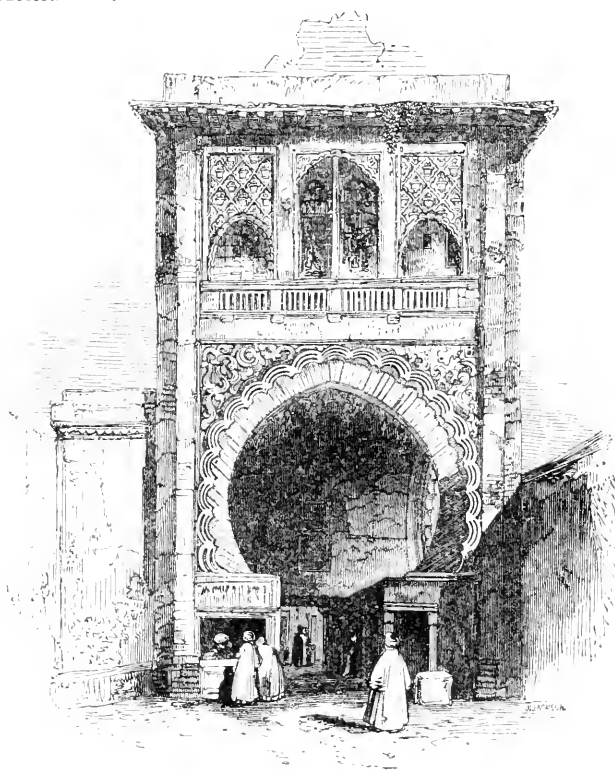


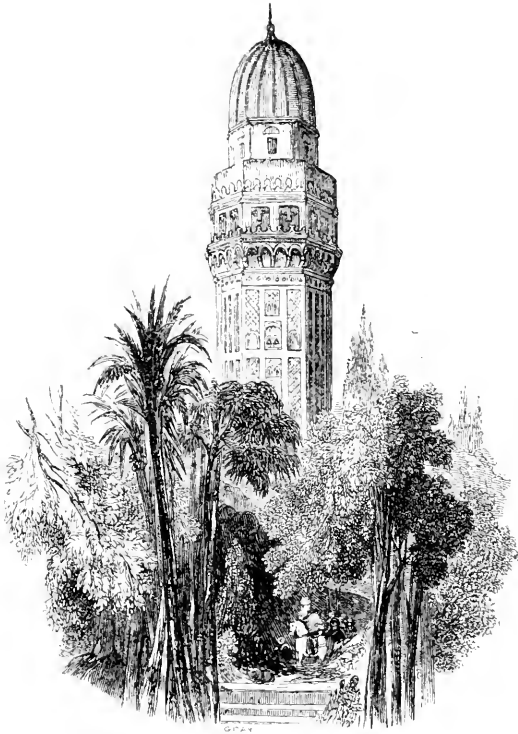
## CONTENTS OF THE SECOND VOLUME.

CHAPTER XV.		Page
Story of Ali Shir and Zumroud . . . . .		1
CHAPTER XVI.		
Story of Ibn Mansour and the Lady Badoura, and Jubir the Son of Omir Sheibani . . . . .		30
CHAPTER XVII.		
Story of the Magic Horse . . . . .		45
CHAPTER XVIII.		
Story of Ansal Wajoud and Rose in Bloom . . . . .		67
CHAPTER XIX.		
Story of Ali of Cairo . . . . .		88
CHAPTER XX.		
Story of Sindbad the Sailor and Sindbad the Porter . . . . .		109
First Voyage of Sindbad the Sailor . . . . .		113
Second Voyage . . . . .		121
Third Voyage . . . . .		130
Fourth Voyage . . . . .		140
Fifth Voyage . . . . .		152
Sixth Voyage . . . . .		162
Seventh Voyage . . . . .		169
Conclusion of the Story of Sindbad the Sailor and Sindbad the Porter . . . . .		174
CHAPTER XXI.		
Story of the City of Brass . . . . .		175
CHAPTER XXII.		
Story of Joudar . . . . .		201
CHAPTER XXIII.		
Story of Gulnare of the Sea . . . . .		240
Story of Beder Basim and Giohara . . . . .		252
CHAPTER XXIV.		
Story of Seifelmolouk and Bedia Eljema . . . . .		278

CONTENTS.

	CHAPTER XXV.	
Story of Hassan of Balsora . . . . .		327
	CHAPTER XXVI.	
Story of Califa the Fisherman . . . . .		429
	CHAPTER XXVII.	
Story of Abousir and Aboukir . . . . .		460
	CHAPTER XXVIII.	
Story of Abdalla of the Land and Abdalla of the Sea . . . . .		486
	CHAPTER XXIX.	
Story of Ibrahim and Gemila . . . . .		504
	CHAPTER XXX.	
Story of Marouf . . . . .		524
CONCLUSION . . . . .		570





## LIST OF ILLUSTRATIONS IN VOL. II.

---

Illuminated Title.	Engravers' Names.	Page
Head-piece to Table of Contents . . . . .	LANDELLS . . . . .	v.
Tail-piece to Table of Contents . . . . .	MASON JACKSON . . . . .	vi.
Head-piece to List of Illustrations . . . . .	GRAY . . . . .	vii.
Tail-piece to List of Illustrations . . . . .	LANDELLS . . . . .	xii.
Majdal-din advising Ali Shir . . . . .	JACKSON . . . . .	1
Ali Shir at his Door . . . . .	MISS WILLIAMS . . . . .	4
Scene in the Slave Market . . . . .	T. WILLIAMS . . . . .	6
Zumroud giving the Purse of Gold to Ali Shir . . . . .	GRAY . . . . .	8
Zumroud embroidering . . . . .	A. J. MASON . . . . .	9
The Broker running away with the Key of Ali Shir's Saloon . . . . .	GRAY . . . . .	12

LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
The Old Woman with the Crate . . . . .	WILLIAMSON . . . . .	14
Zumroud descending from the Window . . . . .	SLADER . . . . .	16
Zumroud's Escape with the Trooper's Horse . . . . .	LANDELLS . . . . .	18
Barsum detected by Zumroud . . . . .	WRIGHT & FOLKARD . . . . .	21
Jawan's Discovery of the Flight of Zumroud . . . . .	WRIGHT & FOLKARD . . . . .	22
Zumroud weeping at the Remembrance of Ali Shir	A. J. MASON . . . . .	26
Ali Shir asleep on the Stone Seat . . . . .	MISS H. CLARKE . . . . .	27
Giving Alms . . . . .	LANDELLS . . . . .	29
Haroun Alrashid and Mesroul . . . . .	JACKSON . . . . .	30
The Garden and Palace at Balsora . . . . .	BASTIN . . . . .	32
Ibn Mansour at the Door of the House of the Lady		
Badoura . . . . .	JENNINGS . . . . .	33
The Slave Girl kissing the Lady Badoura . . . . .	SLADER . . . . .	35
Lute . . . . .	BASTIN . . . . .	37
Jubir Fainting . . . . .	T. GILKS . . . . .	38
The Slave reproving Ibn Mansour . . . . .	BASTIN . . . . .	40
Marriage of Jubir and the Lady Badoura . . . . .	MISS WILLIAMS . . . . .	43
Mesroul the Executioner . . . . .	LANDELLS . . . . .	44
The Three Sages with their Offerings . . . . .	JACKSON . . . . .	45
Descent on the Roof of the Palace at Sana . . . . .	JACKSON . . . . .	48
The Eunuch throwing Dust on his Head . . . . .	SLADER . . . . .	50
The King's Son on the Magic Horse amid the Troops		
at Sana . . . . .	FOLKARD . . . . .	53
The King of Sana and his Wife supplicating the		
Persian Prince . . . . .	M. JACKSON . . . . .	56
The King's Son on his Journey in quest of the Dam-		
sel . . . . .	T. WILLIAMS . . . . .	59
King equipped for the Chase . . . . .	LANDELLS . . . . .	61
The Damsel feigning Madness . . . . .	VASEY . . . . .	63
Flight of the King's Son and the Damsel from amid		
the Greek Troops . . . . .	FELDWICK . . . . .	65
Rose in Bloom throwing the Apple at Ansal Wajoud	T. WILLIAMS . . . . .	67
Ansal Wajoud in the Desert . . . . .	WILLIAMSON . . . . .	72
Ansal Wajoud and the Lion . . . . .	MISS H. CLARKE . . . . .	73
Ansal Wajoud by the Sea-shore . . . . .	GRAY . . . . .	74
Ansal Wajoud on the Gourds . . . . .	WHIMPER . . . . .	77
The Impregnable Palace . . . . .	WILLIAMSON . . . . .	78
Rose in Bloom and the Boatman . . . . .	GRAY . . . . .	80
The Fairy carrying off her Beloved . . . . .	GREEN . . . . .	83
Camels prepared for a Journey . . . . .	LANDELLS . . . . .	86
Ansal Wajoud and the Gardener among the Birds . . . . .	JENNINGS . . . . .	87
Ali of Cairo at his Father's Tomb . . . . .	GRAY . . . . .	88
Burial-ground . . . . .	WHIMPER . . . . .	90
Nilometer and part of Masr-el-Ateekah . . . . .	WHIMPER . . . . .	91
A Boat of the Nile . . . . .	JACKSON . . . . .	93
A Street in Damascus . . . . .	EVANS . . . . .	94



LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
Shower of Gold . . . . .	WILLIAMSON . . . . .	96
Merchants and their Harems awaiting the Arrival of the Caravan of Ali of Cairo . . . . .	FELDWICK . . . . .	98
Dispersion of the Genii . . . . .	GREEN . . . . .	99
Ali of Cairo opening the Chests of Treasure . . . . .	M. A. WILLIAMS . . . . .	101
Hassan presented to the Sultan . . . . .	M. JACKSON . . . . .	104
Cadi and attendant Ulama . . . . .	SLADER . . . . .	106
The King's Body prepared for Burial . . . . .	LANDELLS . . . . .	107
Sindbad the Porter . . . . .	T. WILLIAMS . . . . .	109
Stone Curlew . . . . .	MARY ANN COOK . . . . .	110
Tail-piece . . . . .	LANDELLS . . . . .	112
Bagdad . . . . .	JACKSON . . . . .	113
Sindbad the Sailor in the Bowl . . . . .	WHIMPER . . . . .	115
Sea-horse . . . . .	S. WILLIAMS . . . . .	117
Sindbad the Sailor recognized by the Captain . . . . .	JACKSON . . . . .	119
Tail-piece to the First Voyage of Sindbad the Sailor . . . . .	LANDELLS . . . . .	120
Head-piece to the Second Voyage . . . . .	GREEN . . . . .	121
Roc's Egg . . . . .	G. NICHOLLS . . . . .	123
The Roc . . . . .	LANDELLS . . . . .	123
The Roc carrying off the Serpent . . . . .	GREEN . . . . .	125
Rhinoceros and Elephant, &c. . . . .	LANDELLS . . . . .	127
Balsora . . . . .	E. EVANS . . . . .	128
The Ship attacked by Apes . . . . .	M. JACKSON . . . . .	130
The Giant and his Prisoners . . . . .	SLADER . . . . .	132
Sindbad the Sailor hailing the Vessel . . . . .	WILLIAMSON . . . . .	136
Tail-piece to the Third Voyage . . . . .	LANDELLS . . . . .	139
Sindbad the Sailor and his Companions on the Plank . . . . .	WHIMPER . . . . .	140
Cannibals intoxicating Sindbad's Companions . . . . .	FELDWICK . . . . .	141
The Pepper-gatherers listening to Sindbad's Story . . . . .	WALMSLEY . . . . .	143
Sindbad's Friend lowered into the Sepulchral Cavern . . . . .	BASTIN . . . . .	146
The Beast in the Cavern . . . . .	GRAY . . . . .	148
Sindbad quitting the Cavern . . . . .	BASTIN . . . . .	149
The Rocs sinking the Ship . . . . .	S. WILLIAMS . . . . .	152
The Old Man of the Sea on Sindbad's Shoulders . . . . .	T. WILLIAMS . . . . .	155
Sindbad killing the Old Man of the Sea . . . . .	HARRIET CLARKE . . . . .	156
Gathering Cocoa-nuts . . . . .	JACKSON . . . . .	159
Balsora . . . . .	NICHOLLS . . . . .	160
Tail-piece to the Fifth Voyage . . . . .	JACKSON . . . . .	161
The Wreck . . . . .	WHIMPER . . . . .	162
Sindbad on the Raft . . . . .	GREEN . . . . .	166
Tail-piece to the Sixth Voyage . . . . .	BASTIN . . . . .	168
Attack on the Ship of Sindbad the Sailor . . . . .	LANDELLS . . . . .	169
The Elephant uprooting the Tree . . . . .	GRAY . . . . .	172
Sindbad the Sailor . . . . .	FELDWICK . . . . .	173
Tail-piece to the Seventh Voyage of Sindbad the Sailor . . . . .	LANDELLS . . . . .	174

LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
Ship arriving at the Land of the Blacks . . . .	GRAY . . . .	175
Genie issuing from one of Solomon's Bottles . . . .	FOLKARD . . . .	177
Palace of Kosh the Son of Sheddad . . . .	MISS WILLIAMS . . . .	179
Horseman of Brass . . . . .	HARRIET CLARKE . . . .	183
The Afrite in the Pillar . . . . .	LANDELLS . . . .	184
The refractory Genii overcome by Solomon's Forces	MASON JACKSON . . . .	187
Dahish overtaken by Dimiriat . . . . .	FELDWICK . . . .	188
The Ten Damsels in the City of Brass . . . .	LANDELLS . . . .	191
Tower of Brass . . . . .	EVANS . . . .	192
Mountain and Sea of Karkar . . . . .	WHIMPER . . . .	198
Negroes . . . . .	JACKSON . . . .	199
Tail-piece . . . . .	LANDELLS . . . .	200
Salim and Selim beating their Mother . . . .	WHIMPER . . . .	201
Joudar at the Shop of the Baker . . . . .	T. WILLIAMS . . . .	204
Mograbin accosting Joudar . . . . .	NICHOLLS . . . .	205
Joudar leading the Mule to the Jew . . . . .	GRAY . . . .	206
Joudar drawing the Mograbin out of the Lake . . . .	M. A. COOK . . . .	208
Joudar and the Mograbin resting on their Journey . . . .	GRAY . . . .	211
Travelers halting . . . . .	LANDELLS . . . .	212
The Mule descending into the Earth . . . . .	BASTIN . . . .	214
Incantation . . . . .	WHIMPER . . . .	217
Joudar threatening the Semblance of his Mother . . . .	LANDELLS . . . .	219
Bab el-Nasr . . . . .	GREEN . . . .	220
Suez . . . . .	FOLKARD . . . .	224
Encampment of Arabs . . . . .	JACKSON . . . .	227
The Genie appearing to the two Brothers in the Prison . . . . .	GREEN . . . .	229
Joudar's Palace and Gardens . . . . .	GRAY . . . .	230
The Emir at the Door of Joudar's Palace . . . .	M. A. WILLIAMS . . . .	233
The King's Daughter . . . . .	FELDWICK . . . .	236
Makad, or Principal Room . . . . .	EVANS . . . .	238
Tail-piece . . . . .	MASON . . . .	239
Gulnare and the Merchant . . . . .	THOMPSON . . . .	240
Persian Harps . . . . .	LANDELLS . . . .	242
Gulnare on the Sea-shore . . . . .	EVANS . . . .	243
Gulnare's Relations coming forth from the Sea	JACKSON . . . .	245
Gulnare's Relations flying back into the Sea . . . .	FELDWICK . . . .	250
Beder Basim . . . . .	LANDELLS . . . .	252
Beder Basim making known his Passion . . . .	BASTIN . . . .	255
Beder Basim addressing Giohara in the Tree . . . .	GRAY . . . .	259
The Fowler with the Bird . . . . .	LANDELLS . . . .	262
The King's Wife disenchanting Beder Basim . . . .	LANDELLS . . . .	264
Beder Basim arriving at the City of the Enchanters	WHIMPER . . . .	266
Queen Labe and Beder Basim reclining at a Window	JACKSON . . . .	269
Queen Labe performing the Incantation . . . .	GREEN . . . .	272
The Sheikh . . . . .	HARRIET CLARKE . . . .	274

LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
Gulfare of the Sea . . . . .	LANDELLS . . . . .	277
Asim and his Vizier . . . . .	JACKSON . . . . .	278
The two Viziers advancing amid Solomon's Troops	FOLKARD . . . . .	280
The King Asim and his Vizier in the Tree . . . . .	LANDELLS . . . . .	283
The two Serpents . . . . .	HARRIET CLARKE . . . . .	284
Mosque . . . . .	EVANS . . . . .	286
The King Asim crowning Seifelmolouk . . . . .	NICHOLLS . . . . .	287
Consultation of the Merchants and Travelers . . . . .	GRAY . . . . .	291
Storm at Sea . . . . .	WHIMPER . . . . .	294
The Queen and her Captives . . . . .	T. WILLIAMS . . . . .	297
Apes . . . . .	ARMSTRONG . . . . .	299
The Son of the Blue King carrying off Dowlet Katoun	M. JACKSON . . . . .	302
The Coffin rising from the Sea . . . . .	GRAY . . . . .	305
Arrival at Emaria . . . . .	WHIMPER . . . . .	307
Said Gathering Pears . . . . .	GREEN . . . . .	310
The Ghoul slain by Said . . . . .	BASTIN . . . . .	313
Bedia Eljmal and Dowlet Katoun . . . . .	T. WILLIAMS . . . . .	314
Seifelmolouk in the Garden . . . . .	JACKSON . . . . .	316
Marjana carrying Seifelmolouk . . . . .	HARRIET CLARKE . . . . .	320
Genii carrying off Seifelmolouk . . . . .	GREEN . . . . .	322
Arrival of Seifelmolouk and Said in the Land of Egypt	JACKSON . . . . .	324
Sphinx . . . . .	JACKSON . . . . .	325
Hassan and the Persian . . . . .	JACKSON . . . . .	327
Market . . . . .	LANDELLS . . . . .	329
Bahram the Magian . . . . .	VASEY . . . . .	330
Hassan conveyed to the Ship . . . . .	WHIMPER . . . . .	332
Hassan's Tomb . . . . .	GREEN . . . . .	334
The Magian summoning Camels . . . . .	HARRIET CLARKE . . . . .	337
Hassan falling from the Summit of the Mountain . . . . .	WHIMPER . . . . .	339
Hassan slaying the Magian . . . . .	FOLKARD . . . . .	343
Damsels bathing . . . . .	NICHOLLS . . . . .	345
Return of the Seven Sisters . . . . .	GRAY . . . . .	348
Hassan's Sister carrying him to the Top of the Palace	JACKSON . . . . .	350
Hassan about to seize his Beloved . . . . .	T. WILLIAMS . . . . .	352
The Marriage . . . . .	LANDELLS . . . . .	356
Hassan taking leave of his Sister . . . . .	GRAY . . . . .	358
Camels kneeling at the Door of Hassan's House . . . . .	ARMSTRONG . . . . .	358
Crossing the Desert . . . . .	WHIMPER . . . . .	359
Hassan taking leave of his Mother, and Wife, and Children . . . . .	NICHOLLS . . . . .	362
The Flight of Hassan's Wife . . . . .	GRAY . . . . .	366
Zobeido apologizing to Hassan's Mother . . . . .	GRAY . . . . .	367
Hassan's distress on hearing of the Flight of his Wife	LANDELLS . . . . .	370
Hassan approaching the Palace of the Seven Sisters	WHIMPER . . . . .	372
Abdelcadus on the Elephant . . . . .	HARRIET CLARKE . . . . .	375
The Elephant at the Entrance of the Cavern . . . . .	HARRIET CLARKE . . . . .	376

LIST OF ILLUSTRATIONS.

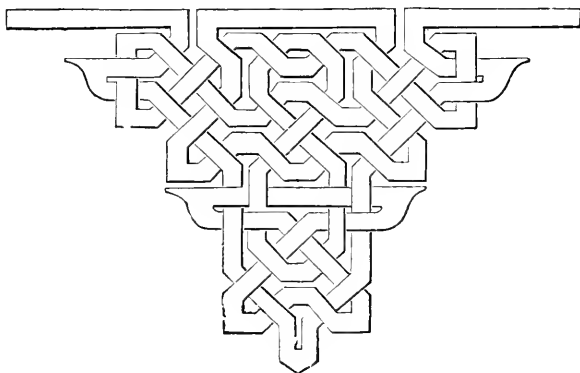
	Engravers' Names.	Page
Hassan met by Horses numerous as the Drops of Rain	JACKSON . . .	379
Hassan upon the Shoulders of the Afrite Dalmash .	GREEN . . .	382
Ships arrived from the Islands of Wak-Wak . . .	WHIMPER . . .	384
Hassan arming himself . . . . .	MARY ANN COOK . . .	385
Land of the Wild Beasts . . . . .	JACKSON . . .	387
Damsels bathing in the Presence of Hassan . . .	FOLKARD . . .	390
The Queen displaying the Women before Hassan .	GRAY . . .	394
The two Children committed to the Old Woman .	MASON . . .	398
The two Children recognizing their Father . . .	NICHOLLS . . .	400
Menar Elsenä in Prison . . . . .	THOMPSON . . .	403
Hassan reading the Paper found on the Tree . . .	EVANS . . .	406
Hassan settling the Dispute between the two Boys .	M. JACKSON . . .	407
The Vessels of Glass and China-ware falling upon the Old Woman . . . . .	JACKSON . . .	409
Hassan discovering himself to his Wife . . . . .	THOMPSON . . .	412
The seven Afrites summoned by means of the Rod .	GREEN . . .	416
Another Afrite presenting himself to Hassan . . .	WHIMPER . . .	418
Battle with the Troops of Wak-Wak . . . . .	WHIMPER . . .	420
The King Hasoun approaching Hassan . . . . .	LANDELLS . . .	423
The Elephant of Abdelcadus . . . . .	HARRIET CLARKE . . .	425
Tail-piece . . . . .	EVANS . . .	428
Califa drawing the Ape out of the River . . . . .	JACKSON . . .	429
The three Apes . . . . .	JACKSON . . .	432
Fish . . . . .	JACKSON . . .	433
Califa at the Shop of the Jew . . . . .	T. WILLIAMS . . .	435
Califa wrapped in his Net . . . . .	HARRIET CLARKE . . .	439
The Caliph and Giafar discovering the Fisherman .	WHIMPER . . .	441
Manlouks taking the Fish . . . . .	FOLKARD . . .	443
Califa with Giafar and the Eunuch . . . . .	FOLKARD . . .	447
Califa introduced to the Caliph . . . . .	EVANS . . .	450
Califa purchasing the Chest . . . . .	GRAY . . .	452
Califa on the Chest . . . . .	T. WILLIAMS . . .	453
Califa thrown from the Mule . . . . .	EVANS . . .	456
Califa taken to the Caliph . . . . .	BRANSTON . . .	457
Tail-piece . . . . .	EVANS . . .	459
Alexandria . . . . .	JACKSON . . .	460
Door of Aboukir's Shop nailed up . . . . .	LANDELLS . . .	462
Abousir shaving a Passenger in the Galleon . . .	THOMPSON . . .	464
The Galleon moored at a City . . . . .	BASTIN . . .	466
Shop of the Dyer . . . . .	GRAY . . .	469
The Barber sick . . . . .	GRAY . . .	470
The Bath . . . . .	EVANS . . .	473
Damsels plaiting the Queen's Hair . . . . .	S. WILLIAMS . . .	476
The Dyer going to the King . . . . .	MARY ANN COOK . . .	478
The King making the Sign to cast Abousir into the Sea . . . . .	M. A. WILLIAMS . . .	480

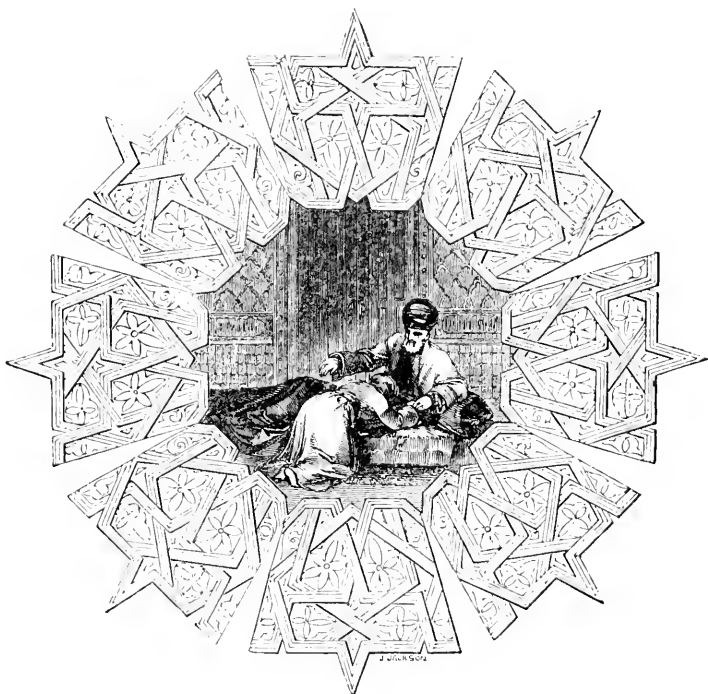
LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
Abousir emptying the Net . . . . .	WALL . . . . .	481
Alexandria . . . . .	JACKSON . . . . .	484
Tail-piece . . . . .	M. JACKSON . . . . .	485
Abdalla of the Land and his Children . . . . .	GREEN . . . . .	486
Baker's Shop . . . . .	FOLKARD . . . . .	488
Abdalla of the Land carrying a Basket of Fruit	HARRIET CLARKE . . . . .	492
Destruction of Ad and Thamoud . . . . .	JACKSON . . . . .	493
Abdalla of the Land and Abdalla of the Sea . . . . .	SEARES & WILLIAMS . . . . .	496
The two Abdallas in the Sea . . . . .	WHIMPER . . . . .	498
Abdalla of the Land in the House of Abdalla of the Sea . . . . .	JACKSON . . . . .	500
Wonders of the Sea . . . . .	JACKSON . . . . .	502
Tail-piece . . . . .	LANDELLS . . . . .	503
Bookseller's Shop . . . . .	LANDELLS . . . . .	504
Ibrahim ascending the Bedouin . . . . .	HARRIET CLARKE . . . . .	505
Widow's Bridge, Balsora . . . . .	NICHOLLS . . . . .	508
Ibrahim at the Shop of the Tailor . . . . .	EVANS . . . . .	511
Ibrahim landing at the Garden . . . . .	HARRIET CLARKE . . . . .	513
Antelopes, Hares, &c. . . . .	GRAY . . . . .	515
Gemila dancing . . . . .	T. WILLIAMS . . . . .	517
Ibrahim among the Ruins . . . . .	M. JACKSON . . . . .	520
Ibrahim arrested by the Officers of the Judge . . . . .	GREEN . . . . .	521
Tail-piece . . . . .	JACKSON . . . . .	523
Marouf and his Wife . . . . .	JACKSON . . . . .	524
Marouf aided by his Neighbors . . . . .	BASTIN . . . . .	526
Water-skins . . . . .	THOMPSON . . . . .	528
The Genie appearing to Marouf . . . . .	WHIMPER . . . . .	529
The Genie carrying off Marouf . . . . .	BASTIN . . . . .	530
The Merchant Ali dispersing the People . . . . .	FOLKARD . . . . .	531
Christians detecting Marouf and Ali . . . . .	M. A. WILLIAMS . . . . .	532
Marouf giving Alms . . . . .	EVANS . . . . .	536
Marouf showing the broken Jewel to the King . . . . .	HARRIET CLARKE . . . . .	539
Marouf viewing the Sports . . . . .	FOLKARD . . . . .	541
The Princess caressing Marouf . . . . .	HARRIET CLARKE . . . . .	544
Marouf bidding farewell to his Wife . . . . .	BASTIN . . . . .	546
Man at the Plow . . . . .	NUGENT . . . . .	548
Abousadat appearing to Marouf . . . . .	THURSTON THOMPSON . . . . .	549
Plowman bringing the Bowl of Lentils . . . . .	HARRIET CLARKE . . . . .	551
The Messenger delivering the Letter to the King . . . . .	MISS WILLIAMS . . . . .	553
Marouf entering the City . . . . .	GREEN . . . . .	555
The Garden . . . . .	LANDELLS . . . . .	558
The Desert . . . . .	E. M. WILLIAMS . . . . .	560
The Vizier overcome by the Princess . . . . .	ALEX. LANDELLS . . . . .	562
Fatima el-Orra mourning . . . . .	MISS C. BOND . . . . .	564
Fatima el-Orra humbling herself before Marouf . . . . .	ELIZA THOMPSON . . . . .	565
Death of Fatima el-Orra . . . . .	MARY A. WILLIAMS . . . . .	567

LIST OF ILLUSTRATIONS.

	Engravers' Names.	Page
Tail-piece . . . . .	EVANS . . . . .	569
Head-piece . . . . .	JULIET E. DUDLEY . . . . .	570
Sheherazade and the Children before the King	QUARTLEY . . . . .	571





Majdal-din advising Ali Shir.

## CHAPTER XV.

COMMENCING WITH PART OF THE THREE HUNDRED AND EIGHTH NIGHT,  
AND ENDING WITH PART OF THE THREE HUNDRED AND TWENTY-  
SEVENTH.

### THE STORY OF ALI SHIR AND ZUMROUD.

THERE was, in ancient times, a certain merchant in the land of Khorasau, 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. How excellent is the saying of the poet!

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.

And the saying of another:

Men are as a latent disease: rely not, therefore, upon them.  
Thou wilt find guile and artifice in them, if thou examine them.

And that of another:

Intercourse with men profiteth nothing, unless to pass time in idle conversation.  
Then converse with them little, except for the purpose of acquiring knowledge or rectifying an affair.

And the saying of another:

If a person of sagacity hath tried mankind, I have eaten them, when he hath but tasted;  
And I have seen their affection to be naught but deceit, and their religion I have seen to be naught but hypocrisy.

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 toward men, and avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment; and how good is the saying of the poet!

It is not at every time and season that acts of beneficence are easily performed.  
When thou art able, then, hasten to do them, lest they should become difficult to execute.

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. How excellent is the saying of the poet!

When my wealth becometh little, no friend consorteth with me; but when it increaseth, all men are my friends.

How many enemies for the sake of wealth have borne me company! And how many friends for its loss have become my enemies.

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. How excellent is the saying of the poet!

Add to thy judgment another's, and ask counsel; for the truth is not concealed from the minds of two.

A man's mind is a mirror, which showeth him his face; and by means of two mirrors he will see his back.



And that of another :

Deliberate, and haste not to accomplish thy desire ; and be merciful, so shalt thou meet with one merciful ;

For there is no hand but God's hand is above it ; nor oppressor that shall not meet with an oppressor.

Beware of drinking wine ; for it is the chief of every evil : it dispelleth the reason, and bringeth contempt upon the drinker : how good is the saying of the poet !

By Allah, wine shall not disturb me while my soul is united with my body, and while words explain my thoughts ;

Nor ever will I childishly attach myself to it, nor choose any one as my associate but the sober.

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 honor that was due to the deceased. They then prayed over him and interred him, and inscribed upon his tomb these two verses :

Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse,  
And to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

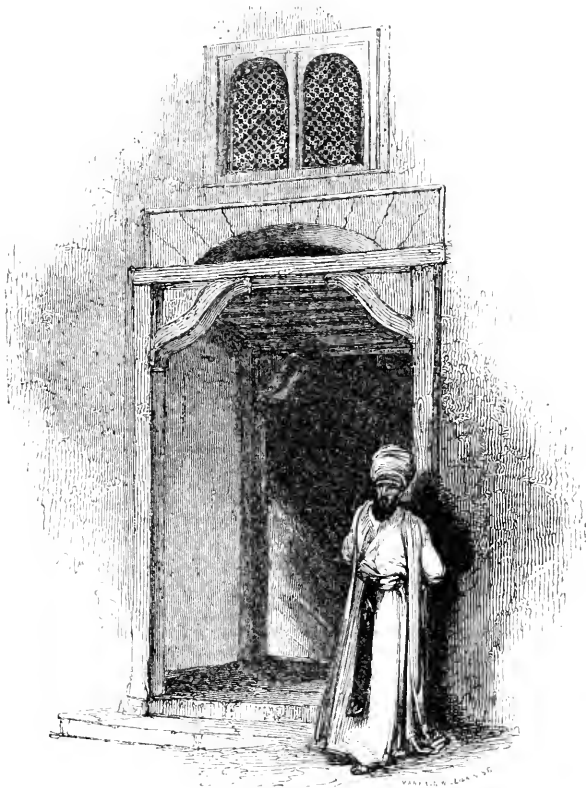
His son Ali Shir grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him ; when he did with the corpse of his mother as he had done with that 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 ? By Allah, I will not do but as the poet hath said :

If during the whole of thy life thou collectest and amassest property,  
When wilt thou enjoy thy wealth which thou hast thus acquired ?

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



Ali Shir at his door.

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-cheeked, 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. Divinely gifted was he who said,

I asked her for a kiss one day; and she beheld my hoariness (but I was possessed of wealth and affluence),

And she turned away from me, saying, Nay; by Him who created mankind out of nothing,

I have no desire for hoary hairs. Shall my mouth while I am living be stuffed with cotton?

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 after expressing great wonder, she recited these verses:

A spectacle indeed did such-a-one present to me; a neck, by Allah, to be beaten with shoes!

O thou who art fascinated by my cheek and my figure, dost thou thus disguise thyself, and care not;

Dyeing disgracefully thy hoary hairs, and concealing them for fraudulent purposes? Thou goest with one beard and returnest with another, as though thou wert one of the puppet-men.

And the broker, when he heard her verses, 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 verses 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 the poet hath said of such a person,

THE STORY OF ALI SHIR AND ZUMROUD.



Scene in the slave market.

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 beard hanging to his girdle, she answered, This is he of whom the poet hath 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 enamored 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, of whom one of his describers hath thus said :

## THE STORY OF ALI SHIR AND ZUMROUD.

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. He is as the poet hath said of him,

His saliva is like wine ; and his breath like musk ; and those his fore teeth resemble camphor.

The Guardian of Paradise hath sent him forth from his abode in his fear that the hours might be tempted.

Mankind reproach him for his pride ; but for pride the full moon is to be excused.

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.

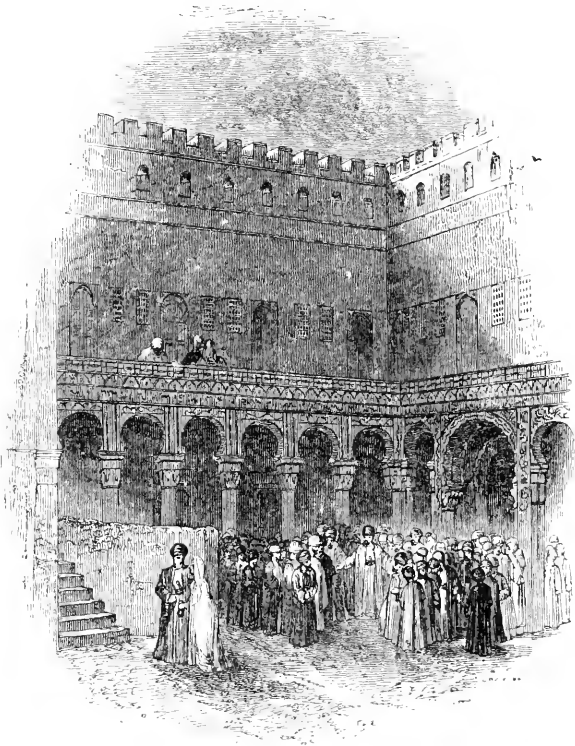
His eyelids assured me of the truth of his promise ; but how can they, languishing as they are, fulfill it ?

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 splendor 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 gifts hath bestowed her upon thee. So Ali Shir hung down his head for a while toward 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 toward 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

## THE STORY OF ALI SHIR AND ZUMROUD

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



Zumroud giving the purse of gold to Ali Shir.

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

THE STORY OF ALI SIRR AND ZUMROUD.

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 colors. 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, and presented the spectacle thus described by the poet :

Eyes have not beheld a more beautiful sight than that of two lovers side by side,  
Embracing each other, in the garments of content, pillowing themselves with wrist  
and arm.

When hearts have become united together, the censurers beat upon cold iron.  
O thou who reproacheth the lovers for their passion, canst thou reform a heart that  
is spoiled?

If in thy life one person delight thee, thou hast thy desire; then live with that  
one.

The love of each became fixed in the heart of the other, and on the following morning the damsel took the curtain, and embroidered it with the



Zumrood embroidering.

colored 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

## THE STORY OF ALI SHIR AND ZUMROUD.

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 to accomplish 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! and recited these two verses:

O thou who seekest separation, act leisurely, and let not the embrace of the beloved deceive thee!

Act leisurely; for the nature of fortune is treacherous, and the end of every union is disjunction.

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;



THE STORY OF ALI SHIR AND ZUMROUD.

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 favor and then make it a subject of reproach, nor of those of whom the poet hath said,

They are gone who, if thou stoodest at their door, would give the most generous aid at thy petition;  
And if thou stoodest at the door of any after them, they would reproach thee for a draught of water bestowed on thee.

O my lord, he added, I have drank; but I desire of thee that thou give me to eat of any thing 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; and how excellent is the saying of the poet:

Hunger is banished by a stale cake of bread. Why, then, are my grief and troubles so great!  
Death is most just, since it acteth impartially both to the caliph and the miserable pauper.

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, he 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 base-born. 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 wore a bald wolf. or empowered fate; he took with him the key of the

## THE STORY OF ALI SHIR AND ZUMROUD.



The broker running away with the key of Ali Shir's saloon.

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 Mohammedan 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 skillful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practiced 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 Mohammedan 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,

## THE STORY OF ALI SHIR AND ZUMROUD.

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; Mohammed is God's Apostle! God is my sufficiency, and excellent is the Guardian! Then she implored aid of our Lord Mohammed, may God favor 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 bhang 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 neighbor of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becomest thou mad? And he answered her with these two verses:

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 neighbor, 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 recited these two verses:

Sufficient is the torment of lovers in this world. By Allah, hell shall not torment them after it!

For they have perished of their passion, and chastely concealed it; and the truth of this the tradition attesteth.

And after she had finished these verses, she 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.

## THE STORY OF ALI SHIR AND ZUMROUD.

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-colored kerchief, and, taking in her hand a walking-staff, bore the crate about through the by-lanes, and to the houses, and



The old woman with the crate.

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 favor and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumroud, laid prostrate. She recognized 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 favor, 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



Zumroud descending from the window.

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 toward 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 Mohammed; God favor 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 all assembled at its gate, and there must be some cause for this. She then proceeded toward 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 Mohammedans, O sultan of all creatures!



Zumroud's escape with the trooper's horse.

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 favor 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 armpits, and seated her upon the throne. Then all of them kissed the ground before her. And when



## THE STORY OF ALI SHIR AND ZUMROUD.

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 these two verses:

My desire for thee, though protracted, is fresh; and the tears have wounded my eye, and increase.

When I weep, I weep from the pain of ardent love; for separation to the lover is a fierce affliction.

And when she had ended these verses, 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 geometers 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

## THE STORY OF ALI SHIR AND ZUMROUD.

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 toward 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 drunkards, this 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, Woe 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

## THE STORY OF ALI SHIR AND ZUMROUD.

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



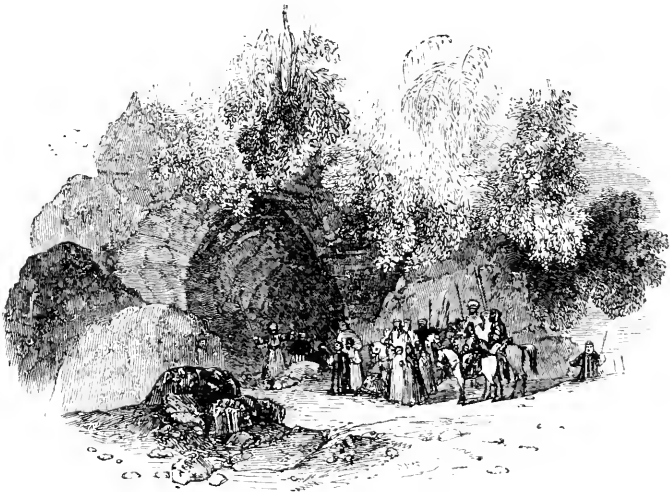
Barsum detected by Zumroud.

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 burned 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

## THE STORY OF ALI SHIR AND ZUMROUD.

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



Jawan's discovery of the flight of Zumroud.

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 ladled 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 toward 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? O 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, Woe to thee, O wicked wretch! How is it that thou liest unto kings! This geo-

mantic 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 slay 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 puce, 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 repeat, 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 some 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, Woe to thee! What is thy name, and what is thine occupation; and what is the

THE STORY OF ALI SHIR AND ZUMROUD.

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 toward 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 practice stratagems against the female slaves of the Faithful, and to take them; and thou art a Mohammedan 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 afterward 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 burned in it, and dirt and filth 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 willet, 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 every thing which hath a beginning must come to an end; and recited the saying of the poet:

Endure thy state with an easy mind; for in the hand of God are the destinies of things,

And what is forbidden will not happen unto thee, nor will that which is appointed fail to befall thee.

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, 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, favor 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 Hearer of cries! 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

## THE STORY OF ALI SHIR AND ZUMROUD.



Zumroud weeping at the remembrance of Ali Shir.

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 throbb'd ; yet she conceal'd 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 afterward, 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 inform'd her of all that had befallen him ; on hearing which, she blamed him, and severely reprov'd 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 recited these two verses :

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 !

The old woman mourn'd for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I



## THE STORY OF ALI SHIR AND ZUMROUD



Ali Shir asleep on the stone seat.

hear and obey. Then she left him and went away, and was absent from him until mid-day, 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;\* 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

\* The bridge over which all men must pass at the day of judgment.

## THE STORY OF ALI SHIR AND ZUMROUD.

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 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 naught 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 honor, 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 Khorasan, 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

## THE STORY OF ALI SHIR AND ZUMROUD.

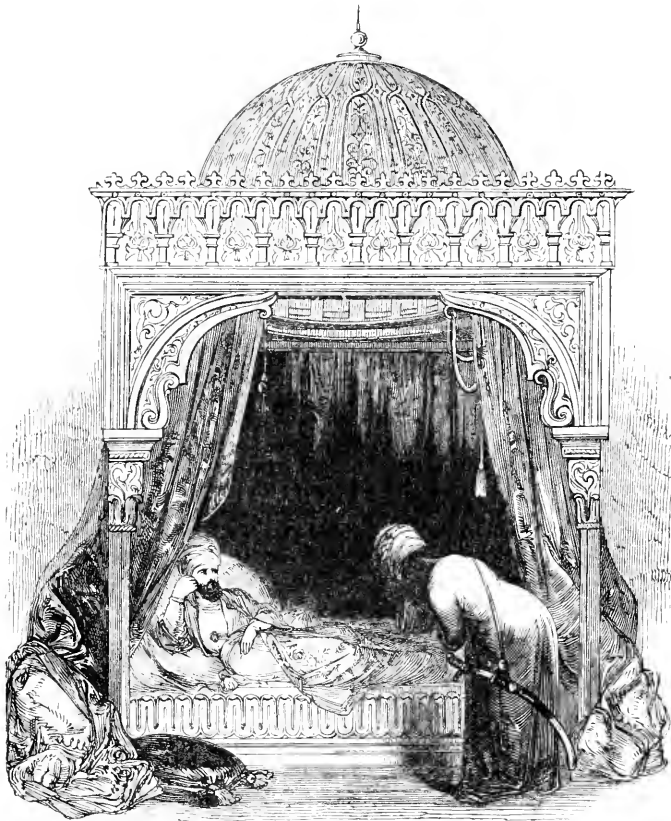
satisfied himself, I knew that. And every one of them said something. Then the people dispersed, and went their ways.

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, and 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!



Giving Alms



Haroun Alrashid and Mesrou.

## CHAPTER XVI.

COMMENCING WITH PART OF THE THREE HUNDRED AND TWENTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND THIRTY-FOURTH.

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 Mesroun, and said to him, O Mesroun, see for me some one who will divert me from this restlessness. Mesroun 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 Mesroun, verily my soul inclineth not to any thing of that kind. O my lord, rejoined Mesroun, 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 Mesroun, the palace is mine, and the female slaves are my property; yet my soul inclineth not to any thing of that kind. Mesroun 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 any thing of that kind. Mesroun 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 Mesroun, my soul inclineth not to aught of that kind. Then said Mesroun, 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 Mesroun, see who of the boon-companions is at the door. So Mesroun 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. Mesroun, 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 have witnessed any thing 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 Mohammed 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 honor, 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 there-



The garden and palace at Balsora.

fore 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, 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 these verses:

My body hath become the dwelling-place of diseases and afflictions,  
 On account of a fawn whose abode and home are distant.  
 O two zephyrs of the desert that have stirred up my anguish!  
 By Allah, your Lord, turn to my [heart's] abode,  
 And reproach him; perhaps reproach will change his conduct.

Five more stanzas like the above followed, 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



Ibn Mousour at the door of the house of the Lady Badoura.

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 carnelion, 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; and she was as the poet hath said,

When she approacheth, she killeth; and when she turneth her back, she maketh all men to be enamored of her.

She is like the sun, and like the full moon; but oppression and aversion are not in her nature.

Paradise is opened when she exhibiteth herself, and the full moon is seen above her neck-rings.

Now while I was looking at her through the interstice of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said

## STORY OF IBN MANSOUR AND THE LADY BADOURA

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 mean while, 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 lifetime. And she said to me, What was his name? I answered, Mohammed the son of Ali the Jeweler; 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; for the poet hath said,

None keepeth a secret but a faithful person; with the best of mankind it remaineth concealed.

I have kept my secret in a house with a lock, whose key is lost, and whose door is sealed.

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 intrust 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



## STORY OF IBN MANSOUR AND THE LADY BADOURA.

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 and loveliness charmed her; so she bent over me, and kissed my cheek; and just at



The slave girl kissing the Lady Badoura.

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 recited these two verses:

If another have a share in the object of my love, I abandon my beloved, and live alone.

My beloved is worthless if she desire aught of which her lover doth not approve.

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,

## STORY OF IBN MANSOUR AND THE LADY BADOURA.

Bring to me an ink-case and a piece of paper. And she brought them to her; and she wrote these verses:

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 Khorasan, 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, I looked at it, and found inscribed upon it these verses:

Stay by the cranes that are lodged in the porringers, and alight among the tribe of fried meats and dainties.

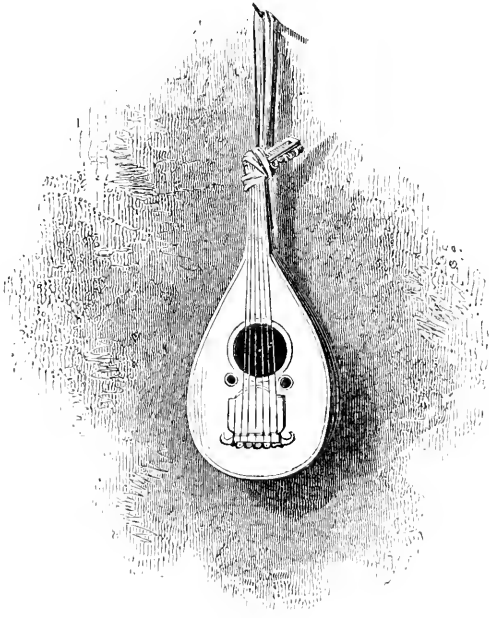
And mourn over the daughters of the kata—I have done so continually—and over the brown meat amid the chickens.

Then 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

## STORY OF IBN MANSOUR AND THE LADY BADOURA.

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 afterward I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drank 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 Indian manufacture in-



Lute.

closed 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: after which she returned to the first air, and, with exciting modulations, sang these verses:

Whoso hath not tasted love's sweetness and its bitterness, doth not distinguish between the company and the absence of the beloved:

And he who hath declined from love's right road, doth not distinguish between the smoothness and the ruggedness of his path.

I ceased not to oppose the votaries of love until I experienced both its sweetness and its bitterness;

And I have drunk up the cup of its bitterness until I have abased myself both to the slave and the free.

How many a night hath the beloved caroused with me, and I have sipped the sweet draught that issued from her lips!

## STORY OF IBN MANSOUR AND THE LADY BADOURA.

How short was each night when we were together! The nightfall and daybreak were simultaneous!

Fortune made a vow that she would disunite us; and now hath Fortune accomplished her vow.

Fate decreed, and the sentence can not be reversed. Who is he that can oppose his Lord's command?

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 not



Jubir fainting.

punish thee, O sheikh; for of a long time we have drank without music, fearing for our master, lest he should experience the like of this fit. But go to your 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 thou 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 any thing. 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 rosest 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

STORY OF IBN MANSOUR AND THE LADY BADOURA.

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 toward 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 ease 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 dependents, 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 in these verses:

O my lord, who hast departed, and whom my heart followeth, return, and so my festive days shall be renewed to me!

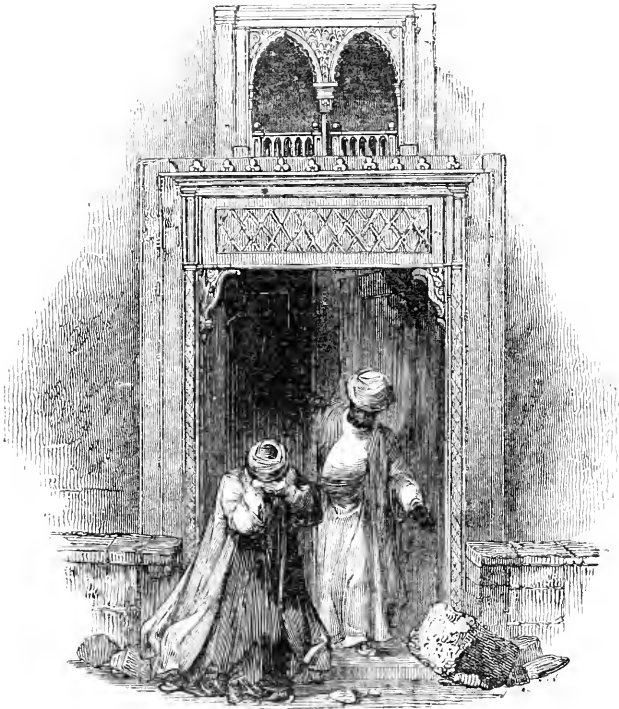
I pause at your house, bewailing your abode, with pouring tears and with convulsed eyelids.

I ask the house with its mourning remains, Where is the dispenser of beneficence and favors?

Go thy way [it answereth]; for the friends have departed from the dwelling, and beneath the dust are buried.

May God not deprive us of the view of their merits in all their extent, and be their virtues never hidden.

And while I was bewailing the people of the house in these verses, 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 these verses? 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 blessed 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



The slave reproving Ibn Mansour.

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 these two verses :

Hast thou relinquished the love of Badoura, or art thou stubborn ? And dost thou pass the night wakeful, or do thine eyelids sleep ?  
If thy tears continue to flow in torrents, then know that thou wilt pass eternity in Paradise.

And when he heard these 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 any thing 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 these verses:

I conjure you by Allah, O my mistress, act gently toward 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 favor.

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 toward 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, the poet lied not when he said,

I will brook my love for thee resolutely till a messenger from thee come unto me.

O Ibn Mansour, she added, 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. She wrote in it these verses :

How long shall this coyness and aversion continue ? Thou hast satisfied the malice which the enviers bore me.  
 Perhaps I did wrong, and was not aware of it ; then inform me what thou hast been told concerning me.  
 I desire to welcome thee, O my beloved, as I welcome sleep to my eye and my eyelid ;  
 And since *thou* hast drunk the pure cup of love, if thou see *me* intoxicated, do not blame me.

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,\* and the disease of him who can not 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 them, and leave them together alone. Accordingly I arose ; but the damsel laid hold upon my skirts, and said to me, What hath thy mind suggested to thee ? I answered, Such and such

---

\* These two letters are often written united (in this way  $\delta$  or  $\mathcal{Y}$ ).





Marriage of Jubir and the Lady Badoura.

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 favor to accept this. But I replied, I will not accept it until thou inform me what was the

## STORY OF IBN MANSOUR AND THE LADY BADOURA.

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 these verses:

Fire is cooler than the fires of my bosom; and rock is softer than the heart of my lord.

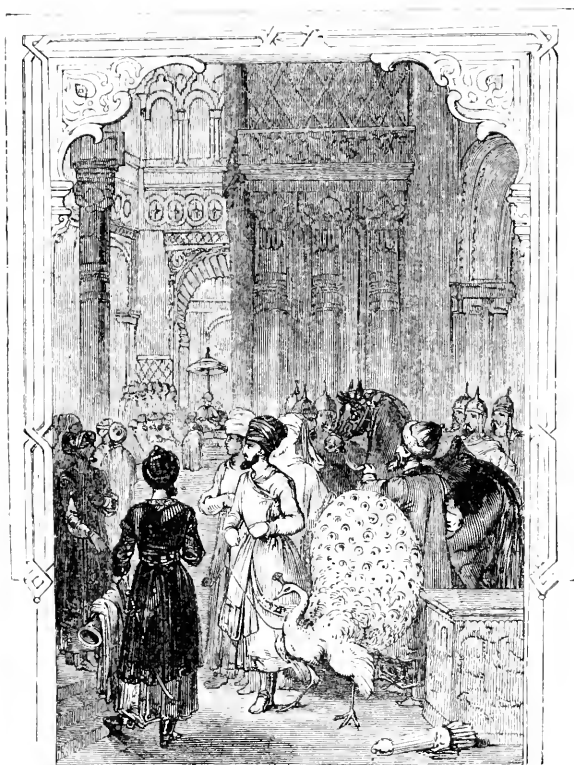
Verily I wonder at his composition, with a heart of rock in a body soft as water.

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.



Mesroure the executioner.



The three sages with their offerings.

## CHAPTER XVII.

COMMENCING WITH PART OF THE THREE HUNDRED AND FIFTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST.

### 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.

## THE STORY OF THE MAGIC HORSE.

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 favor 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 toward the upper regions 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 ease, 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 upward 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 toward 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 favor 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 downward by it ; and when he would, he was borne by it upward.

Now when he had obtained what he desired with respect to the horse, he proceeded on it toward 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 around 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 downward 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 favor 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,\* resembling the splendid full moon, as the poet hath said :

---

\* Tall and slender.

THE STORY OF THE MAGIC HORSE.



Descent on the roof of the palace at Sana.

She came without appointment, in the gloom of nightfall, like the full moon in the dark horizon;

Slender-formed; there is none among the creation like her in excellence of beauty or the charms of disposition.

I exclaimed, when my eye beheld her beauty, Extolled be the perfection of the Creator of mankind!

I guard her from the eyes of every person, by seeking refuge with the Lord of men and of the daybreak.

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 odors from the perfuming vessels, 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 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, Woe 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 hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words. He therefore answered him, 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 the 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

## THE STORY OF THE MAGIC HORSE.



The eunuch throwing dust on his head.

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 his 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 honor 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 dishonored 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



## THE STORY OF THE MAGIC HORSE.

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 can not 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 honor; 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 immediately to his vizier, and to 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

## THE STORY OF THE MAGIC HORSE.

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.

3 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, woe to thee ! How can the horse be upon the roof ? But now will thy veracity be distinguished from thy lying. Then the king looked toward 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 re-

## THE STORY OF THE MAGIC HORSE.

ceive 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 valor 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.



The king's son on the magic horse amid the troops at Sana.

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, Woo 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 afterward 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

## THE STORY OF THE MAGIC HORSE

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 absentedst thyself from us. He gave orders, however, to release 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; and she sang these verses:

Think not that absence hath made me forget; for if I forget you, what shall I remember?

Time passeth; but never shall our love for you end; in our love for you we will die and be raised.

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 toward 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.

## THE STORY OF THE MAGIC HORSE.

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 any thing. 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 he 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 every thing 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

## THE STORY OF THE MAGIC HORSE.



The King of Sana and his wife supplicating the Persian prince.

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 honor, 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 mamloons 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 smelled the odor of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odor of the king's daughter. The sage therefore proceeded in the direction of this odor 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 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 honor. The sage therefore went in to her, and kissed the ground before her; and she raised her eyes toward 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

## THE STORY OF THE MAGIC HORSE.

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 dependents, an abundance that can not 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 can not 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, wherenpon 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 every thing good; for he is base and vile! O, woe 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,



## THE STORY OF THE MAGIC HORSE.

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



The king's son on his journey in quest of the damsel.

endeavored 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 as-

## THE STORY OF THE MAGIC HORSE.

tonished 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, endeavoring 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 jailers, 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

## THE STORY OF THE MAGIC HORSE.

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 in person, or more disagreeable than he in form.

So the king's son said to them, What instance of his lying hath appeared



King equipped for the chase.

## THE STORY OF THE MAGIC HORSE.

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 walleth 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, Woe 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 besides 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 every thing 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

## THE STORY OF THE MAGIC HORSE.

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 every thing 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 toward 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 ;



The damsel feigning madness.

but she was affected 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

## THE STORY OF THE MAGIC HORSE.

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 confine 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



Flight of the king's son and the damsel from amid the Greek troops.

troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whercupon 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; wherewith they rejoiced exceedingly. Meanwhile, the King of the Greeks, when he returned to his city, se-



## THE STORY OF THE MAGIC HORSE.

cluded 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 honor. 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!





Rose in Bloom throwing the  
apple at Ansal Wajoud.

## CHAPTER XVIII.

COMMENCING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND EIGHTY-FIRST.

### THE STORY OF ANSAL WAJOUND 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 eminent 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 man-

STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

kind 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 he recited the saying of the poet:

Hath the archer shot me, or have thine eyes? Thou hast destroyed the heart of  
the enamored on his looking at thee.

Hath the notched arrow been suddenly lanced at me from the midst of an army or  
from a window?

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 Wajound. And upon this she shook her head and laid herself down upon her mattress; her mind was fired, and she uttered groans, and recited these verses:

He hath not missed who named thee the Delight of the World, O thou who impartest both delight and liberality!

O thou whose countenance resembleth the full moon, and whose face diffuseth light over all the creation!

Thou art without an equal among mankind, the sovereign of beauty, and I have witnesses to prove it.

Thine eyebrow is like a well-formed Nun;\* and thine eye, like Sad,\* the work of the Benevolent.

Thy figure resembleth a fresh, slender branch; and if asked, thou givest every thing liberally.

Thou surpassest the horsemen of the world in assault, and in imparting delight, and in beauty, and beneficence.

She then wrote these 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 Wajound; 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

\* The Arabic letter Nun is a semicircle with a dot in the center. The Sad, in some MSS., has a fanciful resemblance to the human eye.

STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

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 Wajound 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 Wajound, and bring me an answer to it. So she took it and went with it to Ansal Wajound; 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 these verses:

I soothe my heart in my passion and conceal it; but my state interpreteth and showeth my love.  
 When my tears flow, I say, My eye is sore—lest the censurer should see and understand my condition.  
 I was free from care, and knew not what was love; but have become enamored, and with enslaved heart.  
 I submit to you my case, complaining of my passion and my ecstacy, in the hope that you will pity, and show mercy:  
 I have written it with the tears of my eye, that perchance it may explain to you the love with which you have affected me.  
 God guard a face that is veiled with loveliness! The full moon is its slave, and the stars are its servants.  
 In beauty, I have never beheld her equal; and from her motions, the branches might learn to wave.  
 I beg, without imposing on yourself a trouble, that you will pay us a visit; for we should highly esteem it.  
 I give you my soul—perhaps you will accept it—for to me, union will be Paradise, and aversion will be hell.

Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favor 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 these verses:

## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

O thou whose heart is enamored by our beauty, have patience in thy love, and perhaps thou wilt obtain us.  
When we knew that thine affection was true, and that the passion that hath afflicted our heart had afflicted thine,  
We would have granted thee the union thou desirest, and more; but were prevented doing so by our chamberlains.  
When the night becometh dark, through the excess of our love, fires are kindled within our bosoms,  
And sleep is driven away from our beds, and often are our bodies afflicted by our passion.  
An imperative law in love's code is concealment. Raise not the curtains that are lowered over us.  
My bosom is filled with love of the gazelle. Would that he were never distant from our home!

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 Wajound; 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 honor, 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 Wajound 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 Wajound being a favorite 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 rekabs, 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 impenetrable palace, and place her in it, and put with her the provisions nec-

## STORY OF ANSAL WAJOUH AND ROSE IN BLOOM.

essary 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 what she wrote consisted of these verses:

By Allah, O house, if the beloved pass by in the morning, saluting with the signals of lovers,  
Give him from us a pure and fragrant greeting; for he knoweth not where we pass the evening;  
And I know not whither they have journeyed with us, proceeding quickly, and lightly equipped.  
By night, when the birds of the thicket, perched upon the branches, bewail us, and announce our fate;  
The tongue of their condition saying, Alas, for the bereavement effected by the disjunction of the lovers!  
When I saw that the cups of separation were filled, and fate would by force make us drink them undiluted,  
I mixed them with becoming patience, to excuse myself; but now patience consoleth us not for the loss of you.

And when she had finished her verses, 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 dependents whom he was accustomed to see; and he looked at the door, and beheld the verses 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 com-

STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.



Ansâl Wajound in the desert.

plexion had changed, his face had become sallow, and his feet were swollen by walking and toil; and he wept violently, pouring forth tears, and recited these verses :

The lover is intoxicated by his passion; but when his desire increaseth, he recovereth.

Distracted in his love, ardent, bewildered, he findeth no abode nor food that pleaseth him.

How can life be agreeable to the enamored who is parted from the object of his love? Were it so, it were wonderful.

I melt when I burn with transport for her, my tears flowing down upon my cheek in torrents.

Shall I see her, or see any one from her abode, by whom the afflicted heart may be cured?

And when he had ended his verses, he wept until he wetted the ground. 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 wider than a door, with teeth like the tusks of the elephant. When Ansâl Wajound beheld him, he made sure of destruction, and, turning his face toward the kibra, he pronounced the two professions of the faith, and prepared for death. But he had read in books that, if

## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

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 ardor and desire. And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head toward him, he began to make playful motions to him with his tail and fore paws; and Ansal Wajoud, on seeing him do thus, recited these verses:

Lion of the desert, wilt thou kill me before I meet with her who hath enslaved me!

I am not game; nor am I fat: the loss of my beloved hath wasted me away.

And estrangement from her hath so consumed me that I am like a phantom wrapped in grave-clothes.

O lion of strife! make not the censurers to rejoice at my anguish.

I am burning with love, my tears have drowned me, and the absence of the beloved hath troubled my mind.

And my thoughts of her in the darkness of night have made me unconscious of my existence.

And as soon as he had finished his verses, the lion arose and walked gently toward 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



Ansal Wajoud and the lion.

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 travelers 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 Wajound by the sea-shore.

Ansal Wajound proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the foot-marks 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 recited these verses:

Distant is the place I seek, and my patience hath failed. How can I advance to her over the abyss of the sea?  
Or how can I be patient when my vitals are consumed by love of her, and I have exchanged sleep for wakefulness?  
Since the day when she journeyed forth from her home, my heart hath been inflamed with a vehement fire.  
Like Sihum, and Jihum,\* and Euphrates are my tears: they form a flood more copious than deluge and rain.  
My eyelids are sore from continual weeping, and my heart is tortured with fire and sparks.

And after reciting some more verses, he 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 these verses:

---

\* These names are the native appellations of the Oxus and Araxes.



## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

How can I find means to attain my desire, and be relieved from anxiety, and trouble, and weariness ?

All terrors have united to render me aged in heart and head in the time of my youth ;

And I find not any to aid me in my passion, nor a friend to alleviate my transport and toil.

How great are the troubles that I have suffered ! Fortune seems turned entirely against me.

O for mercy on the ardent and agitated lover, who hath drunk the cup of separation and abandonment !

Fire is in his heart, and his bowels are destroyed, and the pain of disjunction hath deprived him of reason.

How terrible was the day when I came to her abode, and beheld what was written upon the door !

I wept in my anguish till I wetted the ground ; but concealed my case from the near and the distant.

O thou devotee who art idle in thy cave, as though thou hadst tasted and been captivated by love !

After all that I have suffered, if I gain my object, I shall not remember anxiety or fatigue.

And when he had ended his verses, 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 Wajound. 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 Wajound, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamor, 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 Wajound. 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 recited these verses :

Ansal Wajound, dost thou think me free from care, when desire and transport kill me and resuscitate me ?

I have known love and passion from my early years, since I was an infant nourished by milk.

Long I struggled with love, till I became notorious ; if thou ask respecting me, he will know me.

Love-sick and pining, I drank the cup of passion, and well-nigh perished by the wasting of my body.

I was strong ; but my strength became impaired, and the army of my patience fell beneath the swords of the eyes.

Hope not for union with the beloved without torment ; for opposites are ever leagued together.

Love hath decreed against all its votaries, that relinquishment is forbidden as a wicked heresy.

Then the devotee arose and came to Ansal Wajound, 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

## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

exalted !); after which the devotee said to Ansal Wajound, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Ansal Wajound 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 recited these verses:

O, to whom shall I complain of the desire that I suffer, and my grief and my disjunction from my beloved,  
And the flame that rageth within my bosom, but which I show not, in my fear of the watcher?

I have become extenuated like a tooth-pick, by estrangement, and ardor, and lamentation.

Where is the eye of the beloved to see how my state hath become like that of the distracted?

They tyrannized over me when they confined me in a place to which he can never come.

I beg the sun to give a thousand salutations, at the time of its rising, and again at its setting,

To the loved one who shameth the full moon in beauty, and surpasseth in figure the slender branch.

If the rose be compared to his cheek, I say of it, Thou resemblest it not if thou be not of my portion.

The moisture of his mouth is like pleasant wine that would cool me when a fire flameth within me.

How can I give him up who is my heart and my soul, a cause of wasting and sickness to me, but my beloved and my physician?

And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events, and recited some verses commencing thus:

It is dark, and my transport and disease are excited, and desire provoketh my usual pain.

The torment of separation is constant in my bosom, and trouble of mind hath rendered me destitute.

Now to return to Ansal Wajound: the devotee said to him, Descend into the valley, and bring me from the palm-trees some of their fibers. So he descended, and brought him some of the fibers 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 Wajound, 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 Wajound 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

STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.



Ansal Wajound on the gourds.

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 Wajound 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

## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

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 spread-



The impregnable palace.

ing 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 recited these verses:

O turtle-dove, art thou enamored like me? Pray, then, to the Lord, and warble,  
O Bountiful!

Is this thy cry occasioned by merriment, or is it by desire dwelling in the heart?

If thou moonest from transport on account of the beloved that hath gone, and left thee wasted and pining,

And like me thou hast lost the object of affection, disjunction must manifest long-felt rapture.

O, may Ailah guard a faithful lover! I will not relinquish her though my bones decay.

STORY OF ANSAL WAJOUÐ AND ROSE IN BLOOM.

And when he had finished these verses, he wept until again he fell down in a fit; and after he had recovered, he went on to other cages, and addressed, in a similar manner, a ring-dove, a bezar,\* a nightingale, and a wood-pigeon, which last appeared as though it would utter these verses in reply:

O thou lover, thou hast brought to my remembrance the time when my early strength failed,  
 And an object of love, of whose form I was enamored, endowed with surpassing and tempting beauty,  
 Whose voice, as he sat upon the branches on the sand-hill, diverted me from listening to the sounds of the flute.  
 A fowler set for him a snare, and took him, while he cried, O that he would leave me at large!  
 I hoped that he might be a man of compassion; or that, seeing me to be a lover, he would pity me.  
 But God overthrew him after he had thus with cruelty parted me from my beloved. My desire for him hath become excessive, and hath tortured me with the fire of disjunction.  
 May Allah guard an impassioned lover who hath struggled with love and hath known my sadness,  
 And, seeing me so long imprisoned in my cage, will in mercy loose me that I may fly to my beloved.

He then looked toward his friend the man of Ispahan, and 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 dependents, 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; and she poured forth tears, and recited these verses:

They have cruelly confined me from my beloved, and made me to taste of anguish in my prison.  
 They have tortured my heart with the fires of love, by preventing my beholding him.  
 In a lofty palace have they imprisoned me, on a mountain placed in the midst of the sea.  
 If they would have me forsake him, their wish is vain, for my love is become more trying.  
 How can I forsake him when the origin of all that I suffer hath been the beholding his face?  
 The whole of my day is passed in sorrow, and the night I spend in thinking upon him.  
 Remembrance of him cheereth me in my solitude, while I find myself destitute of his presence.  
 Would that I knew if, after all this, fortune will consent to my heart's desire!

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,

\* Name of a species of nightingale.

STORY OF ANSAL WAJOUÐ AND ROSE IN BLOOM.



Rose in Bloom and the boatman.

when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him toward 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 favorable 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

## STORY OF ANSAL WAJOURD AND ROSE IN BLOOM.

space of three days; after which it subsided by the permission of God (whose name be 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 toward 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 grandees 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: and hear from me these words. Then he recited these verses:

Daughter of the noble, thou hast gained thine object. Receive good tidings, and  
 fear not here fatigue  
 This day will I collect wealth, and I will send it to Shamik, attended by horsemen  
 and heroes:  
 I will send to him bags of musk, and brocade; and white silver, also, will I send,  
 and gold.  
 Yea; and my letters shall inform him for me that I am desirous of alliance with  
 him;  
 And to-day will I use endeavors to aid thee, that what thou wishest for may be  
 hastened.  
 I have tasted of love long, and known it, and excuse the person who hath drunk  
 the same cup.

And when he had ended his verses, he 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 Wajourd; and do thou say to him, The king desireth to form an alliance with thee by marrying his daughter to Ansal Wajourd, thy dependent, 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 Wajourd, 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 Wajound, he wept violently, and said to the vizier who was sent to him, And where is Ansal Wajound? 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 these verses :

Restore unto me my favorite ; I am not in want of wealth ;  
 Nor do I wish for presents of jewels or of pearls.  
 I brought him up an infant, upon the bed of fondness,  
 And verily I am mourning and troubled for him in mind.

And after this he looked toward the vizier who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Ansal Wajound hath been absent for a year, and his lord knoweth not whither 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 Wajound in every quarter. And he replied, I hear and obey.

Accordingly, he took a party of his dependents, and, accompanied by the vizier of the King Dirbas, they proceeded in search of Ansal Wajound ; and whenever they passed by Arabs or any people, they inquired of them respecting Ansal Wajound, 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.

They then 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 Wajound.





The Fairy carrying off her beloved.

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. And upon this he poured forth tears, and recited these verses :

O thou mansion, the birds of which were singing, and the thresholds whereof were fortunate,  
Until the enamored came to thee bewailing his desire, and beheld the doors opened !  
Would that I knew where my soul is gone, that was lately in a mansion whose mistress now is distant !  
It was stored with every thing magnificent, and its chamberlains were happy and exalted,  
And they clothed it with draperies of brocade. O, whither hath its mistress departed ?

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

## STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.

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; and he uttered groans, and recited these verses :

I came to the abode of the beloved, hoping, by beholding her, to assuage my transport and affliction ;  
But I found her not in it, nor found I there aught save an ill-omened raven and owl ;  
And the scene seemed to tell me, Thou hast acted cruelly in severing the two desirous lovers :  
So taste thou the grief which they have tasted, and live in sorrow, weeping and burning.

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 Wajound.

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 Wajound? To which Ansal Wajound replied, O king, I know where Ansal Wajound 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 Wajound said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Ansal Wajound quickly. The king therefore brought to him a rich suit, and he put it on, and said, I am Ansal Wajound, and a cause of grief to the envious. Then he smote the hearts of beholders by his glances, and recited these verses:

The mention of the beloved cheereth me in my solitude and dispelleth my desolate feelings in estrangement.

I know no fountain but that of tears, which, flowing from mine eye, assuage my anguish.

My longing is violent: none like it existeth; and the story of my love and affection is wonderful.

I pass my night with sleepless eyelid, and walk in my passion between hell and Paradise.

I possessed becoming patience; but have lost it; and love's only gift to me is affliction.

I am wasted by the pain of separation from her, and longing hath changed my aspect and form.

And mine eyelids are wounded by my tears, the flowing of which I can not prevent.

My strength is impaired, and I have lost my heart; and how many griefs in succession have I suffered!

And my heart and my head are alike aged by the loss of a mistress, the most beautiful of mistresses.

In spite of her our disjunction took place, and her only desire is to find and meet me.

Will fortune, after separation and distance, grant me the enjoyment of union with my beloved,

Close the book of estrangement after opening it, and efface my trouble by the comforts of meeting?

And shall my beloved be my cup-companion, and my griefs be exchanged for pure delights?

And when he had finished his verses, 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 Wajound 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 honor and beneficence; and he sent to the King Shamik, informing him of all that had happened to him with respect to Ansal Wajound 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

STORY OF ANSAL WAJOUND AND ROSE IN BLOOM.



Camels prepared for a journey.

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 Shanik 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 honor, and bestowed favors 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; and Rose in Bloom recited these verses:

Happiness hath come, dispelling care and grief. We are united, and have mortified our enviers.  
The fragrant zephyr of union hath blown, and revived the heart, and the bowels, and the body;  
And the beauty of delight hath appeared with perfumes, and our drums of glad tidings have been beaten around us.  
Do not imagine that we are weeping from grief; for it is from joy that our tears have flowed.  
How many terrors have we seen! but they have passed; and we have borne with patience what roused up anguish.  
One hour of union hath made me forget what rendered us gray from excess of terror.

Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together; and when they recovered, Ansal Wajoud recited these verses:

## STORY OF ANSAL WAJOUÐ AND ROSE IN BLOOM.

O how sweet are the nights of the fulfilment of promise, when the beloved is just to me,  
And when we are uninterruptedly united, and an end is put to our estrangement,  
And fortune cometh with favors to us, after turning away from us in aversion!  
Prosperity hath set up her standards for us, and we have drunk from her hand a cup of pleasure;  
And we have met, and complained to each other of sorrow, and of nights during which we have suffered oppression;  
But now we have forgotten our griefs, O my mistress; and may the Compassionate pardon what is past!  
How delightful is life, and how sweet is it! Union hath only increased my passion.

And after this 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. Then they 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 every thing returneth!



Ansál Wajouð and the gardener among the birds



Ali of Cairo at his father's tomb.

## CHAPTER XIX.

COMMENCING WITH PART OF THE FOUR HUNDRED AND TWENTY-FOURTH NIGHT, AND ENDING WITH PART OF THE FOUR HUNDRED AND THIRTY-FOURTH.

### 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 Jeweler 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.



## THE STORY OF ALI OF CAIRO.

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, naught 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 Mohammed (may God favor 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 niggardness, 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 bid-deth 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, where-upon 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 clamor 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 STORY OF ALI OF CAIRO.



Burial-ground.

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.

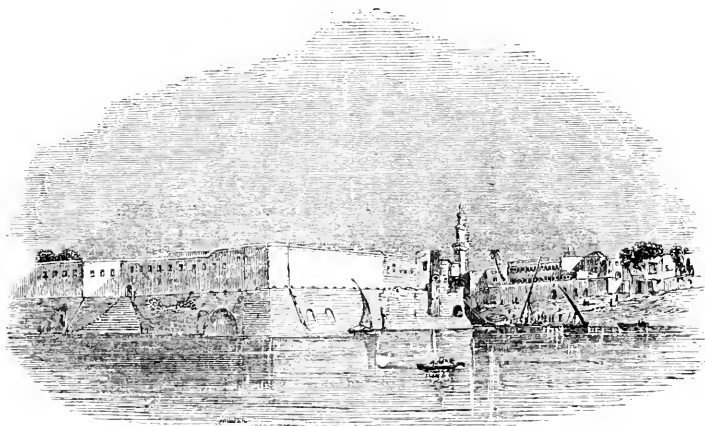
He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until 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.



## THE STORY OF ALI OF CAIRO.

They then 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.\* There



Nilometer and part of Masr-el-Attekal.

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

\* Rodah means " garden ;" it is the name of a pleasant island in the Nile, near Cairo. The Nilometer is at its southern extremity.

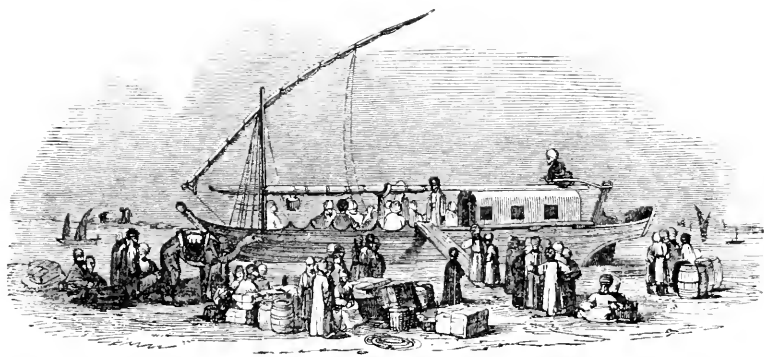
## THE STORY OF ALI OF CAIRO.

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 prices, 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, See 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 wherewith 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 any thing. So he returned to his wife, and said to her, They have not given me any thing. And upon this she arose and went to her neighbors, 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

## THE STORY OF ALI OF CAIRO.



A boat of the Nile.

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 would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honorably, 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

## THE STORY OF ALI OF CAIRO.



A street in Damascus.

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 honor, 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,

## THE STORY OF ALI OF CAIRO.

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 honor, 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 Mesoud, 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 any thing happen to thee, I am not implicated with thee. Ali replied, So be it. And the merchant brought a witness from the cadí'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 candle-stick, and a basin and ewer, and a water-bottle;

## THE STORY OF ALI OF CAIRO.

and he left him, and returned to his master's house. So Ali lighted the 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 colored 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



Shower of 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.

## THE STORY OF ALI OF CAIRO.

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 earnest, 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 the 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 perform. 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 the 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 eased with marble. And the merchant said to him, Did any thing 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.

## THE STORY OF ALI OF CAIRO.



Merchants and their harems awaiting the arrival of the caravan of Ali of Cairo.

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



## THE STORY OF ALI OF CAIRO.

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 honor 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 all together, 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



Dispersion of the Genii.

## THE STORY OF ALI OF CAIRO.

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 grains, and sugar, 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 Jeweler, 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

## THE STORY OF ALI OF CAIRO.

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



Ali of Cairo opening the chests of treasure.

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 answer-

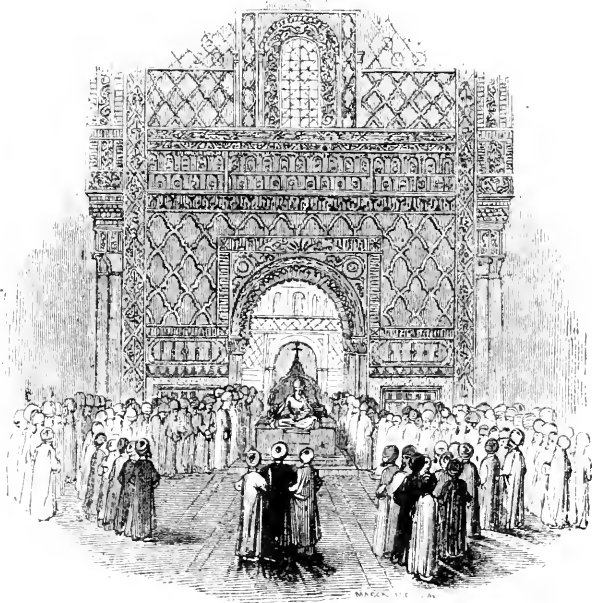
ed her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God 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 favor 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, the slave hath brought thee a present, and hopeth that thou wilt in thy favor 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 eadi of the court. And he came before him ; and the king said to him, O eadi, 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 favor, 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 favor, and I am honored 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 eadi, 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



Hassan presented to the sultan.

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 favor, 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 can not 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 grandees 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 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 favor, 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

## THE STORY OF ALI OF CAIRO



Cadi and attendant ulama.

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 toward 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,



## THE STORY OF ALI OF CAIRO.

and paid homage to him ; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honor upon the grantees 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 toward 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 dependents, 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 favor 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 Requiring 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,



The king's body prepared for burial.

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

## THE STORY OF ALI OF CAIRO.

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 !



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sindbad the Porter.

## CHAPTER XX.

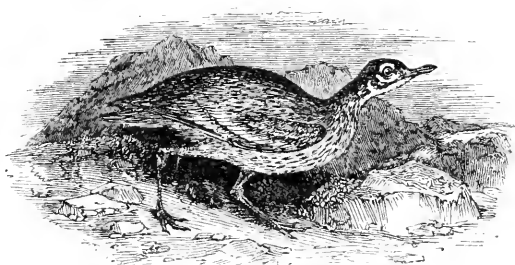
COMMENCING WITH THE FIVE HUNDRED AND THIRTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE FIVE HUNDRED AND SIXTY-SIXTH.

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

## SINDBAD THE SAILOR AND SINDBAD THE PORTER.

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 odor, 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; and 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



Stone curlew.

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 dependents, and such things as existed not elsewhere save in the abodes of kings and sultans; and after that there blew upon him the odor of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes toward 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 offenses, and turn to Thee repenting of all my 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 favors upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odors, 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

## SINDBAD THE SAILOR AND SINDBAD THE PORTER.

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 he recited thus:

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade!  
I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load;  
Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;  
Incessantly and amply blessed, throughout the course of life, with happiness and grandeur, as well as drink and meat.  
All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;  
But otherwise, between us there is a difference as great as the difference that we find between wine and vinegar.  
Yet in saying this, I utter no falsehood against Thee, [O my Lord!] for Thou art wise, and with justice Thou hast judged.

And when Sindbad the Porter had finished the recitation of his verses, 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 toward 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 room was a great and venerable man, in the sides of whose beard gray 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.

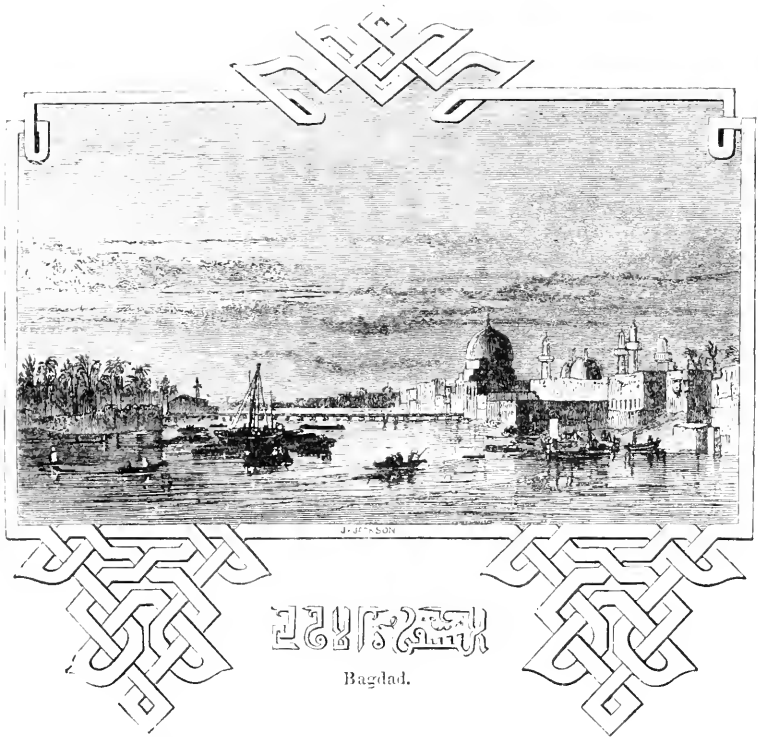
The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow? O my master, he answered, my name is Sindbad the Porter, and I bear upon my head men's merchandise for hire. And at this the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine;

## SINDBAD THE SAILOR AND SINDBAD THE PORTER.

for I am Sindbad the Sailor ; but, O porter, I desire that thou let me hear the verses that 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 verses, 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 verses, 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 nor flight.



FIRST VOYAGE OF SINDBAD THE SAILOR.



بَغْدَادُ

Bagdad.

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 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 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 had 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 ; and I remembered one of the sayings of the poets, which was this :

In proportion to one's labor, eminences are gained ; and he who seeketh eminence passeth sleepless nights.

He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.

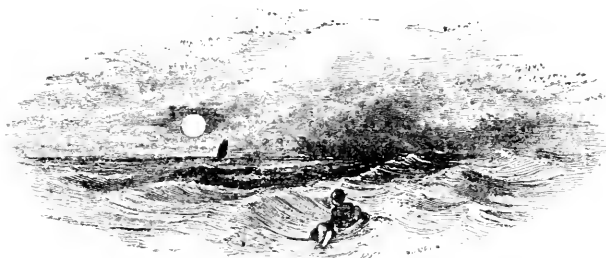
Whoso seeketh eminence without laboring for it, loseth his life in the search of vanity.

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 stationary 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



## FIRST VOYAGE OF SINDBAD THE SAILOR



Sindbad the Sailor in the bowl.

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 toward 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,\* 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 afterward, 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 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 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 honorable 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 honor, 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 reg-

---

\* This word is obviously the Sanscrit maharaja, "Great King," pronounced mahraj in the colloquial dialects of India.



Sea-horse.

istrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favored me and benefited 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 travelers, 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 Mibrage, 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,\* who are the most noble of their races,

---

\* The Kshatrias, or warrior caste of Indians.

## FIRST VOYAGE OF SINDBAD THE SAILOR.

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 travelers informed us that Dagial\* 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 harbor 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 every thing 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 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 wind 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 harbor of this city, and I obtained profit in his service, and favor 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!

\* A fabulous being, who is to come in the last days and lay waste the earth.

## FIRST VOYAGE OF SINDBAD THE SAILOR.



Sindbad the Sailor recognized by the captain.

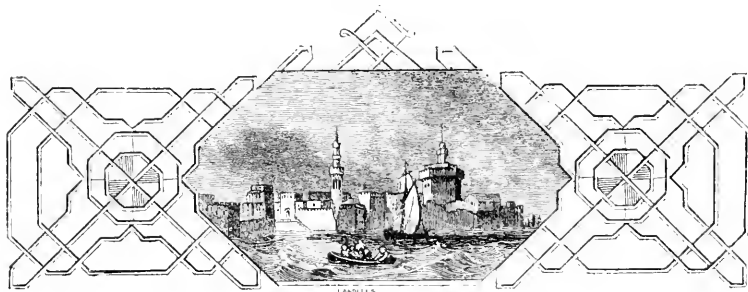
Wherefore, O master, said I, when thou hast heard me tell thee my story ? He answered, Because thou heardest me say that I had goods whose owner was drowned : therefore thou desirest to take them without price ; and this is unlawful to thee ; for we saw him when he sank, and there were with him many 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 naught 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 honor, 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 de-

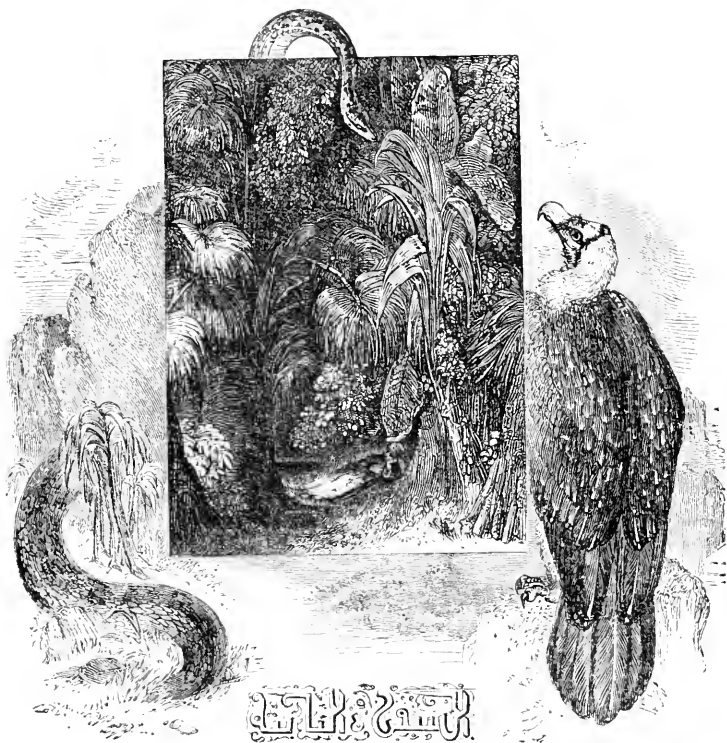
## FIRST VOYAGE OF SINDBAD THE SAILOR.

sired 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 dependents, 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 to-morrow, 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 honor, 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:



## SECOND VOYAGE OF SINDBAD THE SAILOR.



### 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 traffic, 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

## SECOND VOYAGE OF SINDBAD THE SAILOR.

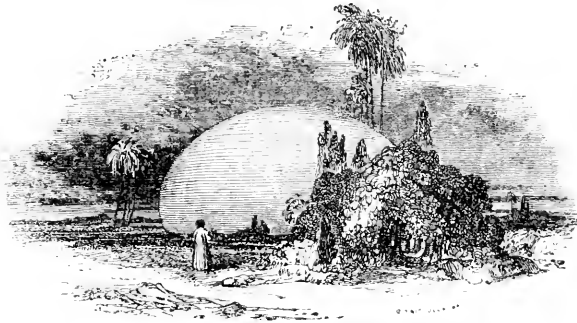
exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers; but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel 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 any thing, 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 naught 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 toward 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



SECOND VOYAGE OF SINDBAD THE SAILOR.



Roc's egg.

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



The roc.

island. At this my wonder increased, and I remembered a story which travelers 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 the 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 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 toward 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 drank 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 a 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 ought 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 depart-



The roc carrying off the serpent.

ed 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 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, I

## SECOND VOYAGE OF SINDBAD THE SAILOR.

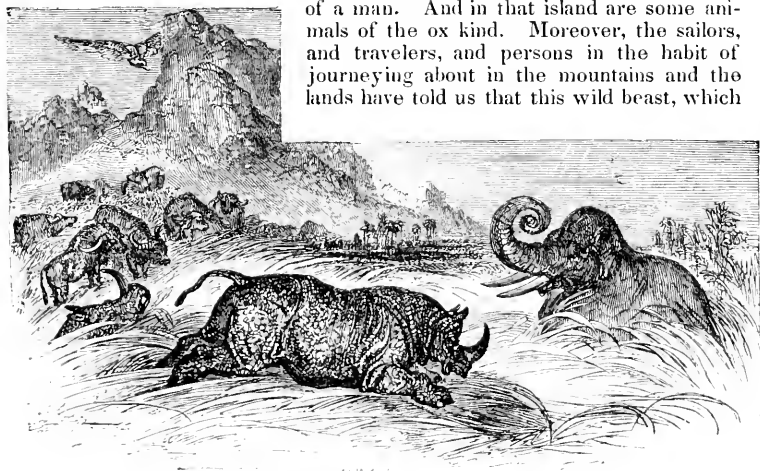
great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants, and travelers, and persons in the habit of journeying about, that in the mountains of the diamonds are experienced great terrors, 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 mid-day, 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 thus, 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 any thing upon it, he uttered a loud cry, and said, O 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, O 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

## SECOND VOYAGE OF SINDBAD THE SAILOR.

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 travelers, and persons in the habit of journeying about in the mountains and the lands have told us that this wild beast, which

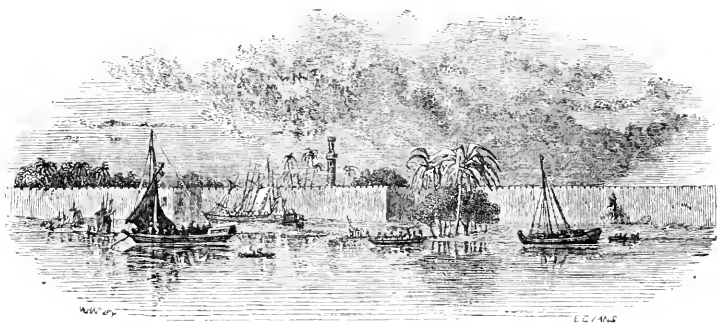


Rhinoceros and elephant, &c.

## SECOND VOYAGE OF SINDBAD THE SAILOR.

is named the rhinoceros, lieth 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



Balsora.

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.

## SECOND VOYAGE OF SINDBAD THE SAILOR.

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 shone, 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 drank, and enjoyed themselves, and were merry and happy, Sindbad the Sailor began thus:

F\*

### THIRD VOYAGE OF SINDBAD THE SAILOR.



The ship attacked by apes.

### 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



### THIRD VOYAGE OF SINDBAD THE SAILOR.

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 favor, 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, agitated with waves, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furling 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, toward 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 not whither they had 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 inhabited house in the midst of the island. We therefore went toward 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

### THIRD VOYAGE OF SINDBAD THE SAILOR.

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



The giant and his prisoners.

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 from the voyage ; having no flesh. He therefore let me go from his hand, and took another from among my com-

### THIRD VOYAGE OF SINDBAD THE SAILOR.

panions; 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 vigor: 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 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 burned; 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 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

### THIRD VOYAGE OF SINDBAD THE SAILOR.

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 us 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

### THIRD VOYAGE OF SINDBAD THE SAILOR.

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, cross-wise, 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, cross-wise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they inclosed 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 inclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew toward 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.

I then arose and walked along the island until I came to the extremity of it; when I cast a glance toward 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. They then 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 favors, 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 passen-

### THIRD VOYAGE OF SINDBAD THE SAILOR.



Sindbad the Sailor hailing the vessel.

gers landed, and took forth their goods to sell and buy. The owner of the ship then looked toward 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

### THIRD VOYAGE OF SINDBAD THE SAILOR.

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 island, 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

### THIRD VOYAGE OF SINDBAD THE SAILOR.

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 a while 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 ease is extraordinary. But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee !

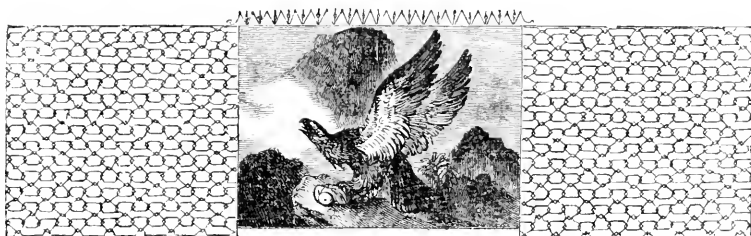
Upon this I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived 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 can not be numbered nor 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 companions 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

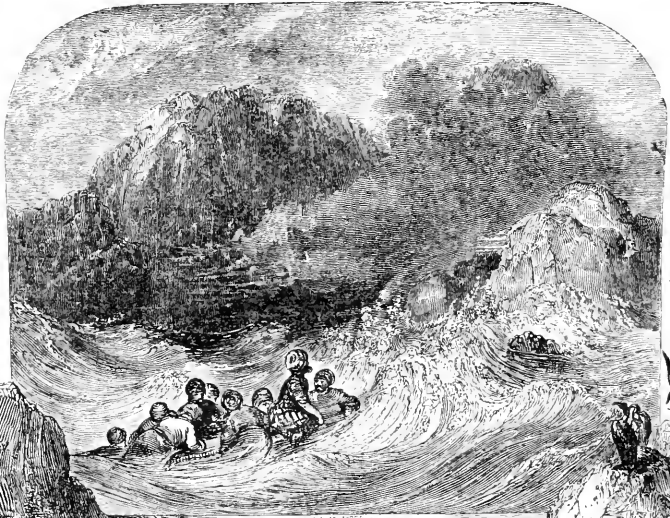


### THIRD VOYAGE OF SINDBAD THE SAILOR.

him ; and he received him with joy and gayety, 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,



## FOURTH VOYAGE OF SINDBAD THE SAILOR.



Sindbad the Sailor and his companions on the plank.

### 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

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

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 arose 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 arose 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 be-



Cannibals intoxicating Sindbad's companions.

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

came stupefied, 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 ghoul; 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 stupefied, 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 naught 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

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

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 toward 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



The pepper-gatherers listening to Sindbad's story.

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 a while; 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 honor, 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,

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favor 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 honored 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. Afterward 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 honor; and while I was sitting, the king said to me, Know, O thou, that thou hast become magnified and honored among us, and hast become one of us, and we can not 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 favor, 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; there-

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

fore 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 dependents, 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 neighbor; 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 sepulcher; 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 fibers 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 stupefied, and I became fearful lest my wife should die before me, and they should bury me alive with her. Afterward, 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.



Sindbad's friend lowered into the sepulchral cavern.



#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

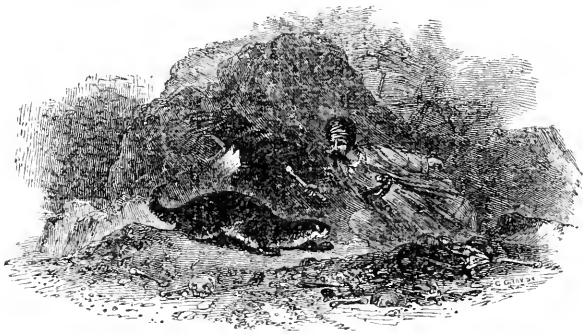
And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell, and to console me for the loss of my life. 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 until 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 burned 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 drank one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do this 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

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

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 toward 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



The beast in the cavern.

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 toward 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 a while, and advanced toward 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 tranquilized, 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

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

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 afterward, 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



Sindbad quitting the cavern.

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

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 any thing 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 favor 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 toward him with kindness and favor for the sake of God, whose name be exalted! So upon this I offered up prayers for the prolongation of his life.

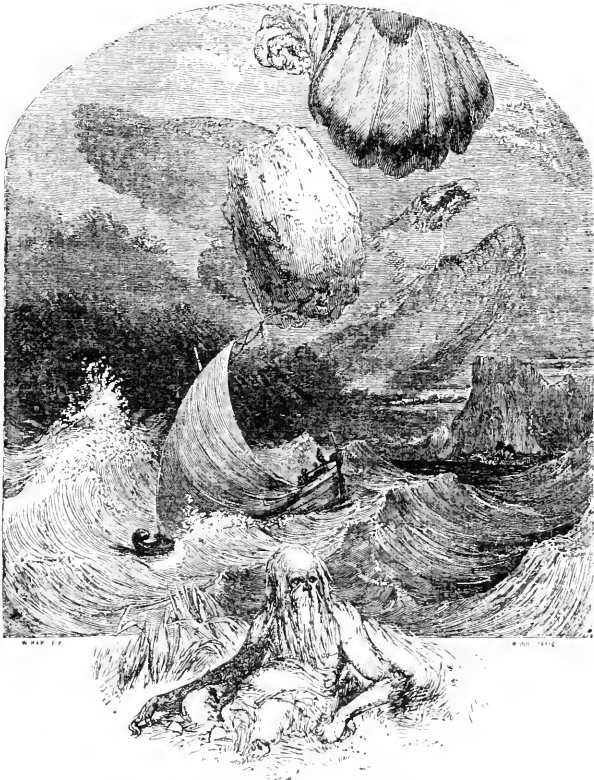
We ceased not to proceed on our voyage from island to island, and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we 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 be-

#### FOURTH VOYAGE OF SINDBAD THE SAILOR.

came 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 :

## FIFTH VOYAGE OF SINDBAD THE SAILOR.



The Roc's sinking the ship.

### 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 pur-

chased 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

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

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 tranquilized, 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 downward 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 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 rose 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 or by day; when he desired to sleep, he would wind his legs round my neck and sleep a little, and then



FIFTH VOYAGE OF SINDBAD THE SAILOR.



The Old Man of the Sea on Sindbad's shoulders.

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

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

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 exhilarated 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 hand 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 be-



Sindbad killing the Old Man of the Sea.

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

came 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 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 its 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 toward 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 the 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 afterward; 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 the 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

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

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 acquainted with no art, nor do I know how to make any thing. 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 had 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 afterward 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



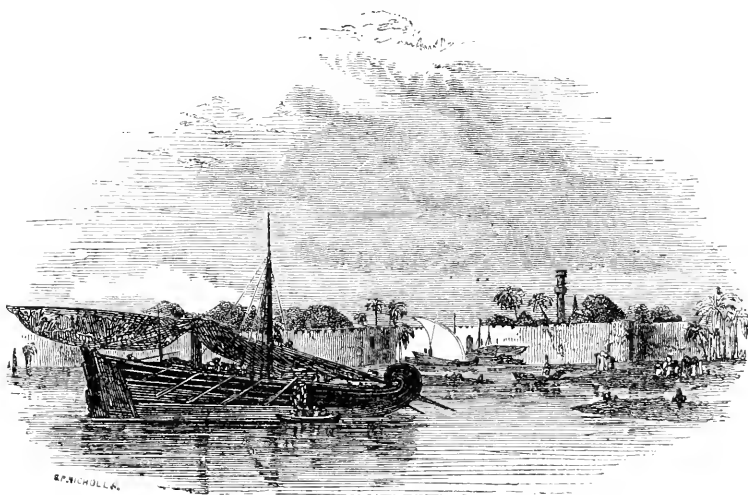
Gathering cocoa-nuts.

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 every thing 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 cocon-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

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

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 that 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



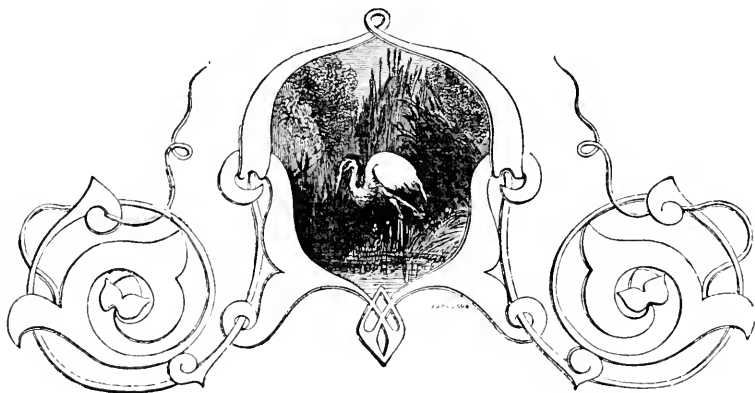
Balsora.

remained a short time. I then went thence to the city of Bagdad, entered my quarter, 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 compan-

## FIFTH VOYAGE OF SINDBAD THE SAILOR.

ions, 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 the morning came he arose and performed the morning prayers; after which he waiked 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,



## SIXTH VOYAGE OF SINDBAD THE SAILOR.



The wreck.

### 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 gayety, 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 gayety; 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 Baisora, 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.



## SIXTH VOYAGE OF SINDBAD THE SAILOR.

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 Sani 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 color and its qualities become changed, and the waves cast it up on the shore of the sea: so the travelers and merchants

## SIXTH VOYAGE OF SINDBAD THE SAILOR.

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 odor of the whole of that valley becometh like the odor 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 case, 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 river than 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 planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound

## SIXTH VOYAGE OF SINDBAD THE SAILOR.

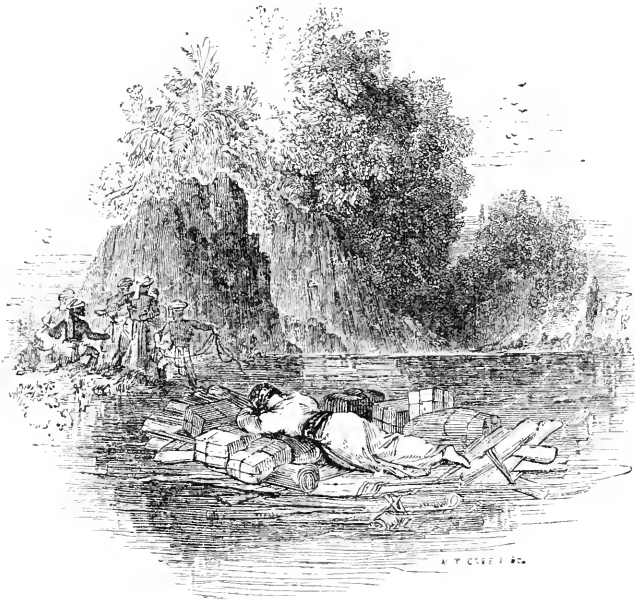
it well and firmly; and, having taken with me some of those minerals, and jewels, and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets:

Depart from a place wherein is oppression, and leave the house to tell its builder's fate;  
For thou wilt find, for the land that thou quittest, another; but no soul wilt thou find to replace thine own.  
Grieve not on account of nocturnal calamities; since every affliction will have its end;  
And he whose death is decreed to take place in one land will not die in any land but that.  
Send not thy messenger on an errand of importance; for the soul hath no faithful minister save itself.

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 can not 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

## SIXTH VOYAGE OF SINDBAD THE SAILOR.



Sindbad on the raft.

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 forth from that river, and 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

## SIXTH VOYAGE OF SINDBAD THE SAILOR.

to the king; and he accepted it from me, and treated me with exceeding honor, 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 also 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 afterward 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 the khavi, which is finer than parchment, of a yellowish color; 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, favor 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 becometh 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 honor. 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

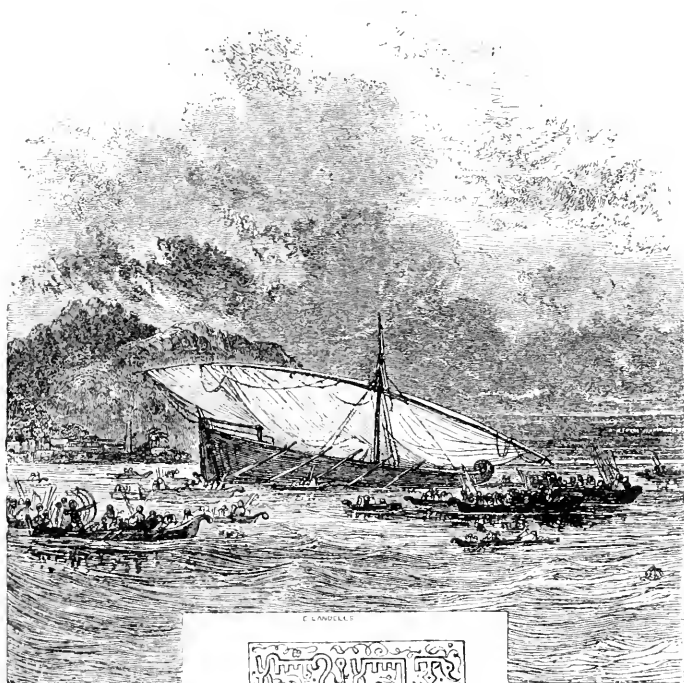
## SIXTH VOYAGE OF SINDBAD THE SAILOR.

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 paeneyric 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 favors 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,



## SEVENTH VOYAGE OF SINDBAD THE SAILOR.



Attack on the ship of Sindbad the Sailor.

### 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 pleasures. 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 honor; 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

## SEVENTH VOYAGE OF SINDBAD THE SAILOR.

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 favor 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 menms 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 favor to accept them; and peace be on thee! Then the king conferred upon me abundant presents, and treated me with the utmost honor; 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



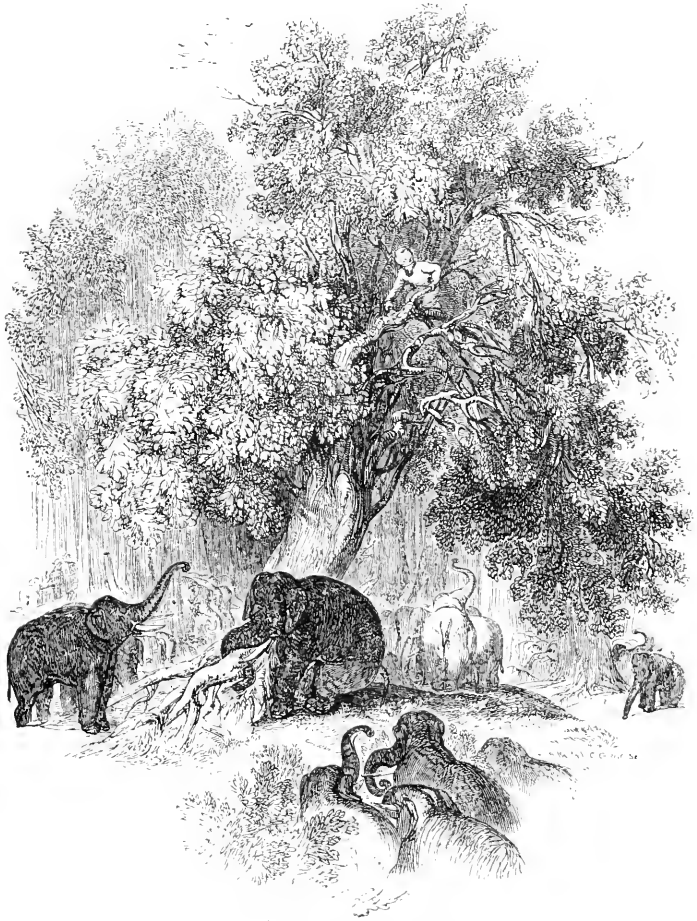
## SEVENTH VOYAGE OF SINDBAD THE SAILOR.

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 tranquilized, 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 daytime 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 honor; 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 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

SEVENTH VOYAGE OF SINDBAD THE SAILOR.



The elephant uprooting the tree.

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 favor, 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] these teeth; but God hath preserved thee from them, and

## SEVENTH VOYAGE OF SINDBAD THE SAILOR.



Sindbad the Sailor.

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 depart 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 honor.

Then, some days after this, the merchants came as he had said, and bought, and 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 pres-

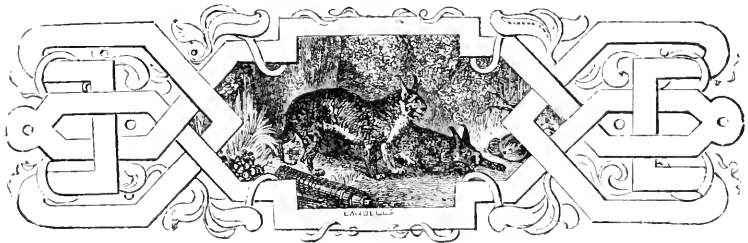
## SINDBAD THE SAILOR AND SINDBAD THE PORTER.

ents, and beautiful rarities, with every thing 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 house, 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 favors: 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 favors 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!





Ship arriving at the land of  
the blacks.

## 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 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 black 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 Mohammedan faith, and before the mission of Mohammed, may God favor 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 one 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, besides 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, and the proof of his veracity is the saying of the Wise. the First [thus versified]:

And [consider] Solomon, when the Deity said to him,  
 Perform the office of caliph, and govern with diligence;  
 And whoso obeyeth thee, honor him for doing so; and  
 whoso disobeyeth thee, imprison him forever.

He 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 track 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 every thing requisite.



Genie issuing from one of Solomon's bottles.



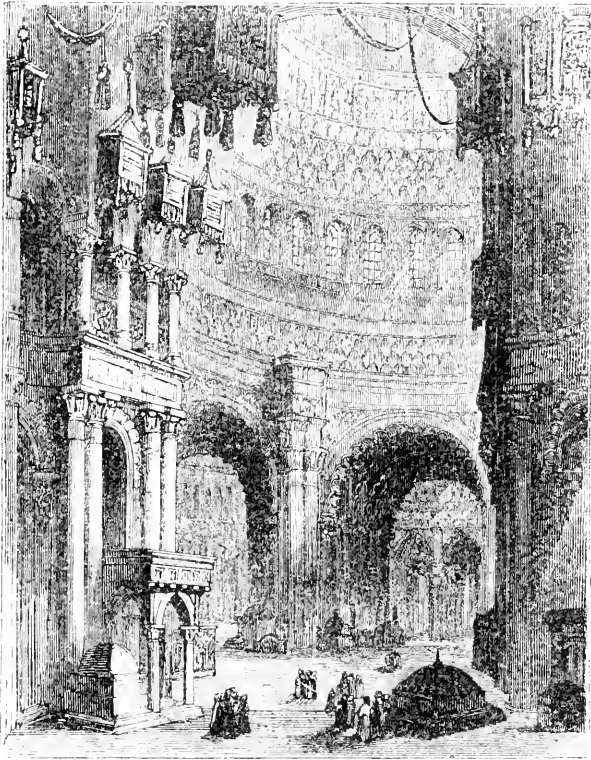
## THE STORY OF THE CITY OF BRASS.

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 honor 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 Nusair; 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 traveled 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 defense 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 him, 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 viceroy 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



THE STORY OF THE CITY OF BRASS.



Palace of Kosh the son of Sheddad.

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 colored 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 naught hath happened to us during this journey but what hath been the result of the blessing attendant upon thee. So he read it; and lo, it was poetry; and it was this:

Here was a people whom, after their works, thou shalt see wept over for their lost dominion;

And in this palace is the last information respecting lords collected in the dust.

Death hath destroyed them and disunited them, and in the dust they have lost what they amassed.

## THE STORY OF THE CITY OF BRASS.

As though they had only put down their loads to rest a while : quickly have they departed.

And the Emir Mousa 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 the verses were these :

How many companies have alighted in the tabernacles since times of old, and taken their departure !

Consider thou then what the accidents of fortune have done with others when they have befallen them.

They have shared together what they have collected, and they have left the pleasure thereof, and departed.

What enjoyments they had ! and what food did they eat ! and then in the dust they themselves were eaten !

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 into 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, whereon were engraved these verses :

How often have I stood [in fight] ! and how often slain ! and to how many things have I been a witness !

And how often have I eaten ! and how often drunk ! and how often have I heard the songs of beauteous damsels !

And how often have I ordered ! and how often forbidden ! and how many strong fortresses are seen,

Which I have besieged and searched, and from which I have taken the lovely females' ornaments !

But in my ignorance I transgressed to obtain things wished for which proved at last to be frail.

Then consider attentively thy case, O man, before thou shalt drink the cup of death ;

For after a little while shall the dust be poured upon thee, and thou wilt be lifeless.

And the Emir Mousa, 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. And over the first door were inscribed these verses :

What I have left, I left not from generosity ; but through the sentence and decree operating upon man.

Long time I lived, happy and enraged, defending my asylum like a fierce lion.

I was never quiet, nor would I bestow a mustard-seed, by reason of my avarice, though I were cast into the fire.

Thus did I until I was smitten by the decree of the glorious Deity, the Creator, the Maker.

When my death was appointed soon to take place, I could not prevent it by my numerous stratagems ;

My troops that I had collected availed not, and none of my friends aided me, nor my neighbor.

## THE STORY OF THE CITY OF BRASS.

Throughout my whole life was I wearied in my journey to the grave, now in ease, and now in difficulty.

So, when the purses have become laden, shouldst thou accumulate deenar upon deenar,

It will all pass before the morning to another, and they will have brought thee a camel-driver and a grave-digger;

And on the day of thy judgment, lone shalt thou meet God, laden with sin, and crimes, and heavy burdens.

Then let not the world deceive thee with its beauty; but see what it hath done to thy family and neighbor.

And when the Emir Mousa heard these verses, he wept again so violently that he became insensible; and after he had recovered 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 Abdel-samad 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 fiery; 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 the 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 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 that 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 upon the same tablet were also inscribed these verses:

## THE STORY OF THE CITY OF BRASS.

Shouldst thou think upon me after the length of my age, and the vicissitudes of days and circumstances,  
I am the son of Sheddad, who held dominion over mankind and each tract of the whole earth.  
All the stubborn troops became abject unto me, and all Arabia from Egypt unto the country of Adnan.  
In glory I reigned, abasing their kings, the people of the earth fearing my dominion;  
And I beheld the tribes and armies in my power, and saw the countries and their inhabitants dread me.  
When I mounted, I beheld my army comprising a million bridles upon neighing steeds;  
And I possessed wealth that could not be calculated, which I treasured up against misfortunes,  
Determining to devote the whole of my property for the purpose of extending the term of my life.  
But the Deity would naught save the execution of his purpose; and thus I became separated from my brethren.  
Death, the disuniter of mankind, came to me, and I was removed from grandeur to the mansion of contempt;  
And I found [the recompense of] all my past actions, for which I am pledged; and I was sinful!  
Then raise thyself, lest thou be upon a brink; and beware of calamities! Mayest thou be led aright!

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, whereon 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 wrote 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 glistening 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 traveling.

The party therefore turned thither and journeyed on, and it was the right way. 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 armpits, 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

## THE STORY OF THE CITY OF BRASS.



Horseman of Brass.

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 Abdelsamad 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,

THE STORY OF THE CITY OF BRASS.



The Afrite in the pillar.

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 carnelian, 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,

## THE STORY OF THE CITY OF BRASS.

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 to me thy daughter, and break thy carnelian 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 carnelian 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 can not 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 worshipest; 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 carnelian 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 these verses:

O my lord, verily I know thy dignity; and behold, Solomon desireth to break thee.  
O my lord, verily I seek thy defense; command then; for I am obedient to thy command.

(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 recited this couplet:

As for me, I am not in fear of him; for I am acquainted with every thing.  
If he wishes 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 he 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

## THE STORY OF THE CITY OF BRASS.

Dimiriat, the 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 accouterments and weapons, and mounted, with his forces of the Genii and of mankind, upon the carpet,\* with the birds flying over his head, and the 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 armories, 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 Dimiriat 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 battle-field while I go forth to them and challenge Dimiriat. And lo, he came forth, like a great mountain, his fires flaming and his smoke ascending ; and he approached

---

\* Solomon is believed by the Mohammedans to have had a carpet upon which he was able to transport himself through the air.



## THE STORY OF THE CITY OF BRASS.

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 Dimiriat 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 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



The refractory Genii overcome by Solomon's forces.

## THE STORY OF THE CITY OF BRASS.

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 Dimiriat; but he followed me a journey of three months, until he 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



Dauhash overtaken by Dimiriat.

exalted thee and abased me, pity me, and take me before So omon, 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

## THE STORY OF THE CITY OF BRASS.

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 us. 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 described 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 endeavored 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 young men 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 Taleh 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 any greater. Its pavilions were lofty, and its domes were shining ; its mausons 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 a 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

## THE STORY OF THE CITY OF BRASS.

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 in the lower part of the tablet were inscribed these verses :

Where are the kings and the peoplers of the earth ? They have quitted that which they have built and peopled ;  
And in the grave they are pledged for their past actions : there, after destruction, they have become putrid corpses.  
Where are the troops ? They repelled not, nor profited. And where is that which they collected and boarded ?  
The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it.

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, Taleb 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 in it something by which we may ingratiate ourselves with the Prince of the Faithful. Taleb 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

## THE STORY OF THE CITY OF BRASS.

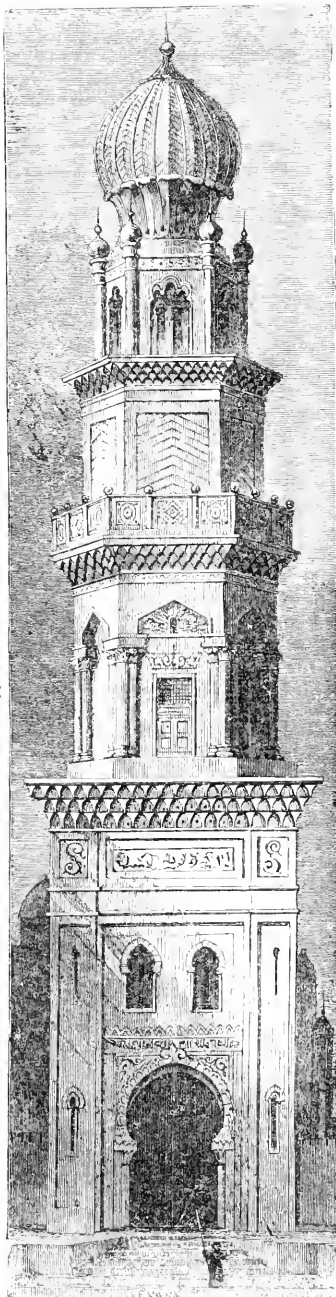
to the wall. He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate! And one of them answered, I will ascend it, O 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 toward 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 be-



The ten damsels in the City of Brass.

Tower of brass.



neath 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 words of the book of God (whose name be 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 colors, 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,\* 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

---

\* A mixture of perfumes, but chiefly ambergris.

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. Around it were inscribed these verses:

Consider what thou beholdest, O man; and be on thy guard before thou departest;  
 And prepare good provision, that thou mayest enjoy it; for every dweller in a house shall depart.  
 Consider a people who decorated their abodes, and in the dust have become pledged for their actions.  
 They built, but their buildings availed not; and treasured, but their wealth did not save them when the term had expired.  
 How often they hoped for what was not decreed them! But they passed to the graves, and hope did not profit them;  
 And from their high and glorious state they were removed to the narrowness of the sepulcher. Evil is their abode!  
 Then there came to them a crier, after they were buried, saying, Where are the thrones, and the crowns, and the apparel?  
 Where are the faces which were veiled and curtained, and on which, for their beauty, proverbs were composed?  
 And the grave plainly answered the inquirer for them, As to the cheeks, the rose is gone from them.  
 Long time they ate and drank; but now, after pleasant eating, they themselves have been eaten.

And the Emir Mousa wept until he became senseless; and afterward, having given orders to write these verses, he 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 colors. 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 colors. 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,\* and maces of Karezin, 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 they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crys-

---

\* A celebrated mart for spears.



tal, and cups set with brilliant pearls, and cups of carnelian, 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 then passed on, and found a saloon constructed of polished marble adorned with 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 Sheikh 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, any thing 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 to thee, O damsel! But Taleb 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 skillfully embalmed; and her eyes have been taken out after 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 STORY OF THE CITY OF BRASS.

the other a jeweled 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 India and Irak? 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 Add? Where are Canaan and Pharaoh? God hath eut 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 countries with equity. I possessed what none of the kings possessed, and ruled with justice, and acted impartially toward 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 Master; 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 they looked at the lower part of the tablet, and saw inscribed upon it these verses :

Child of Adam, let not hope make game of thee. From all that thy hands have treasured thou shalt be removed.

I see thee desirous of the world and its embellishments; and the past generations have pursued the same course.

They acquired wealth, both lawful and forbidden; but it repelled not fate when the term expired:

They led troops in multitudes, and collected riches; and they left their wealth and buildings, and departed

To the narrow graves, and laid down in the dust; and there they have remained, pledged for their actions;

As if the company of travelers had put down their baggage during night in a house where was no food for guests,

And its owner had said to them, O people, there is not any lodging for you in it. So they packed after alighting,

And they all thereupon became fearful and timid; neither halting nor journeying was pleasant unto them.

Then prepare good provision that will rejoice thee to-morrow; and act not save agreeably with the fear of thy Lord.

And upon the tablet were also inscribed these words :

## THE STORY OF THE CITY OF BRASS.

Whoso 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 any thing 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 Taleb 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 Taleb, 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 doubtless dishonor 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 not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their 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 honor. 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 STORY OF THE CITY OF BRASS.



Mountain and sea of Karkar.

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, of 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: Mohammed 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 every thing. And



Negroes.

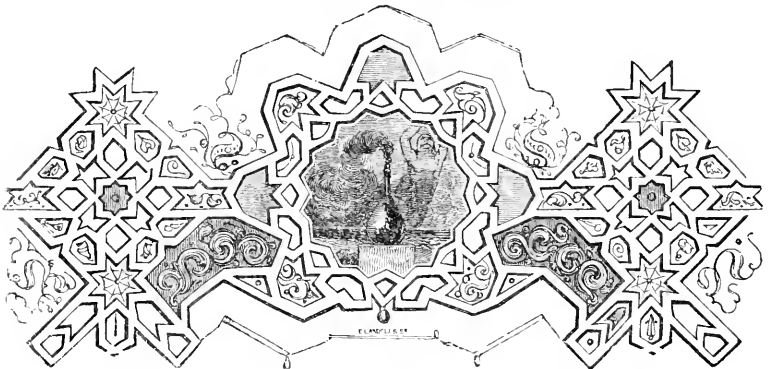
we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, on the eve of every Friday we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the angels and the Spirit! Whatsoever God willet cometh to pass, and what he willet not cometh not to pass! Every benefit from God is a gratuitous favor; 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 Sol-

omon ; 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 Taleb the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye 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 province, 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.





Salim and Selim beating their mother.

## 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 JODAR.

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 cadis 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 con-

formably 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 console thyself with the saying of the poet :

If an ignorant fellow oppress thee, leave him, and look for the time of vengeance  
on the oppressor ;  
And avoid noxious tyranny ; for if a mountain oppressed a mountain, the oppressor  
would be shattered.

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 [nusfs],\* which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked, nor sold, nor bought ;

---

\* Small copper coin.



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 it 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 toward the ground in her abashment 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 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 toward 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

## THE STORY OF JOUDAR



Joudar at the shop of the baker.

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.

## THE STORY OF JOUDAR.

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 any thing, 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\* riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and every thing that was on the mule was embroidered. The Mograbin alighted from the



Mograbin accosting Joudar.

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 chord of silk, and said 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

\* A native of Northern Africa.

## THE STORY OF JOUDAR.

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 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



Joudar leading the mule to the Jew.

of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Naught 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

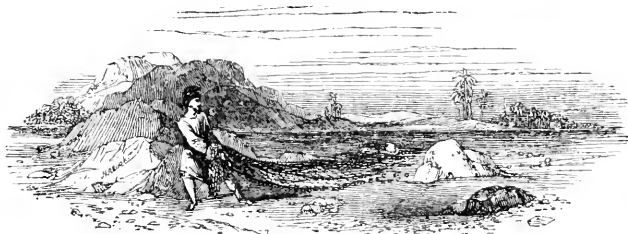
to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread. Joudar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the 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 thee 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 befell 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

## THE STORY OF JOUDAR.

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 accrue 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 toward 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;



Joudar drawing the Mograbin out of the lake.

and behold, he was grasping in his hands two fishes, the color 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 Abdelahad; I am named Abdelsamad, and the Jew is our brother; his name is Abdelrahim: he is not a Jew, but a Mohammedan, of the Malikee 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 seal-ring, and the sword. For the seal-ring hath a Marid that serveth it, whose name is Rad-elcasif, and whose 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 toward 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 toward the sun's disk, desiring to burn that city, it will be burned. And as to the kohl-pot, whosever 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 pre-

vail 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 can not 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 return 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



## THE STORY OF JOUDAR.

state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

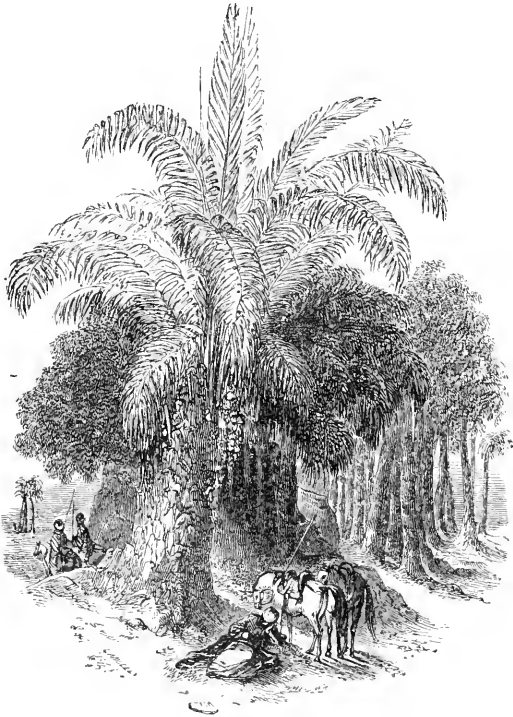
He therefore bade farewell to his mother, and went; and when he came to the Mograbin Abdelsamad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Mograbin said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon prayers, when Joudar was hungry, and he saw not with the Mograbin any thing to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us any thing 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, Any thing. The Mograbin, however, replied, I conjure thee by Allah that thou tell me what thing thou desirest. Joudar said, Bread and cheese. But



Joudar and the Mograbin resting on their journey.

## THE STORY OF JOUDAR.

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 every thing 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



Travelers halting.

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 beneath 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 Rahma, 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



The mule descending into the earth.

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 any thing ; 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 any thing, 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 Shanardal. 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 mattress, 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 Mōgrabin arose and said, Come, O Joudar. So he came and seated himself by his side; and the Mōgrabin took forth from the saddle-bags the dishes of viands, and they dined; after which the Mōgrabin 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 Shanardal. 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 can not 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 carnelian, 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 can not 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 Mōgrabin 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

## THE STORY OF JOUDAR.

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 semblance 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 endeavor to beguile thee, and will humble herself unto thee: yet pity her not; but every time that she pulleth off to thee any thing, 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 Mograbīn replied, O Joudar, fear not; for they are bodies without

## THE STORY OF JOUDAR.

souls. And he proceeded to tranquilize 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



Incantation.

the river appeared, and the door of the treasure. Joudar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the door 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.

## THE STORY OF JOUDAR.

came forth to him, saying to him, 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 thee 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 endeavored 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 his sword on his side, and the seal-ring upon his finger, and the kohlpot 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 ce-





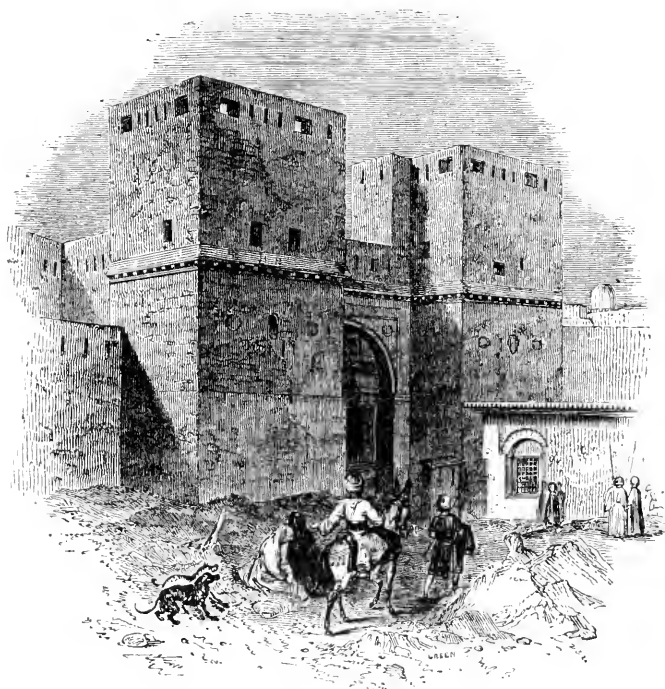
Joudar threatening the semblance of his mother.

lestial planisphere, and the kohl-pot, and went forth; and lo, a set of musical instruments sounded in honor 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 repositied 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

## THE STORY OF JOUDAR.

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



Bab el-Nasr.

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 favors 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 any thing. 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, O! O! 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 any thing, 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 every thing 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 any thing, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

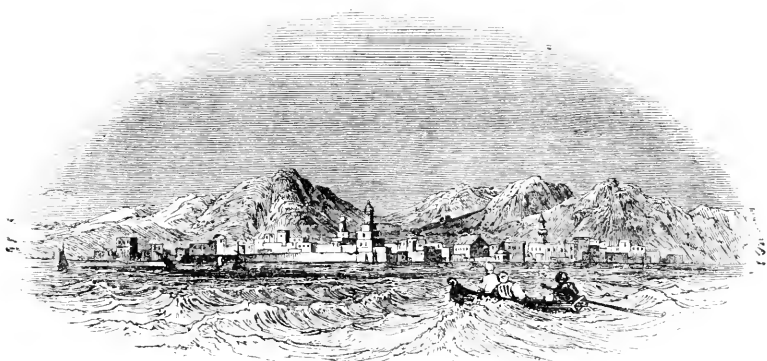
After this he began to eat with her, and lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to another, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. O 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 toward 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 the 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 neigh-

bors 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 every thing 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 any thing, 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 desisted 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.

## THE STORY OF JOUDAR.



Suez.

They answered, We can not 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, Samim 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 honor, as my brother knoweth. Now I saluted him to-day, and he invited me ; but I said to him, I can not 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 abashed 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 neighbor's house. And Joudar said to him, Wherefore shouldst thou take them into the neighbor'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

## THE STORY OF JOUDAR.

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 saddle-bags, 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 awoke. 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 Mograbins? 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 favor 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 honor; therefore it becometh 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 Mograbins. 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

## THE STORY OF JODAR.

pair of saddle-bags in which were the jewels and the gold ye have divided, and this can not 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 any thing, it will be of your favor ; and each of you shall establish for himself a traffic 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 favor. 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 in 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 honorably, 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



## THE STORY OF JOUDAR



Encampment of Arabs.

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 Shamardal, 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 Radeleasif, 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 Radeleasif, this hath become thy master ; and act thou well to him. Then he dismissed him, and said to Joudar, Rub the seal-ring, and

## THE STORY OF JOUDAR.

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 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 toward 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 afterward] 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.

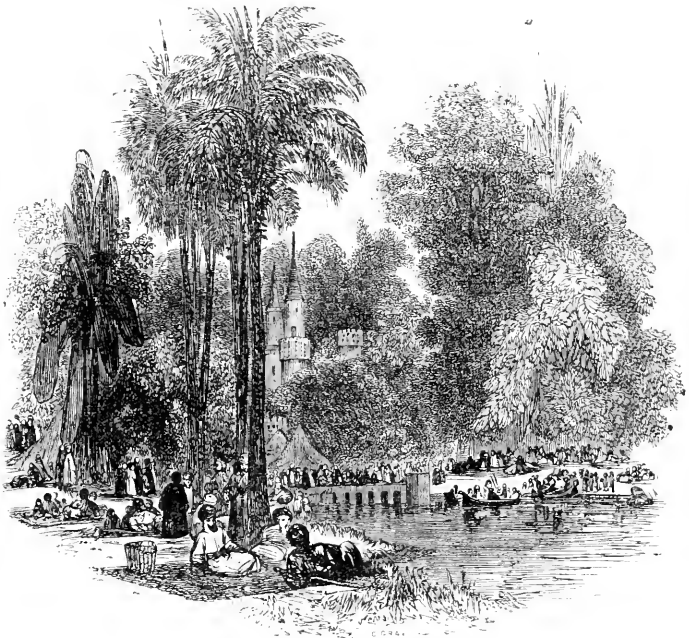
## THE STORY OF JOUDAR.



The Genie appearing to the two brothers in the prison.

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 inclosed deposits, and placed all that was in the treasury before Joudar, saying, O my master, I have not left in the treasury any thing. 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

## THE STORY OF JOUDAR



Joudar's palace and gardens.

ate, and enjoyed themselves, and slept. But as to the affair of the servant, he collected his Ous,\* and gave orders to build the palace. So some of them began to hew the stones, and some to build, 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 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 Ous to the countries of India, and Sinde, and Persia; and whenever they beheld a

\* Genii of an inferior class.

## THE STORY OF JODAR.

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 mamloks 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

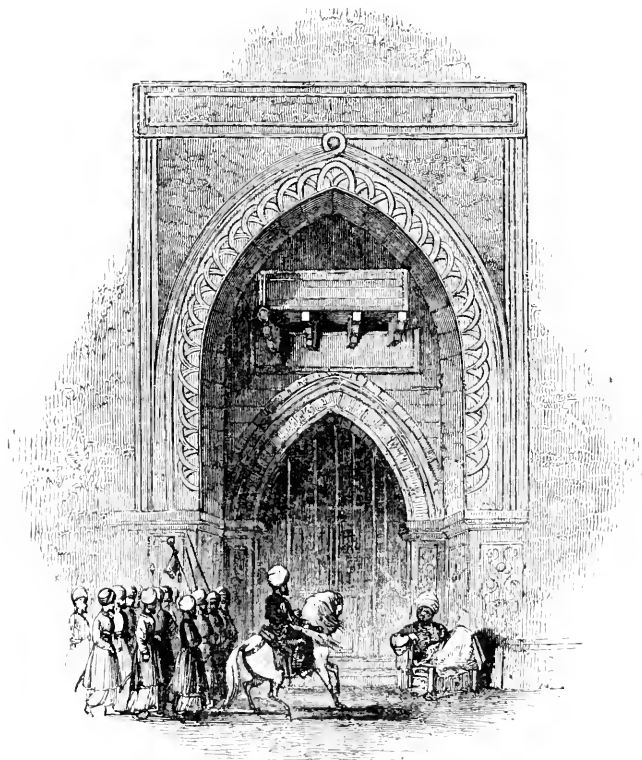
## THE STORY OF JOUDAR.

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 toward 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 make 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 to 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 these 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

## THE STORY OF JUDAR.

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,



The emir at the door of Joular's palace.

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.

## THE STORY OF JOUDAR.

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, Honor 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 honor, 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 offense, 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, to such a degree that among his expressions of apology he recited to him these verses:

O thou of noble ancestors and gentle disposition, blame me not for that which hath proceeded from me.

If thou be an oppressor, we pardon thee; and if I be an oppressor, thou wilt pardon me.

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 honor; 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 mutual 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 enamored of her; and when we perceive in him that result, I will incline toward 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 dam-

## THE STORY OF JOUDAR



The king's daughter.

sel, 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 connections. The vizier replied, Thy desire 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

## THE STORY OF JOUDAR.

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 favor by accepting her.

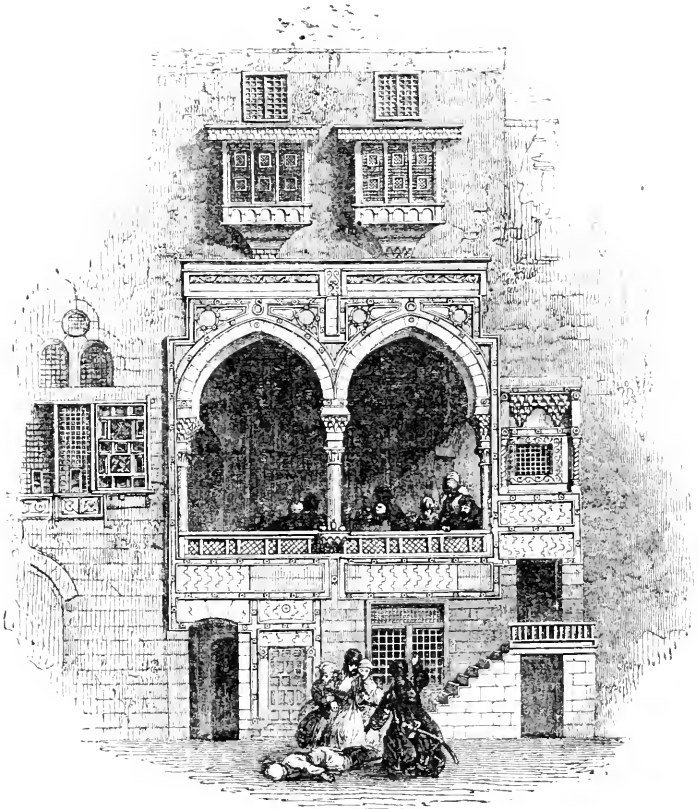
They passed that night, and the king arose in the morning and held a court, at which he caused the nobles and the plebeians to be present, and the Sheikh el-Islam\* was there also. Then Joudar demanded the damsel in marriage, and the king said, The dowry hath been paid. So they performed the ceremony 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 sepulcher 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 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. Salim said, 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,

---

\* The chief doctor of the Mohammedan faith.

## THE STORY OF JOUDAR



Makud, or principal room.

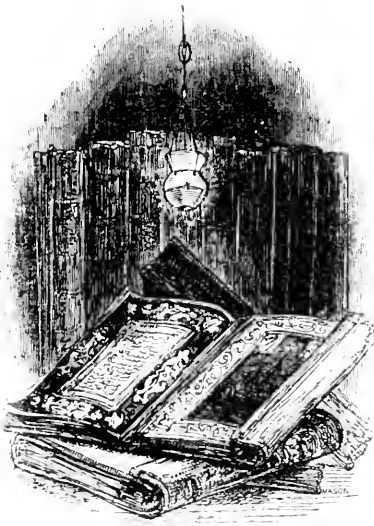
and throw them before the troops. Accordingly, he took Selim and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the large room of the house, eating; and when they beheld Joudar and Selim killed, they raised 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

## THE STORY OF JODAR.

me for the kingdom, because he was treacherous, and I feared that he would act treacherously toward 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 any thing 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 Shemseldowla; 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.





Gulnare and the merchant.

### 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 upon 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 manlouks 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 lips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty, and was as the poet hath said in these verses:

I am enamored of her: she is perfect in beauty, and perfect also in gravity and in dignity.

She is neither tall nor short; but her hips are such that the izar is too narrow for them.

Her stature is a mean between the small and the large: so there is neither tallness nor shortness to find fault with.

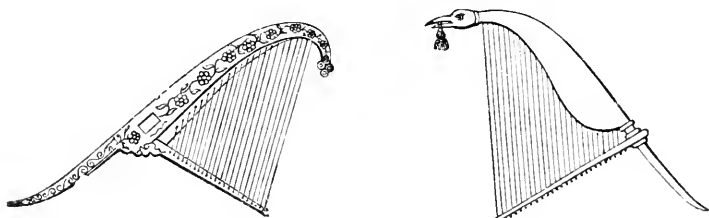
Her hair reacheth to her anklets, [and is black as night,] but her face is ever like the day.

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 traveling 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 honor, 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 every thing 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 good 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 toward the ground; and what protected her from the anger of the king was the excess of her beauty and loveliness, and her tenderness of

## STORY OF GULNARE OF THE SEA.

manner. So the king said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving 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,



Persian harps.

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 favorites.

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 favorites, 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 toward 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 toward 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 favored me with things that I desired;



## STORY OF GULNARE OF THE SEA.

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 manlounk: 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 quarreled 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



Gulnare on the sea-shore.

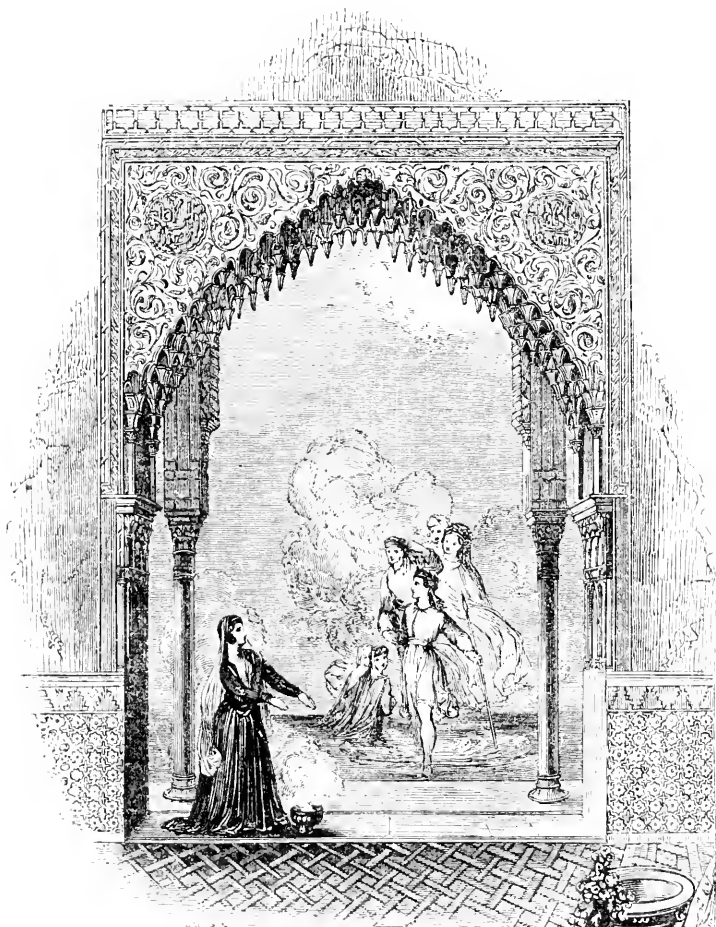
## STORY OF GULNARE OF THE SEA.

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 mouny, 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 can not 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 dansel 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 creation, the most like to his sister, and the tongue of the case itself seemed to recite in his praise these verses:

## STORY OF GULNARE OF THE SEA.

The moon becometh perfect once in each month; but the loveliness of thy face is perfect every day.  
Its abode is in the heart of one sign at a time; but thine abode is in all hearts at once.



Gulnare's relations coming forth from the sea.

Afterward, there came forth from the sea, a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the

## STORY OF GULNARE OF THE SEA.

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 favorites for my sake, and was diverted by his regard for me from every thing 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 honor, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shown favor 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 a 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 daugh-

ters 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 estimation, 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 honor 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 honor and desirable happiness. So when the king heard these words from her he rejoiced, and his heart became tranquilized, 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 afterward 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 praisest 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 favors, 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 bestowest benefits and favors 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

## STORY OF GULNARE OF THE SEA.

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 honor.

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 fullness. Then the uncle of the little one looked toward 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 strang 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 toward the Queen Gulnare, he said to her, I am abashed at thy brother; for he hath shown favor 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; and the poet hath said,

Had *I* wept before *she* did, in my passion for Soada, I had healed my soul before repentance came.

But *she* wept before *I* did; her tears drew mine; and I said, The merit belongs to the precedent.

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 favors 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 toward the sea, and descended into it, and disappeared.

The king treated Gulnare with beneficence, and honored 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 be-

## STORY OF GULNARE OF THE SEA.



Gulnare's relations flying back into the sea.

came 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 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*\* 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 em-

\* An embroidered saddle-cover, borne before a king.



## STORY OF GULNARE OF THE SEA.

braced 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 mid-day, 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 favor 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 nightfall, 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 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 dependents. 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 ingenuous 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 Beber 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 with 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 pe-

## STORY OF BEDER BASIM AND GIOHARA.

ried 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



Beder Basim.

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 de-

## STORY OF BEDER BASIM AND GIOHARA.

scent. 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. The poet hath said,

Love, at its commencement, is like running saliva ; but when it hath gained ascendancy, it is like a wide sea.

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 ; and the poet hath said,

I loved her when her qualities were described ; for sometimes the ear loveth before the eye.

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 enamored 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 toward 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

## STORY OF BEDER BASIM AND GIOHARA.

of this damsel until we demand her in marriage for him of her father; and if he favor 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, and recited these two verses:

Were it said to me, while the flame is burning within me, and the fire blazing in  
my heart and bowels,  
Wouldst thou rather that thou shouldst behold them, or a draught of pure water?  
I would answer, Them.

Then he lamented, and groaned, and wept, and recited these two other verses:

Who will save me from the love of a charming gazelle, with a face like the sun;  
nay, more lovely?  
My heart was at ease, free from love of her; but now burneth with passion for the  
daughter of Samandal.

So when his uncle Saleh heard what he said, he struck hand upon hand, and said, There is no Deity but God; Mohammed 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 our 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

## STORY OF BEDER BASIM AND GIOHARA.



Beder Basim making known his passion.

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 grand-

## STORY OF BEDER BASIM AND GIOHARA.

mother 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 enamored 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, niggardly of his daughter Giohara toward 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 enamored 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 endeavor 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

## STORY OF BEDER BASIM AND GIOHARA.

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 honor, and ordered him to sit. So he sat; and after he had been seated a while, 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 unanimous 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 favor 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 backward, 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 Shalhzeman, 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 toward 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, dost thou 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 Guluare 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 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, O ! woe 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 herself 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



## STORY OF BEDER BASIM AND GIOHARA

in the secrets of destiny. And when he lay down, he turned up his eyes toward 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 every thing, 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



Beder Basim addressing Giohara in the tree.

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

## STORY OF BEDER BASIM AND GIOHARA.

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 enamored 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 Marsina, 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.

## STORY OF BEDER BASIM AND GIOHARA.

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,

## STORY OF BEDER BASIM AND GIOHARA.

With feelings of love and honor 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 strait 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



The fowler with the bird.

## STORY OF BEDER BASIM AND GIOHARA.

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 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 manlouks 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 any thing but truth. Verily this bird is the King Beder Basim, the son of the King Shalzeman, 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, The Queen Giohara, the daughter of the

## STORY OF BEDER BASIM AND GIOHARA.

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 of the words of his wife, he wondered extremely. Now this queen, his wife, was the most skillful 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 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



The king's wife disenchanting Beder Basim.

[of the Koran], 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 not upon the face of the earth one more beautiful.

When the King Beder Basim beheld this thing, he said, There is no Deity but God: Mohammed 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,

STORY OF BEDER BASIM AND GIOHARA.

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 dispatched 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 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,

STORY OF BEDER BASIM AND GIOHARA.



Beder Basim arriving at the city of the enchanters.

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 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 favorably, 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 for-

ward 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 colors. 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 worshipeth 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

STORY OF BEDER BASIM AND GIOHARA.



Queen Labe and Beder Basim reclining at a window.

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

## STORY OF BEDER BASIM AND GIOHARA.

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 colors. 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 any thing, 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 can not 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 Mohammedan, 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,

## STORY OF BEDER BASIM AND GIOHARA.

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, worshiping fire instead of the Almighty King. But to-morrow 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 can not 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 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 hath 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?

STORY OF BEDER BASIM AND GIOHARA.



Queen Labe performing the incantation.

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

STORY OF BEDER BASIM AND GIOHARA.

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 toward me on that account. And he replied, By Allah, O my mistress, I am not at all changed toward 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 in 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 can not 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

## STORY OF BEDER BASIM AND GIOHARA.



The Sheikh.

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 can not 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 the 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



## STORY OF BEDER BASIM AND GIOHARA.

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 honor, 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 Mohammedans 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 can not 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 Gio-

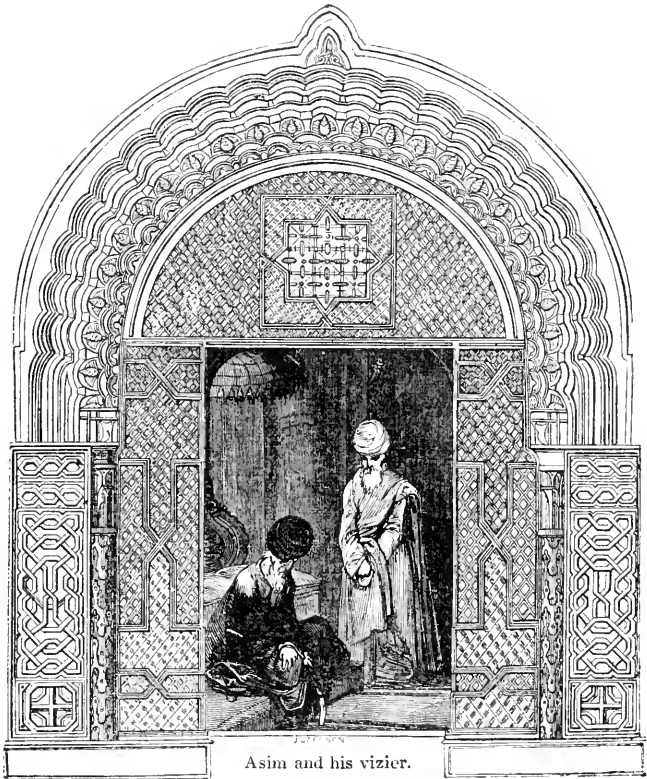
## STORY OF BEDER BASIM AND GIOHARA.

hara. 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 honor 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 evening 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 honor 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!



Guinere of the Sea.



Asim and his vizier.

## CHAPTER XXIV.

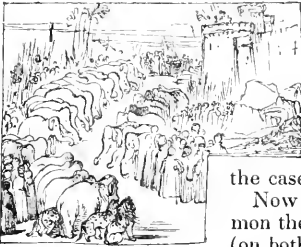
COMMENCING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH.

### 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 worshiped 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, besides 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 any thing 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 every thing. 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 his 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 honor 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 dependents, to meet them with honor 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 honor, 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 com-



The two viziers advancing amid Solomon's troops.

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

ing 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 every thing.

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 unhidden, 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 honor, 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 a while, 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 solicitude on account of this, and ceased not to remain in solicitude 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 every thing. 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 mid-day 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



## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

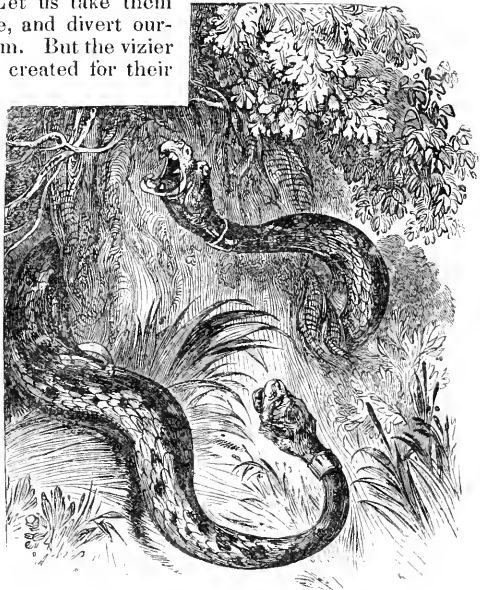
cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children. Then Solomon (on whom be peace!) caused to be brought a seal-ring, and a sword, and a wrapper containing a tunic ornamented with jewels, and he said, O Vizier Faris, 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 dependents, 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 mid-day 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



The King Asim and his vizier in the tree.

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



The two serpents.

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 he extolled, and whose name he 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, he 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 favors 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 favored us, in his bounty, and goodness, and liberality, and beneficence, with the right religion, and honored 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 said, 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 offense 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 fulfillment of her days, when she gave birth to a male child like the moon in the night of its fullness, 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



Mosque.

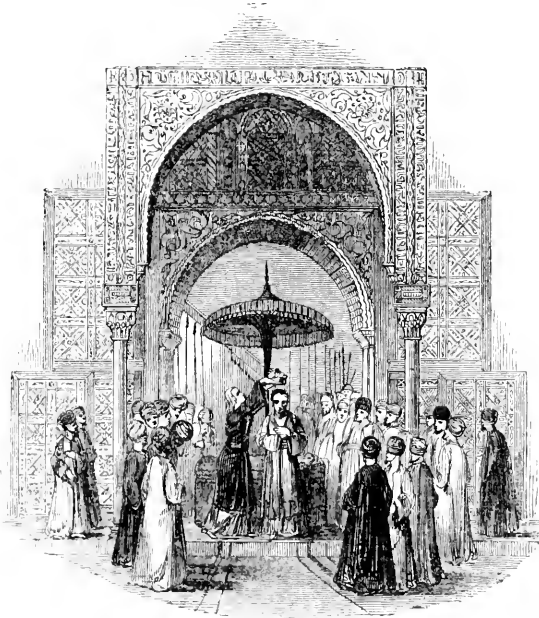
King Asim said to his vizier, Write the letters, and send them by the couriers to all the provinces, and districts, and fortresses, and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant. The Vizier Faris therefore went forth 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! They then 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,

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 worshiped 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 offenses; 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.



The King Asim crowning Seifelmolouk.

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 favor for victory and good fortune; and Seifelmolouk scattered gold and silver over the heads of all the people, conferred robes of honor, 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 honor 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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. Then he recited these two verses:

Love, at its commencement, is like running saliva. Destiny bringeth it and exciteeth it.

But when the youth plungeth into the abysses of love, events occur too great for him to bear.

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 toward 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 toward 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 counselor 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 travelers, 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.

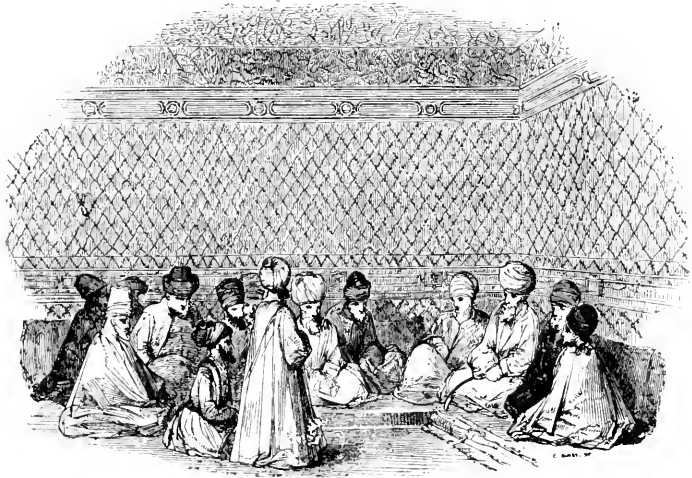
Accordingly, when the morning came, Seifelmolouk arose, and ascended the throne, hugging the tunic; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the emirs, and viziers, and the troops, and the lords of the empire came in to him; but when the 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, Woe 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 enamored, 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 enamored, 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 enamored. 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 enamored, 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



## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 travelers 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 in-



Consultation of the merchants and travelers.

formation 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 every thing 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 favorite 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 honor upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favorite 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 every thing 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 favorite 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.

---

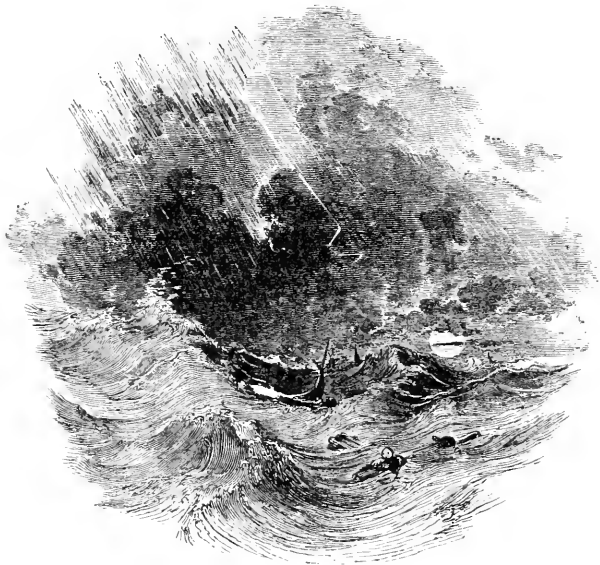
\* Faghfour is a corruption of the ancient Persian expression Bag-puter, or Bhag-putra, meaning "Son of the Illustrious."

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 honored by thy rule, O king! And the King Faghfour Shah said, Naught hath brought thee hither save some affair that hath occurred to thee; and whatever thing thou desirest to obtain from my country, I will accomplish it for thee. So Seifelmolouk replied, O king, verily my case is wonderful; and it is this: I have become enamored of a portrait of Bedia Eljemal. 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 travelers, 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 travelers 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, naught 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



Storm at sea.

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! Then he sighed, and recited these verses :

I am perplexed, by the Compassionate! without doubt, in my case; and trouble hath befallen me from sources unknown to me!

I will be patient, that mankind may know me to have borne with patience that which is more bitter than aloes.

The taste of bitter aloes is not like my patience; for I have borne with patience what is hotter than live coals.

I have no resource in my present case; but I commit my affairs to the Disposer of events.

He was drowned in the sea of solitudes, 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 landed, 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 be exalted!

They ceased not to 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 ears 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 he recited these two verses:

Calamities have become familiar with my heart, and I wish them, after shunning them; for the generous is habitually familiar.  
The anxieties that I suffer are not of one description: I have (praise be to God!) thousands of them.

Then he sighed, and recited also this couplet:

Fortune hath smitten me so with disasters, that my heart is covered with its arrows;  
And now, when other arrows strike me, their points break against the points in my heart.

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 honor, 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



The queen and her captives.

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.

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 predetermination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and naught will profit us but patience. Perhaps God (whose perfections 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 favor. 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 every thing; 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



## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 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 labored 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,



Apes.

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,

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

and minerals, what the tongue can not 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 cheered 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 every thing that thou shalt demand thou wilt find here. But Seifelmolouk replied, O my brother, I can not 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 toward 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

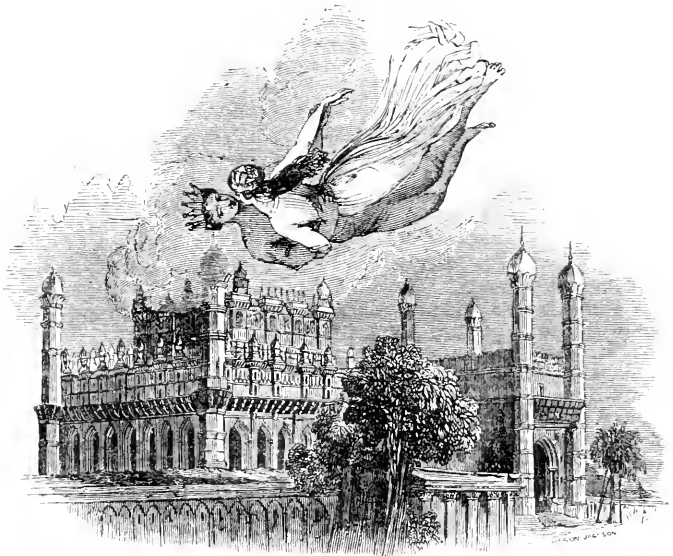
and fresh fruits, and they ate : and when the time for sleep came, they spread for them the beds, and they slept. And in the morning the young man arose as he was wont, and he woke Seifelmolouk, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore 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 be 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, and some of them 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

## STORY OF SEIFEMOLOUK AND BEDIA ELJEMAL.

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. Seifemolouk 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? Seifemolouk 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 place, and immediately became transformed, and lo, he was a comely young



The son of the Blue King carrying off Dowlet Katoun.

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 enamored 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 Eljemal 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, come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We can not 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 the 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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



The Coffer rising from the sea.

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 ropes 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 to carry 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 of 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 harbor 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 harbor 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 harbor. And thereupon Seifelmolouk arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbor called, and what is the name of its king? But the captain replied, O lying-faced! O silly-bearded! If thou know not this harbor 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 Emari, and this harbor is called the harbor Kemein el-Bahrein.

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 Moineddin, 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 Moineddin, 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 knewest 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 toward Seifelmolouk; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat



STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



Arrival at Emaria.

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 Seifemolouk 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 Moin 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 fullness. And when the king heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honor 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 Seifemolouk, and saluted them, and congratulated them on their safety. He then sent to his broth

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

er 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 honor, 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 every thing 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 mam-louks, 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 say-

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

ing 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 Seifelmolouk, 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 Tajelmolouk 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 be 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



Said gathering pears.

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 was 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 drank 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 forthwith 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 red-hot 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 Ghou! ; for they knew that upon this island was a Ghou! that ate human beings ; wherefore they desired to escape. We, how-

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



The Ghoul slain by Said.

ever, 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 toward 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

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL

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 imprisoned me; and after this period thou rememberedst me, and causedst 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 favor so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking toward Seifelmolouk, she 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 Eljema, 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 Eljema congratulated her on her safety. Then they sat conversing, and Bedia Eljema 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. O, what difficulties do human creatures endure! And how so? asked Bedia Eljema. She answered, O my sister, I was in the Lofty Palace, and in it



Bedia Eljema and Dowlet Katoun.



## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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; 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 Eljema! 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 Eljema! 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 Safwan, 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 enamored of it; wherefore he came forth to seek thee, and he endured all these difficulties on thine account. But Bedia Eljema! 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 proceeded 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 Eljema! 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 Eljema!, 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 the accomplishment of his wish;

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourself from the eyes of the people, so that no one of those who are in the palace may see you until I and Bedia Eljema! come. So Seifelmolouk and Saïd 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 Saïd 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 Saïd 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, and he recited these verses :

O Bedia Eljema!, I have none besides thee : have mercy on me, then ; for I am the captive of thy love !

Thou art the object of my search, and my desire, and my joy. My heart hath refused to love any besides thee.

Would I were informed if thou knewest of my weeping all the night long with sleepless eyelid.

Command sleep to sojourn in my eyelid, and then perhaps I shall behold thee in a dream.

Be favorable to one who is distracted by love. Save him from the destructive effects of thy cruelty.



Seifelmolouk in the garden.

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

May God increase thy beauty and thy happiness, and may all thine enemies be a sacrifice for thee!

The lovers shall be ranged, on the day of resurrection, beneath my banner, and all the beauties beneath thine.

Then he wept again, and recited other 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 Eljema! 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 Eljema! a couch of gold that she might sit upon it. So when Bedia Eljema! 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 Eljema! 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 Eljema!; after which she filled the cup and drank. Then Bedia Eljema! 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 reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked toward 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 Eljema!, 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 Eljema!, 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 favorably. Upon this Bedia Eljema!, after laughing, said, And who fulfilleth vows, that this young man should fulfill them? For mankind are destitute of affection. So Seifelmolouk replied, O queen, verily faithlessness will never be mine; and all people are not alike. And he wept before her, and recited these verses:

O Bedia Eljema!, be propitious to one sorrowful, worn and afflicted by an enchanting, cruel eye!

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

By the beauteous colors combined in thy cheeks, the white and deep red like that of the anemone,  
Punish not with abandonment one in constant suffering; for my body is wasting through protracted estrangement.  
This is my wish, and the utmost that I hope for; and union is my desire, if this be possible.

Then he wept violently, and recited other verses; and when he had ended them he wept again violently; whereupon Bedia Eljema! 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 fulfill 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 Eljema! 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 Eljema! and Seifelmolouk had sworn, each to the other, Seifelmolouk arose to walk, and Bedia Eljema! arose also to walk, attended by a slave girl carrying some food, and carrying likewise a bottle full of wine. And Bedia Eljema! 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 Eljema! 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 toward 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 armpit, 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 endeavoreth to render her favorable 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,

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

thou shalt be free for the sake of God (whose name he 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 thou 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 honor, 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 enamored 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 any thing, and endured the greatest of troubles and horrors on my account.

The slave girl then took up Seifelmoulouk, 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 Seifelmoulouk, this tent. Upon this Seifelmoulouk 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



Marjana carrying Seifelmolouk.

brought thee to this place, and for what reason tookest thou these slippers and kissedst 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 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 toward 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 naught 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 toward 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 Shahyal 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 offense 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 kings and conveyed them to the Abandoned Well and the Lofly Palace, and separated them from their families, and acted impudently toward 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

STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.



Genii carrying off Seifelmolouk.

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 counselor 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 find-



est 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 Shahyal, 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 Shahyal 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.

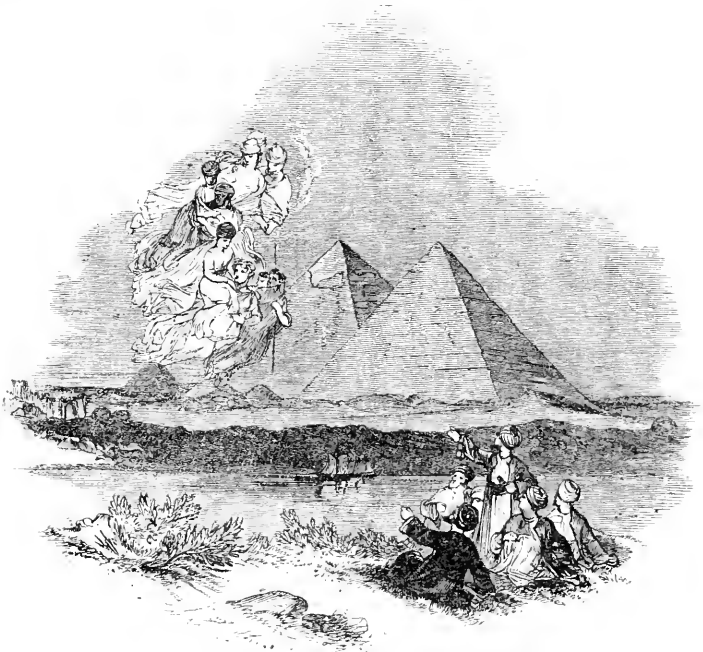
Now the Lady Bedia Eljema, having met with her father Shahyal, sent the slave girl to search for Seifelmolouk; and she found him not; wherefore she returned to her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respecting Seifelmolouk; and they answered, 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 Eljema 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 toward 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 dependents, 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 honor 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 spilled the blood of so many thousand Genii? But Shahyal re-

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

plied, 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 have 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 toward 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 honor, 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.

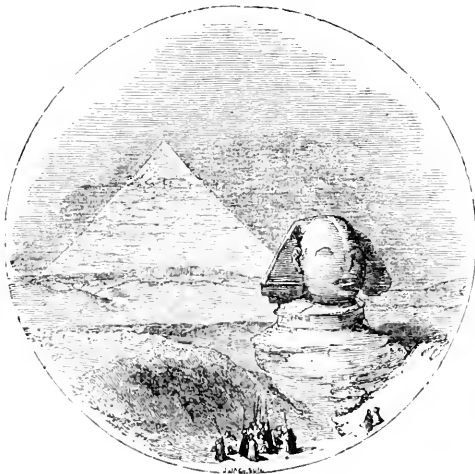
The King Shahyal then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to



Arrival of Seifelmolouk and Said in the land of Egypt.

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

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 honor, 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,



Sphinx

## STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

doth there remain in thy heart a regret for any thing? 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!



Hassan and the Persian.

## 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 Has-

## STORY OF HASSAN OF BALSORA.

san. 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 practiced 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 laboring 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 stupefied, 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 pretenses. 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 toward 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. 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 stupefied, 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 stupefied 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. Accord-

## STORY OF HASSAN OF BALSORA



Market.

ingly, Hassan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touch-stone], 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 learned 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 practice 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

## STORY OF HASSAN OF BALSORA.

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 practicing 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 toward 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,



Bahram the Magian.

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



## STORY OF HASSAN OF BALSORA.

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 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 a 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 search-

## STORY OF HASSAN OF BALSORA.

ing 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



Hassan conveyed to the ship.

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 night-fall, 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

## STORY OF HASSAN OF BALSORA.

fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, O my son! O the delight of my heart! And she recited these verses:

My patience hath failed, and my disquietude is excessive, and excessive is my wailing since your absence, and my disease!

No patience is left to me, by Allah, since you quitted me! How can I bear the loss of the object of my hope!

After the loss of my beloved, how can I delight in sleep? And who is he that can enjoy a life of abasement!

Thou hast gone, and made the house and its family desolate, and my clear draughts thou hast rendered turbid.

Thou wast mine aid in every adversity, and my glory and my honor among mankind, and my reliance.

Canceled be the day whereon thou wast taken away from my sight, until I see thee return to me!

She continued to weep and wail till the morning, when the neighbors 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, toward 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.

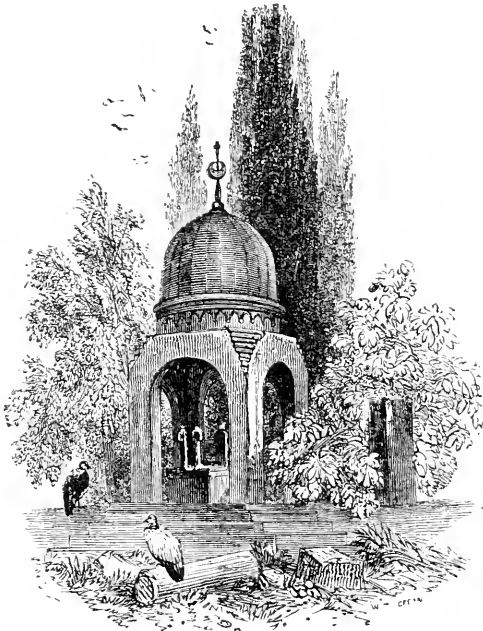
So when the mother of Hassan heard these verses, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant! Then the neighbors bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, 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 Mohammedans greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist, such as the poet hath thus described:

He is a dog, a dog's son, and a dog was his grandsire; and no good is in a dog, the issue of a dog.

The name of that accursed wretch was Bahram the Magian, and he used every year to take a Mohammedan 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 blang, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea. The ship in its

## STORY OF HASSAN OF BALSORA.



Hassan's tomb.

course, and the Persian sitting by him. He therefore knew that it was a stratagem practiced 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 toward 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

## STORY OF HASSAN OF BALSORA.

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, Wee to thee! Thou art surely an infidel Magian: thou worshipest the fire instead of the Almighty King, the Creator of the night and the day, and this is naught 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 endeavored to propitiate him by appealing to the Chosen Prophet. He had lost his patience, his tears ran down upon his cheeks like rain, and he recited these two verses:

I will endure with patience, O my Lord, what thou hast ordered. I will be patient, if so I may obtain thine approval.

They have tyrannized over us, and transgressed, and commanded. Perhaps, in thy beneficence, Thou wilt pardon what is past.

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 be 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 offense, 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 repairst thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practice 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 color. 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 can not be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of every thing 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 it 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, and recited these two verses,

Consider the doings of thy Lord, how  
happiness cometh unto thee, with  
speedy relief;

And despair not when thou sufferest  
affliction; for how many wondrous  
mercies attend affliction!

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



The Magian summoning camels.

STORY OF HASSAN OF BALSORA.

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 toward 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 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 recited 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.  
 Then say not of an event, How did it happen? for every thing happeneth by fate and destiny.

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,



## STORY OF HASSAN OF BALSORA.

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 be 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



Hassan falling from the summit of the mountain.

him along safely, by the will of God (whose name be 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 toward 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 tranquilized, 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 Meshid, 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 be exalted!) hath blessed him with seven daughters by one wife; but such folly, and jealousy, and pride as can not 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 dependents, 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 can not 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 afterward, 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 Mohammedan, 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, bid me to slay this ac-

## STORY OF HASSAN OF BALSORA.

cursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Mohammedan, 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 Mohammedan 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 accouterments, 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 stupefied and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Mohammedans! O dog! O perfidious wretch! O worshiper of fire! O pursuer of the way of the wicked, who worshipest 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.



Hassan slaying the Magian.

But while he was with them, passing the most delightful life, there came toward 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 these verses:

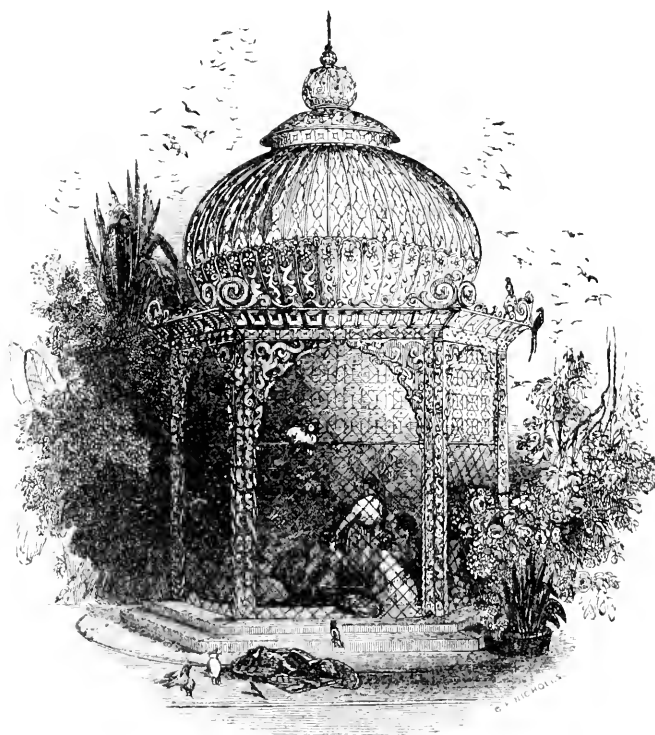
## STORY OF HASSAN OF BALSORA.

The whole plain hath become contracted in mine eye, and my heart altogether is troubled by the view of it.  
Since the objects of my love departed, my joy hath been disturbed, and the tears have overflowed from mine eyes,  
And sleep hath quitted mine eye on account of their separation, and my whole mind hath been perturbed.  
Will fortune reunite us, and shall I again enjoy intimacy with them, and nightly conversation ?

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, examined 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 no riches; but 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 colored 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 luster 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 around 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 toward 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 luster of the moon; and when they had divested themselves, they all



Damsels bathing

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 enamored 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 luster 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 still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, 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 enamored 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, and he recited these verses:

May Allah deny me the accomplishment of my vow, if after your absence I know  
pleasant sleep,



## STORY OF HASSAN OF BALSORA.

And may my eyes not be closed after your separation, nor rest delight me after your departure!

It would seem to me as though I saw you in sleep; and would that the visions of sleep might be real!

I love sleep, though without requiring it; for perhaps a sight of you might be granted in a dream.

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 solicitudes, and he wept and lamented for himself until the morning, when he recited these verses:

As birds they flew away in the evening, and cried out. And he who dieth of love is not culpable.

I will keep my passion secret while I can; but if violent desire overcome me, it will appear.

The phantom of her whose face is like the morning came at night; and the night of my desire hath no dawn.

I bemoan her, while they sleep who are free from love; and the winds of desire have made sport with me.

I have been liberal of my tears, and my wealth, and my heart, and my reason, and my soul; and liberality is gain.

The worst of all kinds of evil and vexation is hostility experienced from beautiful damsels.

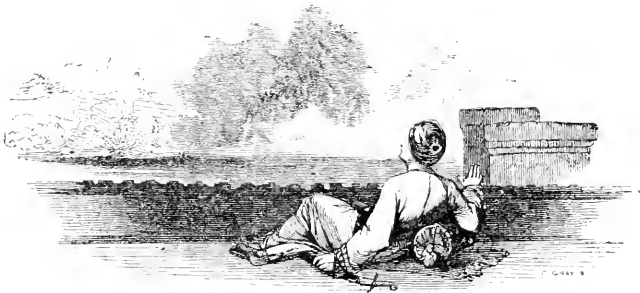
They say it is forbidden for the beauties to show favor, and that the shedding of the blood of lovers is lawful,

And that the love-sick can do naught but sacrifice his soul, and liberally forfeit it in love, which is a game.

I cry out in my longing and ardor for the beloved; and all that the distracted can do is to moan.

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



Return of the seven sisters.

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 recited thus :

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 his words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse ; 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 recited these two verses :

Restore my heart as it was to my breast, and let mine eyes sleep again : then forsake me.  
 Do you think that the nights have changed the vow of love ? May he cease to live who changeth !

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 have never opened it; but I was troubled in heart on account of your absence from me, and my 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 heart was comforted, 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 afterward 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 can not 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



Hassan's sister carrying him to the top of the palace.

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 enamored; 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 hath 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 favorites 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 possessest her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I 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 can not 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 tranquilized, 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 enamored 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

## STORY OF HASSAN OF BALSORA.

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



Hassan about to seize his beloved

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

## STORY OF HASSAN OF BALSORA.

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 her 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 the 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

## STORY OF HASSAN OF BALSORA.

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 ; every thing 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 favor 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 he 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, Naught 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 from us aught of thy state. He therefore said to his sister, Tell thou my tale to them ; for I am abashed at them, and I can not 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. So 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 toward 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 mandharah; 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 fullness. 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 fullness, 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 toward 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 enamored 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 burned the dress of feathers; otherwise we would have taken it

STORY OF HASSAN OF BALSORA.

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



The Marriage.

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 recited these verses :

Thy shape is enticing, and thine eye like the gazelle's, and thy face drippeth with the water of beauty.  
Thou appearest in mine eye most gloriously pictured, half of thee of ruby, and a third of pearl,  
And a fifth of musk, and a sixth of ambergris : thou resemblest fine pearl ; nay, thou art more splendid.  
Eve hath not borne like thee any one, nor in the gardens of Eternity is another like thee.  
Then if thou wish my torment, it will proceed from love's laws ; and if thou wilt pardon, thou hast the choice to do so.  
O ornament of the world, and utmost object of desire, who can keep from enjoying the beauty of thy face ?

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 cheer-

fulness; 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 toward 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. Then he recited these two verses:

We have become distracted in mind, perplexed, seeking to draw near, without means of doing it.

The calamities of love increase upon us, and the endurance of love is burdensome to us.

His wife, therefore, acquainted them with that which he had said to her; and when the damsels heard the verses, they were moved with pity for his state, and said to him, Favor us [by doing as thou desirest]; in the name of Allah. We can not 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 every thing costly, such as language would fail to describe; and they also prepared for him rarities which pens can not 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 him 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 recited these two verses:

Would that the day of separation had ne'er been! No sleep remaineth in my eyes.

The union of us and thee is broken, and our strength and our body are enfeebled.



Hassan taking leave of his sister.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquilized, 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 any thing disagreeable, beat the drum of the Magian: thereupon the she-camels

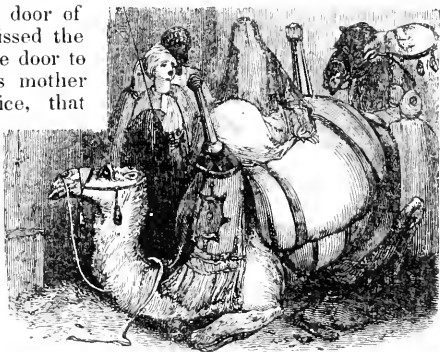
will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest 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 with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses:

How can she taste sleep  
who hath lost somno-  
lency, and is wakelul at  
night while others re-  
pose?

She possessed riches, and  
family, and glory; but  
hath become a stranger  
and solitary.

358



Camels kneeling at the door of Hassan's house.

## STORY OF HASSAN OF BALSORA.



Crossing the desert.

Fire and groaning are in her bosom, and violent longing that can not be exceeded. Passion hath gained dominion over her. She moaneth for her sufferings, but is firm.

Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses.

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 ; and the mother of Hassan, when her heart was tranquilized, and God had reunited her to her son, recited these verses :

Fortune hath compassionated my case, and felt pity for the length of my torment,  
And granted me what I desired, and removed that which I dreaded.  
I will therefore forgive its offenses committed in former times ;  
Even the injustice it hath shown in the turning of my hair gray.

## STORY OF HASSAN OF BALSORA.

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 traveled 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 every thing beautiful. Then she accosted her son, and said, O my son, with this wealth we can not live in this city; for thou knowest that we were poor, and the people will accuse us of practicing 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 every thing 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 she 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, reciting this verse :

I ask the wind respecting you whenever it bloweth, and none but you ever occurth to my mind.

He remained with them, entertained and treated with honor, 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 thy 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 any thing 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



Hassan taking leave of his mother, and wife, and children.



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 men nor 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 Tohfa? 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, Woe to thee, O Tohfa! 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.

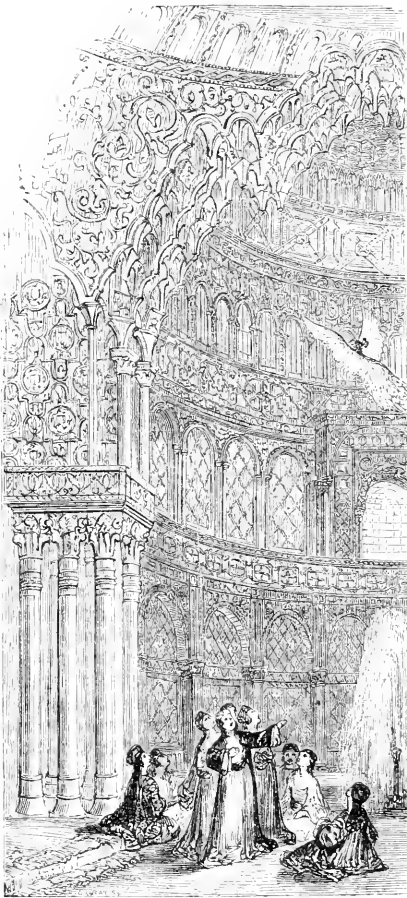
So upon this the Lady Zobeide summoned Mesrour, who came and kissed the ground before her ; and she said to him, O Mesrour, go to the house of the vizier, that hath two entrances, an entrance toward the river, and an entrance toward the land, and bring to me the damsel who is there, together with her 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 she 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 favor 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, and let them wander over her, and the palace was illuminated by her splendor 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

## STORY OF HASSAN OF BALSORA.

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 Mesrour, 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 practicing a stratagem. Then the old woman entered the house with Mesrour, and she 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 be 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 leaned 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,



The flight of Hassan's wife.

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 said, Hear, O my mistresses! And she recited these verses:

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 Mesroul pounced down and brought it to her; and lo, it was here, beaming with light.

## STORY OF HASSAN OF BALSORA.

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 her verses, 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 hap-



Zobeide apologizing to Hassan's mother.

pen; 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

## STORY OF HASSAN OF BALSORA.

lamsel and for her children, and for the sight of her son, and recited these verses :

On the day of separation your removal made me weep, lamenting on account of your absence from home.  
 I cried out, from the pain of parting, in anguish—and tears had made my eyelids sore—  
 This is separation! Shall we enjoy your return? For your departure hath deprived me of the power of concealment.  
 Would they had returned, and observed good faith! If they do so, perhaps my former times may return.

Then she arose, and dug in the house three graves; and she betook herself to them, weeping night and day. And when the absence of her son became tedious to her, and her disquietude, and longing, and mourning became excessive, she recited these verses :

Thine image is within mine eyelids, and I think of thee when my heart is throbbing and when it is quiet,  
 And love of thee hath circulated in my bones, as circulates the juice in the fruits upon the branches:  
 And when I see thee not, my bosom is contracted, and the censurers excuse me for my sorrows.  
 O thou whose love hath got possession of me, and for whom my distraction exceedeth my affection,  
 Fear the Compassionate, with respect to me, and be merciful! Love of thee hath made me to taste of death.

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. Then she recited these two verses :

When shall the fire now kindled by separation be quenched by your approach, and my desire be accomplished by your presence, and when shall we be as formerly?  
 The day of parting hath filled me with terror, and hath afflicted me; and the act of bidding thee farewell, O my master, hath increased my infirmity.

The second damsel next approached, and embraced him, and recited this couplet :

Bidding thee farewell is like bidding life farewell; and the loss of thee is like the loss of the zephyr.  
 Thine absence is like a fire that burneth my heart, and in thy presence I enjoy the Gardeus of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hassan bade them farewell. He wept until he fainted, on account of his separation from them, and recited these verses :

My tears flowed, on the day of separation, like pearls, and I made of them, as it were, a necklace.  
 The camel-driver urged on the beasts with singing, and I found not strength nor patience, nor was my heart with me.  
 I bade them farewell; then retired in grief, and quitted the society of the places I had frequented.

## STORY OF HASSAN OF BALSORA.

I returned—evil was the way!—and my soul was not comforted save by hoping to come again and see thee.

O my friend, listen to the words of love! God forbid that I should speak and thy heart should not remember!

O my soul, when thou partest with them, also part with the delight of life, and wish not to survive!

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. Then he recited these two verses:

Persons before me have bemoaned the pain of absence, and living and dead have been terrified by estrangement;

But an instance of feelings like those in my bosom I have never heard of nor beheld.

And after he had concluded his verses, he 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 to 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

STORY OF HASSAN OF BALSORA.

all that was upon her, in honor 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



Hassan's distress on hearing of the flight of his wife.

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 wept vehemently, and recited these verses:

Pause, and see the condition of him whom you abandon: perhaps you will pity him after your cruelty:

For if you see him, you will doubt of him, by reason of his sickness, as though, by Allah, you knew him not.

He is dying in consequence of his passion for you, and would be numbered among the dead, but for his groaning.

Do not imagine your separation to be light: it is grievous to the lover, and death would be easier.

And when he had ended his verses, 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 recited these two verses:

Thine image is with me, and never quitteth me. I have given it the most honorable place in my heart.

But for the hope of reunion, I could not live a moment; and but for the phantom of thy form, I would not sleep.

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 from us more than two months! And upon this he wept, and recited these verses:

I find my soul solicitous on account of the loss of its beloved, enjoying not life nor its delights.

My disease is one of which the cure is unknown. And can any one cure diseases but their physician?

O thou who hast debarred me from the delight of sleep! thou hast left me to inquire for thee of the wind when it bloweth,

If it be near to the place of the beloved, who compriseth those charms that excite mine eye to weep.

O thou who alightest in her country! perhaps thy breath may revive my heart by its fragrance.

And when he had ended his verses, he 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; whereupon he recited this couplet:

Probably fortune will turn its rein, and bring my beloved; for time is changeable  
And my fortune may prosper me, and my wants be performed, and happy events  
may follow adverse.

He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, 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 ac-

## STORY OF HASSAN OF BALSORA



Hassan approaching the palace of the seven sisters.

quainted 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 inquired of 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 cometh 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 toward 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 he recited these verses:

The red cheeks and the pupils of the eyes have disturbed me, and patience abandoned me when sleeplessness approached.  
Fair, sleek damsels have by cruelty emaciated my body: to men's eyes it seemeth not to retain the last breath.

## STORY OF HASSAN OF BALSORA.

With black eyes and proud gait, like the gazelles of the sand-hill, they showed beauty of which the saints, if they saw it, would be enamored.

They walk like the zephyr of the gardens toward daybreak. Through love of them, anxiety and disquietude have come upon me.

I have attached my hopes to a lovely damsel among them. My heart burneth with flaming fire on her account.

Gazelle-like, sleek-limbed, walking with proud gait; her face is like the morning; but her hair is dark as night.

She hath disturbed me. But how many heroes have the eyelids and the eyes of the fair ones disturbed with love!

And when he had concluded his verses he wept, 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. The poet hath said,

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.

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, and recited this couplet:

If I be cured of a disease in my body, I am not cured of a disease in my heart.

There is no other cure for the diseases of love than union of the beloved with the lover.

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 when the case became tedious to him, and his disquietude increased, he recited these verses:

A beloved, with whom I was familiar, hath got possession of my heart; and God's decree can not be prevented.

She hath all the united beauty of the Arabs. She is a gazelle; but freely pastureth on my heart.

Though my patience and contrivance in my love of her are little, I weep, notwithstanding weeping availeth not.

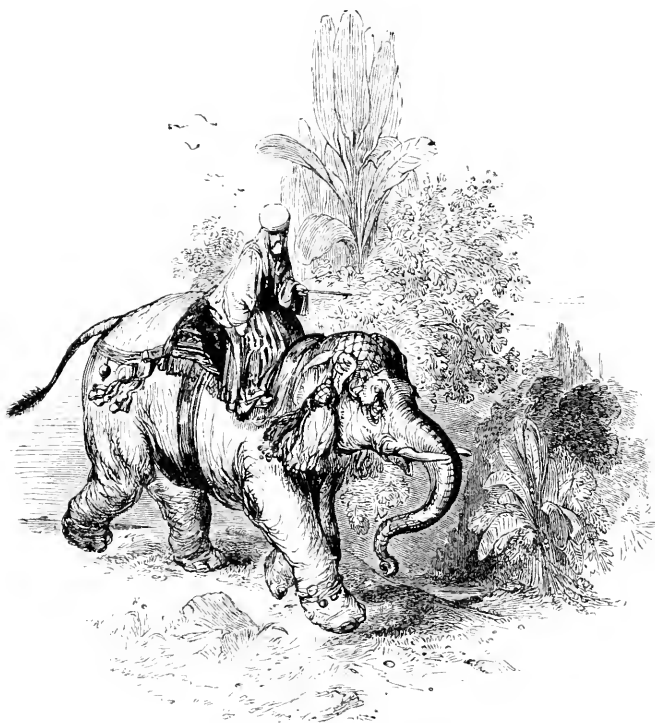
She is lovely, and hath twice seven years, as though she were a moon of five nights and five and four.

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 mourning 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 sis-

ters 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 Abd-elcadus. 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 any thing render thee anxious, and any thing 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 smelled 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 toward the ground, and began to make marks upon the ground with the end of his



Abdelcadus on the elephant.

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 can not 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.



The elephant at the entrance of the cavern.

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 proceeded 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

STORY OF HASSAN OF BALSORA.

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! Then he wept, and recited some verses, commencing thus:

For the loss of my beloved, and the excess of my passion, I stood and cried out in my despondency and abjection;

And I kissed the dust of the house, in my longing for her; but it only served to augment my sorrow.

And when the Sheikh Abdelcadus heard his recitation and 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, 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

## STORY OF HASSAN OF BALSORA.

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, and recited these verses:

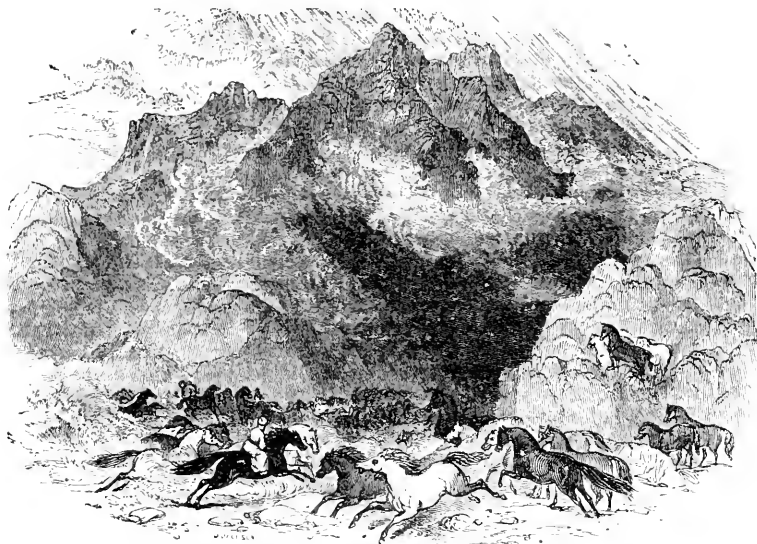
You are my desire, and the best of creatures. I hold you to be as dear as my hearing and my sight.  
You have possessed my heart, and it hath become your abode; and since you left me, O my mistress, I have been in trouble.  
Then think not that I have relinquished the love of you; for it hath put the wretched being in fear.  
You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme.  
You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain.  
O night, thou art tedious to him who is disquieted, in the violence of his passion gazing at the moon!  
O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her; for my life is short;  
And describe to her somewhat of the anguish I experience; for the beloved is not acquainted with my state!

And when he had ended his verses, he wept 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 again 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 suf-



## STORY OF HASSAN OF BALSORA



Hassan met by horses numerous as the drops of rain

ferred, and recited some verses, which he had not ended when the Sheikh Abouluish 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 Abdeleadus 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 Abouluish 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 Abdeleadus 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 Abouluish 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 door-way 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

## STORY OF HASSAN OF BALSORA.

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 honor; 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 practiced 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 descendedst, 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 day-break, upon a white, clean land, like camphor; and when he 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 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

STORY OF HASSAN OF BALSORA.



Hassan upon the shoulders of the Atrite Dahnash.

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 naught 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 accouterments, and they have not been able to enter. But, O my son, for the sake of the sheikh of the sheikhs,

## STORY OF HASSAN OF BALSORA.

Abouluish the son of the daughter of the accursed Eblis, I can not 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 can not 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.

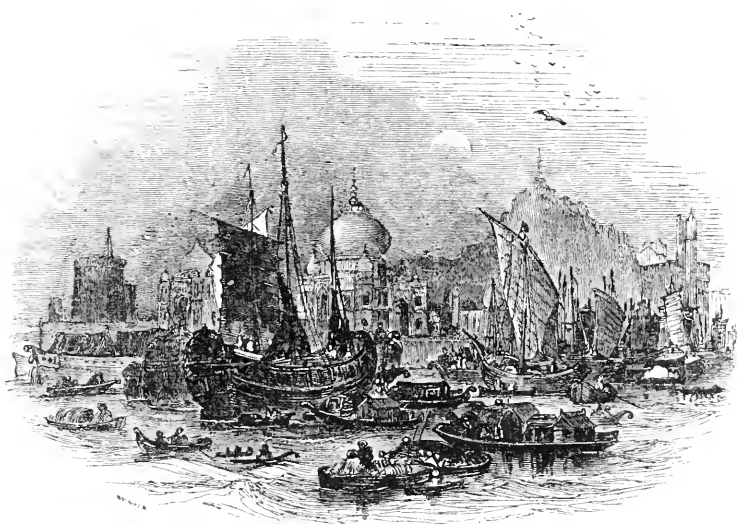
When Hassan heard these words of the King Hasoun, he wept until he fainted; and on his recovering, he recited these two verses:

A decreed term is my certain lot; and when its days have ended, I die.

If the hoas contended with me in their forests, I should vanquish them if aught of my term remained.

And after he had ended his verses, 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 favors. 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

## STORY OF HASSAN OF BALSORA.



Ships arrived from the Islands of Wak-Wak.

do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favor 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 her 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

## STORY OF HASSAN OF BALSORA.

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 erude 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 armpit, 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 hair-



Hassan arming himself.

## STORY OF HASSAN OF BALSORA

less 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 recited these verses:

When will time grant us our meeting, and when shall we be reunited after our  
separation,  
And when shall I enjoy the object of my choice, and see reproach ended, and love  
remain?  
If the Nile were to flow as copiously as my tears, it would leave in the world no  
land unwatered:  
It would overflow the Hejaz and Egypt, and Syria likewise and Irak.  
This is caused by thine estrangement, O my beloved! Be kind to me, and promise  
a meeting.

And after he had ended his verses, 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 ardor, 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 Shawahi, 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, Shawahi 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 pledged my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly,

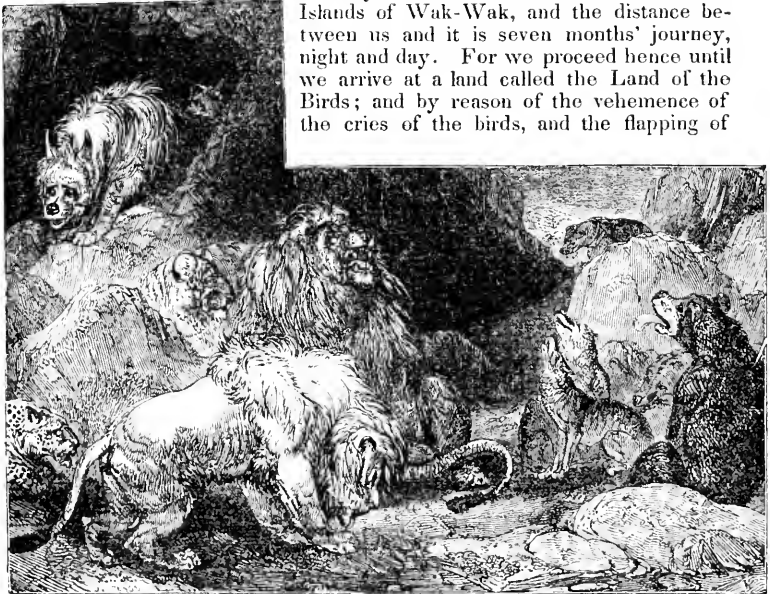


STORY OF HASSAN OF BALSORA.

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



Land of the Wild Beasts.

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 travelleth 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 my 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, reciting these verses:

From the place of the beloved a zephyr hath blown, and thou sceest me, from the excess of my ecstasy, distracted.

## STORY OF HASSAN OF BALSORA.

The night of union is like a brilliant morning, and the day of separation like a black night.

Taking leave of the beloved is severely distressing, and the separation of the companion is a heavy calamity.

I will not complain of her cruelty save to her. I have not among mankind a friendly relation.

My becoming indifferent to you is impossible; for the despised censurer doth not make my heart indifferent.

O unparalleled in loveliness! my love is unparalleled. O thou whose equal existeth not! my heart existeth not.

Whosoever pretendeth that he loveth you, and dreadeth reprehension, he is reprehensible.

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 toward the ground for some time; after which she raised her head toward 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 im-



Damsels bathing in the presence of Hassan.



agine 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 hand 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, and he recited some verses, commencing thus :

I said to my censurers, Do not censure me; for naught but tears were mine eyelids created.

The tears of mine eye have overflowed and inundated my cheek, and my beloved hath treated me with cruelty.

And when he had ended his verses, he wept again 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 my-

## STORY OF HASSAN OF BALSORA.

self, 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 pursuing the object of his desire by fear nor by any thing else. He had become indifferent to himself; and the author of the proverb saith, The enamored 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, virgins, residing with their father, the supreme king, who was ruler of the seven 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 favor, because she had reared all the daughters of the king, and she had authority over them all, and was held in honor 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 valor 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 valor; 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 toward 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 travelers might be admonished by thine example, O accursed woman, lest any one

## STORY OF HASSAN OF BALSORA

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 with 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, saluted her, and recited these two verses:

May God perpetuate thy glory, with happiness, and enrich thee above others with  
his gifts.

And may our Lord increase thy glory and grandeur, and the Mighty aid thee  
against thine enemies!

Then, when he had ended his verses, 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 of 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 toward the

## STORY OF HASSAN OF BALSORA.

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. He then recited these verses :

You have roused my desire, and remained at ease ; and made my wounded eyelid to be wakeful, and slept :  
And you made a vow to me that you would not be backward ; but when you had enchain'd me, you acted perfidiously.  
I loved you when a child, not knowing what was love. Then slay me not, for I complain of oppression.  
Fear you not God, in slaying a lover who watcheth the stars while others are asleep ?  
By Allah, O my people, if I die, write ye on my tombstone, This was a slave of love.  
Perhaps a man like me, whom love hath afflicted, when he seeth my grave, may give me his salutation.

And when he had ended his verses, he said, 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 displaying the women before Hassan.

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 who were 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 ac-



## STORY OF HASSAN OF BALSORA

quainted 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 travelers 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 recited these verses :

O zephyr that hast blown from the land of Irak upon the tracts of the country of Wak-Wak !

Convey to the beloved the information, for me, that I die of the bitter taste of love.

O object of my love, be kind and propitious ! My heart is dissolved by the afflictions of separation.

And when he had ended his verses, 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 the most like, of all persons, to my wife. So the queen said to the old woman, Woe to thee, O nurse ! Verily this stranger is

## STORY OF HASSAN OF BALSORA.

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 recited these two verses:

I behold their footsteps, and melt with desire, pouring forth my tears in the places  
of their abode,  
And begging of Him who hath afflicted me by their separation that He will gra-  
ciously vouchsafe me their return.

After which he 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 Elhada laughed until she fell backward 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 toward 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!), naught 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 dependents, 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 Elsenä, 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 imagination tell truth, my sister Menar Elsenä 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 Elsenä, 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 Elsenä 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 Elsenä 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 Elsabäh; the third, Shems Eldoha; the fourth, Shejeret Eldurr; the fifth, Kout Elkuloub; the sixth, Sharaf Elbenat; and the seventh, Menar Elsenä; 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 Elsenä. So Menar Elsenä 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 Elsená heard the words of the old woman, she hung down her head toward 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 toward the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbéd, 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 at 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 toward the old woman, and said to her, Bring now Hassan; for I have given him my protection, and granted him



The two children  
committed to the  
old woman.

## STORY OF HASSAN OF BALSORA.

deliverance from my sword, and he hath sought defense 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, Woe 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 heardest 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 heardest 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

STORY OF HASSAN OF BALSORA.



The two children recognizing their father.

queen, and stood by Hassan ; and God (to whom be 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. Then he wept until he fainted again ; and having recovered from his fit, he recited these verses :

By your existence, my heart would be unable to endure separation even if union were perdition !

Your phantom saith to me, We shall meet to-morrow. Shall I live, in spite of the enemies, till the morrow ?

By your existence, O my mistress, since the day of your separation, the sweets of life have never delighted me !

If God decree my death on account of my love of you, I will die loving you among the greatest of martyrs.

Oft doth a gazelle make my heart her pasturage ; but her person, like sleep, hath fled from mine eye.

If she deny, in the battle-field of law, the fact of her shedding my blood, on her cheeks it beareth witness.

But when the queen had certified herself that the little ones were the children of Hassan, and that her sister, the Lady Menar Elsenar, was his wife, in search of whom he had come, she was enraged against him 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 recited these verses :

You are distant ; but to my mind you are the nearest of people : and you are absent ; but in my heart you are still present.

By Allah, I have not turned from you to another ; but I bear with patience the tyranny of fortune.

Nights pass and end while I still love you, and in my heart is a flame, and a raging fire.

I was one who consented not to an hour's estrangement. How, then, must be my case when months have passed over me ?

I am jealous when a zephyr bloweth upon you. Verily I am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again in a fit : and when he recovered, 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 know-

ing 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 toward the ground. Then she raised her head toward her father, and said to him, O king, verily the Queen Nour Elhada 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 destructions. 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 one's self 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, and recited these verses:

My beloved, notwithstanding distance and cruelty, I desire you and incline to you  
wherever you are.

And mine eye looketh toward your home, and my heart lamenteth that the days  
when you were with me are past.

How many nights have we passed without suspicion, loving one another, fidelity  
and kindness rejoicing us!

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,



## STORY OF HASSAN OF BALSORA.

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 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 beating, 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,



Menar Elsenä in prison.

There hath appeared in our country a man of the human race, and my sister, Menar Elsenä, 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 dishonored 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 dishonor 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, and recited these two verses:

O my Lord, the enemies are attempting to destroy me, and imagine that I can not escape from them.

I have recourse to Thee to annul what they have done! O my Lord, Thou art the refuge of the fearful, the suppliant!

And again she 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 toward 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 these two verses:

If I have committed a crime, and done an iniquitous deed,  
I repent of what hath passed, and have come to you begging pardon.

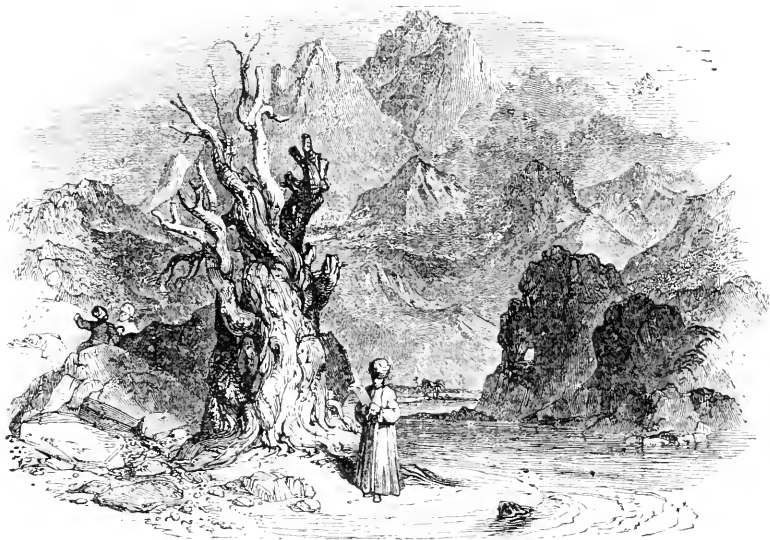
But when Nour Ellhada heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness 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 toward 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 these verses:

I disposed thine affair at the time when thou wast in thy mother's womb,  
And inclined her heart to thee so that she fostered thee in her bosom.  
We will suffice thee in matters that occasion thee anxiety and sorrow.  
So submit to us, and arise. We will aid thee in thine enterprise.

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

## STORY OF HASSAN OF BALSORA.



Hassan reading the paper found on the tree.

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 enchanter 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 he 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 enchanter. 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

## STORY OF HASSAN OF BALSORA.



Hassan settling the dispute between the two boys.

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

## STORY OF HASSAN OF BALSORA.

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 toward 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 toward 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 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 Ellhada hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be

STORY OF HASSAN OF BALSORA



The vessels of glass and china ware falling upon the old woman.

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

## STORY OF HASSAN OF BALSORA.

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, Woe 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 naught 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 sheikh, who taught me enchantment. He was an egregiously 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 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 up 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 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; and when he saw her thus in the most evil of conditions, he heard her recite these verses:

There remaineth not aught save a fitting breath, and an eye whose owner is  
confounded,



## STORY OF HASSAN OF BALSORA.

And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.

The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth!

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 aid save weeping, and consoling herself by reciting verses. And when Hassan heard her verses, he wept until he fainted; his tears ran down upon 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? Then she wept, and recited these verses:

The country is destitute of the rising moon! O mine eye, pour forth overflowing tears!

They have gone, and how can I be patient after their departure? I swear that I have neither heart nor patience.

O you who have departed, but whose abode is in my heart, will you, after this, O my master, return?

What harm if they return and I enjoy their society, and they feel pity for the overflowing of my tears, and my anguish?

They made mine eyes misty on the day of departure, through astonishment, and the fire of my bosom is not extinguished.

I desired their remaining; but fortune opposed me with respect to them, and disappointed my desire by separation.

By Allah, O object of our love, return to us; for my tears have flowed sufficiently for your absence!

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.

STORY OF HASSAN OF BALSORA.

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 hadst dominion over Genii, and Afitres, 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



Hassan discovering himself to his wife.

## STORY OF HASSAN OF BALSORA.

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, she recited these verses:

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;  
 And I vowed that if fortune should reunite us, I would never again mention our separation;  
 And I would say to the enviers, Die ye with regret; by Allah, I have now attained my desire!  
 Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.  
 O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

And when she had ended her verses, the female slaves went forth from her.

So thereupon Hassan pulled off his 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 Elsa 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

## STORY OF HASSAN OF BALSORA.

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 every thing, 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? And he recited these two verses:

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

Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness there cometh gloom.

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered; and Hassan, looking toward her, recited this couplet:

My fortune opposeth me as though I were its enemy, and every day meeteth me with calamity.

When I seek prosperity, it bringeth the reverse of it; and if one day it is bright to me, the next day it is turbid.

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 Shawahî 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 to 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 fibers of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee 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 surer 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

STORY OF HASSAN OF BALSORA



The seven Afrites summoned by means of the rod.

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,

STORY OF HASSAN OF BALSORA.

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, Ex-tolled 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 every thing 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 toward 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 reacheth 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 saddle-bags, 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 toward the mountains, their tongues ceasing not from the mention of God. They proceeded all the day be-

## STORY OF HASSAN OF BALSORA.

neath 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 Mohammedan, 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 Mohammedan, like as ye are Mohammedans. And when Hassan heard the words of the Afrite, he rejoiced exceedingly, and felt sure of escape. Then, looking toward 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



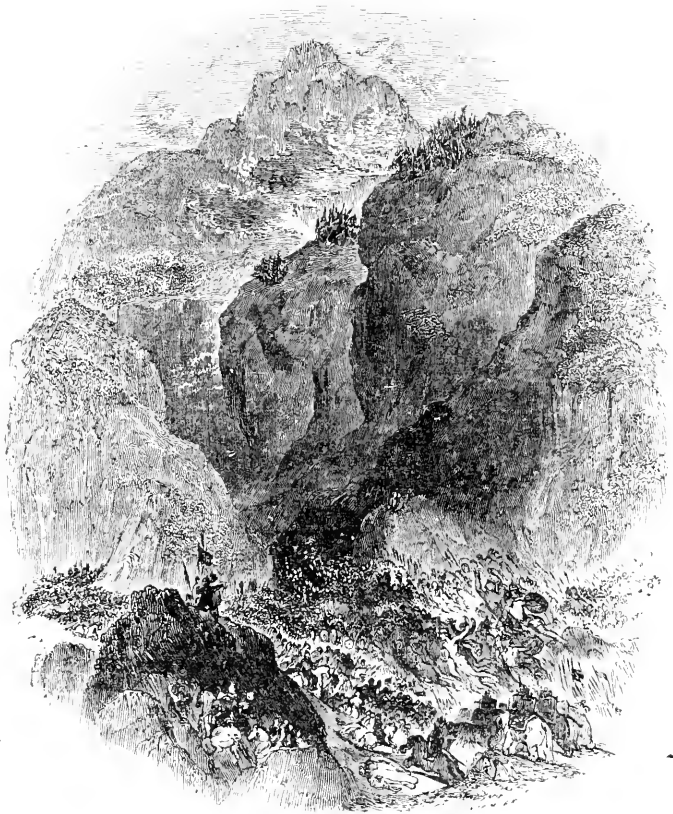
Another Afrite presenting himself to Hassan.



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 toward Hassan, said to him, O my son, these are the troops of the Islands of Wak-Wak: they have overtaken us, and immediately will 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 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 coward 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 can not be calculated. Therefore, let thy soul be happy, and thy bosom be dilated. They then 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

## STORY OF HASSAN OF BALSORA



Battle with the troops of Wak-Wak.

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 Elsena, 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 Shawahi the Mother of Sorrows. Then they

brought forward the prisoners before Hassan, and among them the Queen Nour Elhada, 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 woman, 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 afterward 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 all that had happened to him, 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

## STORY OF HASSAN OF BALSORA.

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 came in sight of a city, around 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



The King Hasoun approaching Hassan.

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 re-

late 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 therefore related to him the story of the rod and the cap; and when the Sheikh Aboulruish heard that story he wondered, and said, O Hassan, 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,

## STORY OF HASSAN OF BALSORA.

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 toward 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 any thing 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 can not 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 toward 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 be exalted !) for this, and thanked Him for his grace and bounty, and recited these verses :

Perhaps, in a short time, God will unite us, and we shall be encircled in each other's arms,  
And I shall tell you the most wonderful of the events that have befallen me, and what I have suffered from the pain of separation,



The elephant of Abdelcadus.

And I shall cure mine eye by looking at you; for my heart is in a state of longing desire.  
 I have hidden a story for you in my mind, that I may relate it to you when we meet.  
 I will reproach you for the actions that have proceeded from you, with a reproach that shall end; but affection will remain.

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 the 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, and

STORY OF HASSAN OF BALSORA.

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 these two verses :

Mine eye hath not looked, since thy separation, at any one but thy form appeared  
before it ;  
Nor hath it closed without my seeing thee in slumber, as though thou wast dwelling  
between the eyelid and the eye.

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 toward his wife Menar Elsenä, 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 can not be described, and after that she pressed him to her bosom, to bid him farewell, and embraced him; and Hassan, alluding to her, recited these verses :

The relinquishment of lovers is naught but remote, and quitting one's beloved is  
naught but afflictive,  
And cruelty and absence are naught but trouble, and the victim of love is naught  
but a martyr.  
How tedious is the night to the enamored who is parted from his true love, and  
hath become solitary!  
His tears run down upon his cheek, and he saith, Are there yet any more tears to  
flow?

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



## STORY OF HASSAN OF BALSORA.

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 toward 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 reciting these verses:

By Allah, O my master, cure her whom you have made sick; for her body is emaciated and her heart is broken!

If you grant her a meeting in your generosity, the enamored will be overwhelmed with the favors of the beloved.

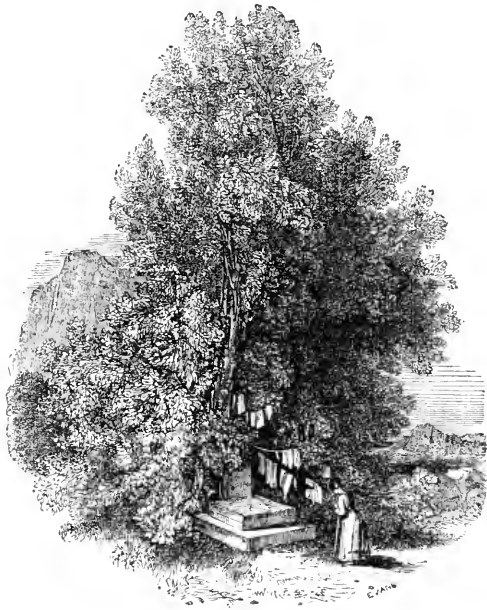
I despair not of your approach; for God can effect it; and in the midst of difficulty prosperity surroundeth one.

And when she had ended her verses, 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 toward 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

STORY OF HASSAN OF BALSORA.

that is apparent and the dominion that is hidden, and who is the Living,  
the Everlasting, who dieth not!





Califa drawing the ape out of  
the river.

## 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 east it the first time and the second time; but there came not up in it aught. He ceased not to east 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 ease, and he said, I beg forgiveness of God, the Great, besides whom there is no deity, the Living, the

## STORY OF CALIFA THE FISHERMAN.

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. Then, by reason of the abundant grief that affected him, he recited this couplet :

When fortune afflicteth thee with a calamity, prepare patience to endure it, and expand thy bosom ;  
For the Lord of all creatures, in his beneficence and bounty, will cause easy circumstances to follow difficult.

He then sat a while meditating upon his case, and hanging down his head toward the ground ; after which he recited some other 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, 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 labor 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

STORY OF CALIFA THE FISHERMAN.

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 labor 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 toward 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 toward 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 took the net and folded it upon his shoulder, and recited these verses:

When my bosom is contracted, I will beg aid of my Creator, who is able to make easy every thing that is difficult;

For before the eye can close, by the grace of our Lord the captive is liberated and the broken heart made whole.

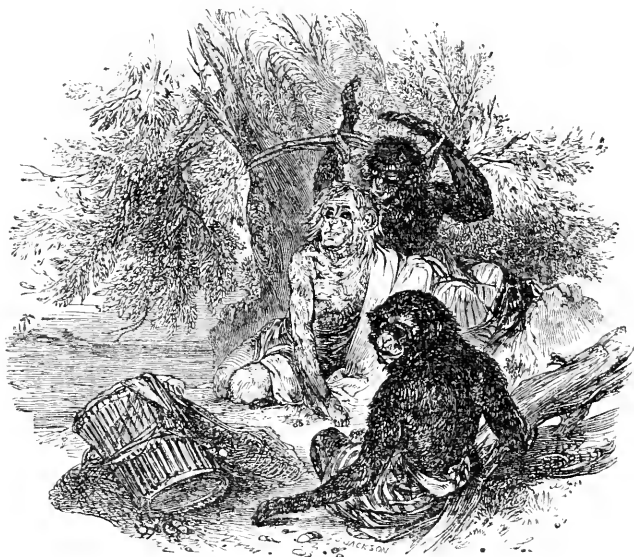
Commit, then, to God all thine affairs; for every discerning person knoweth his beneficence.

Then he recited, also, these two verses:

Thou art the cause of men's falling into trouble, and Thou removest anxieties and the means of misfortunes.

Cause me not to covet what I can not attain. How many who have coveted have failed to gain their wishes!

And when he had ended his verses, 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

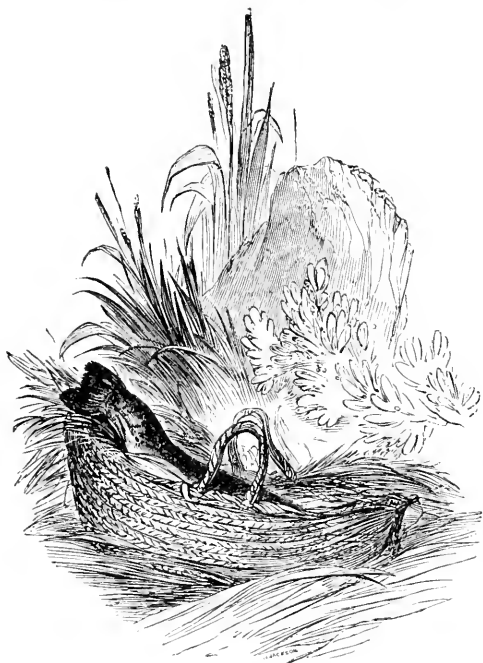


The three apes.

wore 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 every thing 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,\* 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.

\* A fish common in the River Nile.

## STORY OF CALIFA THE FISHERMAN.



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 shown it to any one besides 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

## STORY OF CALIFA THE FISHERMAN.

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, 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, singing this verse:

Commit thine affairs to the Lord of heaven, and thou wilt be safe;  
And act kindly throughout thy life, and thou wilt not repent;  
And associate not with the suspected, for thou wouldst be suspected;  
And keep thy tongue from reviling, for thou wouldst be reviled.

He ceased not to walk on 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 toward 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 toward Califa, and said to him, By thy religion, hath any one seen it besides me? Califa answered him, No, by Allah! By Abou Beker the Very Veracious, O chief of the Jews, no one besides thyself hath seen it! And upon this the Jew looked toward one of



## STORY OF CALIFA THE FISHERMAN



Califa at the shop of the Jew.

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 it, 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 any thing of gold in his life. He took the piece of gold and walked away a lit-

## STORY OF CALIFA THE FISHERMAN.

tle. 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 nor 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,\* his eyes became fixed in his head, and his breathing became difficult, and he locked his teeth together, and said to him, O recrement of the Mohammedans, 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, Woe 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 naught 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, Naught from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine that thou desirest of me that I should become a Mohammedan. Califa replied, By Allah, O Jew, if thou become a Mohammedan, thy becoming so will not profit the Mohammedans, nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Mohammedans, nor will it profit the Jews. But what I desire of thee is this: that thou rise upon thy feet,

---

\* The profession of the Mohammedan faith is often named the "two sayings."

## STORY OF CALIFA THE FISHERMAN.

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 toward 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 he pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fish 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 had 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, Ab! 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:

## STORY OF CALIFA THE FISHERMAN.

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 practice 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 any thing. 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, and 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 backward and forward, with disheveled hair, and dust-colored, 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 jeweler, 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. Naught

STORY OF CALIFA THE FISHERMAN.



Califa wrapped in his net.

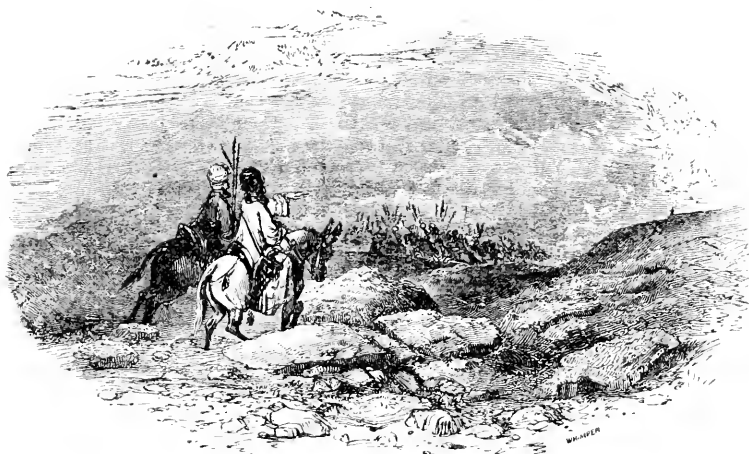
that was sold in the city of Bagdad, of rarities and other costly things, was sold until it was shown to him, and among these things were the mamlouks and the female slaves. And while that merchant, Benkernas, was sitting in his shop one day, lo, the sheikh of the brokers came to him, having with him 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 jeweler 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 Beukernas the jeweler; 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 outwent 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 his net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with disheveled hair, and dust-colored, 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?

## STORY OF CALIFA THE FISHERMAN.



The caliph and Giafar discovering the fisherman.

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 can not 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

## STORY OF CALIFA THE FISHERMAN.

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 toward 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 labored 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 every thing 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.

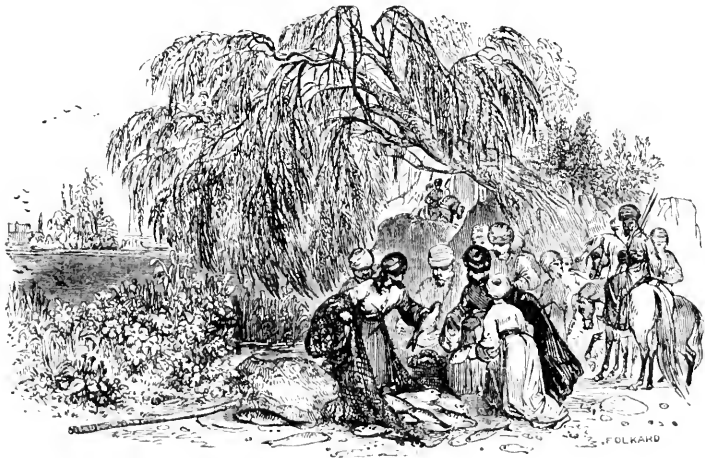
He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Giafar; and when Giafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enterdest 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



## STORY OF CALIFA THE FISHERMAN.

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 manlouks 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 manlouks 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 be-



Manlouks taking the fish.

## STORY OF CALIFA THE FISHERMAN.

gan 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 favor 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 Koutelkouloub. 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 Koutelkouloub 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 Koutelkouloub, to invite her to partake of the food of the Lady Zobeide the daugh-

## STORY OF CALIFA THE FISHERMAN.

ter of Kasim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drank 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 rose upon her feet and said, Peace be on the lady of the highly-honored 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 toward 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 splendor of her countenance was like that of the rising sun; and the hair over her forehead like the darkness of night; and her odor 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! She was like her of whom the poet hath said,

When she is incensed, thou seest men slain; and when she is pleased, their souls return.

She hath eyes the glances of which are enchanting; with them she killeth and re-animateth whom she will.

She captivateth all creatures with her eyes; and it seemeth as though they were her slaves.

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 enamored 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 afterward the sweetmeat; and they presented the dish in which was the blang. 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

## STORY OF CALIFA THE FISHERMAN.

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 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, Endeavor to sell the chest ; 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 toward him, to see who he was ; and behold, he saw the fisherman. Therefore, when the fisherman knew that he saw him, and recognized 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 clamor 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 became tedious. Califa the Fisherman waited a considerable while, during which the eunuch looked not toward 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

## STORY OF CALIFA THE FISHERMAN.



Califa with Giafar and the eunuch.

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 camest; 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

## STORY OF CALIFA THE FISHERMAN.

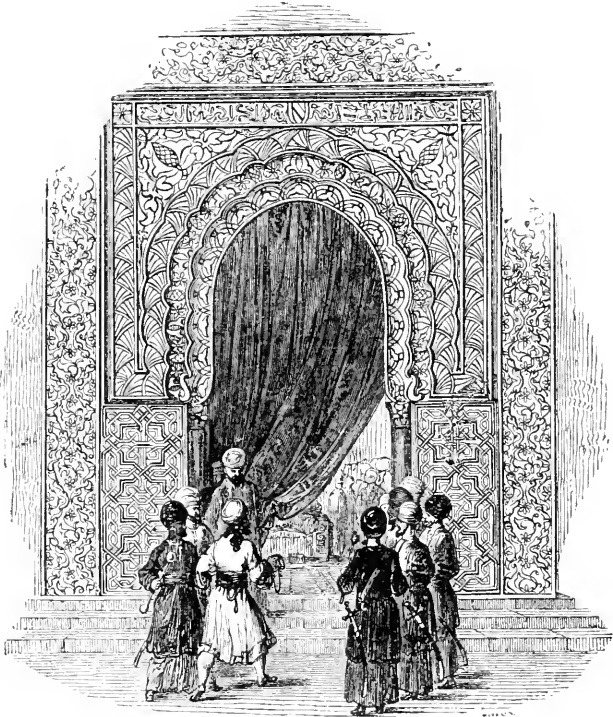
thou not know him, O chief of the eunuchs? He answered, No. And Giafar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the caliph hath arisen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except 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 toward 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 favor 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 endeavor 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

## STORY OF CALIFA THE FISHERMAN.

by my pure forefathers, and my connection 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 naught 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 ante-chambers, when he said to Califa, Woe 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 ! It is 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 colors, 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



Califa introduced to the caliph.

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



## STORY OF CALIFA THE FISHERMAN.

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 any thing. 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 naught besides 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 the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth: he therefore went toward 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 he 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 blamable. 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

## STORY OF CALIFA THE FISHERMAN.



Califa purchasing the chest.

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 labored to remove the chest until he had brought it into his abode ; after which he labored to open it ; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest ?

## STORY OF CALIFA THE FISHERMAN.

I must break it, and see what is in it. And he applied himself to open the lock; but he could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep; but found not a place in which to sleep, for the chest was just of 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,



Califa on the chest.

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 an houri lying in the chest. She had been stupefied with blang, and having then vomited the blang, and recovered her senses, she opened her eyes and became sensible of her confinement, and moved. So when Califa saw her, he rose to

## STORY OF CALIFA THE FISHERMAN.

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 naught 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 any thing to be eaten? He answered, By Allah, I have not even any thing 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 neighbors 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 neighbors, I am hungry, and I have not any thing 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, Woe to thee! If thou know me not, I will acquaint thee with myself. I am Kontelkuloub, the slave girl of the Caliph Haroun Alrashid. The Lady Zobeide hath become jealous of me, and stupefied 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,

## STORY OF CALIFA THE FISHERMAN.

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 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 Jeweler, 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 jeweler 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 mamlonks and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweler 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 nss !

Then Benkernas left Califa in the market, and went to the Prince of the

## STORY OF CALIFA THE FISHERMAN



Califa thrown from the mule.

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 manlouks 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 manlouks, 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

## STORY OF CALIFA THE FISHERMAN.

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



Califa taken to the caliph.

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

## STORY OF CALIFA THE FISHERMAN.

told him the story of the eunuch, and what 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 honor, 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; and she recited these verses:

I long to experience your former approbation, that I may quench the fire of my grief and sorrow.

O my lord, have pity for the excess of my passion; for this that I have suffered from you is sufficient!

My patience hath failed since your estrangement, O my beloved, and what was bright in my life you have rendered turbid.

I shall live if you fulfill the vows that you made me; and if you grant me not fulfillment, I shall die.

Suppose I have committed a crime: forgive it. For, by Allah, how sweet is the beloved when he pardoneth!

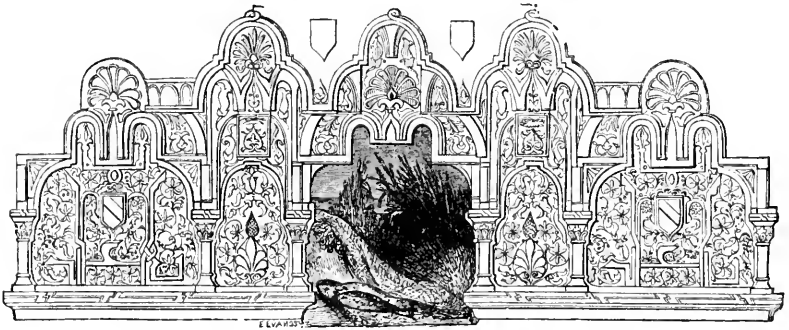
Therefore, when the letter of the Lady Zobeide came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the very forgiving, the merciful. 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.

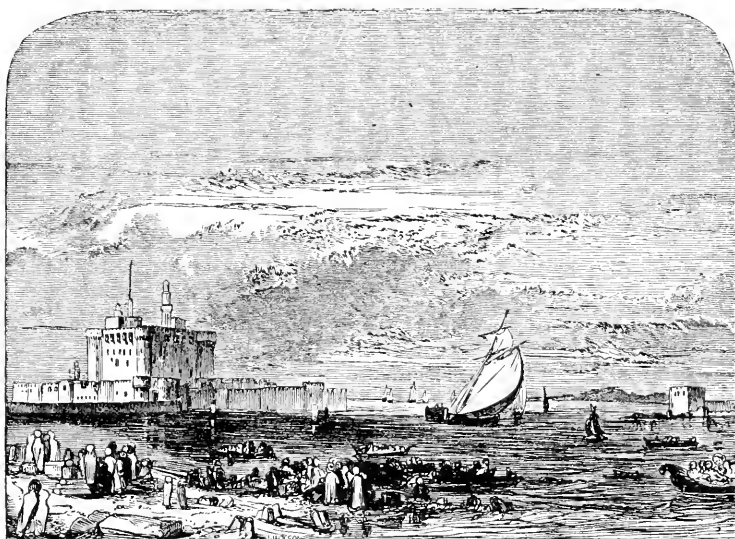
The caliph then assigned Califa a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the caliph, great dignity and high rank, and honor and respect. Califa kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait; and 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.



## STORY OF CALIFA THE FISHERMAN.

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 he exalted!) for the abundant affluence and successive favors 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!





Alexandria.

## 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 neighbors, 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 the 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 practice 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 neighbor 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 color dost thou desire ? For, with all these bad qualities, he was able to dye all colors ; 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 his shop any one of those who had given him things to dye, he would not appear to him, nor show himself to him.

## STORY OF ABOUSIR AND ABOUKIR.

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 one 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,



Door of Aboukir's shop nailed up.

and sealed it ; for he saw not in it aught excepting some earthen basins broken in pieces, and found not in it any thing to compensate him for his stuff. Then the sergeant took the key, and said to the neighbors, 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 neighbor, 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 neighbor, no one has stolen from me aught. Then what dost thou, asked Abousir, with the men's

## STORY OF ABOUSIR AND ABOUKIR.

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 craftsman; 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 he recited these verses:

Transport thyself from home in search of eminence, and travel; for in travels are five advantages:

The dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.

If it be said that in travels are grief and affliction, and the disunion of friends, and the incurring of difficulties,

The death of a man is better than his living in the abode of contempt between the slanderer and the envier.

And when they determined to travel, Aboukir said to Abousir, O my neighbor, 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, besides 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

## STORY OF ABOUSIR AND ABOUKIR



Abousir shaving a passenger in the galleon.

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

## STORY OF ABOUSIR AND ABOUKIR.

no barber besides him, sunset came not before he had collected thirty cakes of bread and fifteen farthings; besides which he got cheese, and olives, and caviar. Whenever he demanded any thing, 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 I 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 can not 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 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 Ghoul, and blowing as bloweth the hungry bull over the straw and the beaus. And lo, a sailor came and said, O crafts-master, 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

## STORY OF ABOUSIR AND ABOUKIR.

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 any thing 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 harbor of a city; whereupon they both landed from the galleon, and en-



The galleon moored at a city.

tered 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, practiced 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.



## STORY OF ABOUSIR AND ABOUKIR.

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 color. 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 color 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 colors, 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 color excepting blue alone. So Aboukir the Dyer said to him, Know that I am a dyer, and I know how to dye all colors. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colors, 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.

## STORY OF ABOUSIR AND ABOUKIR.

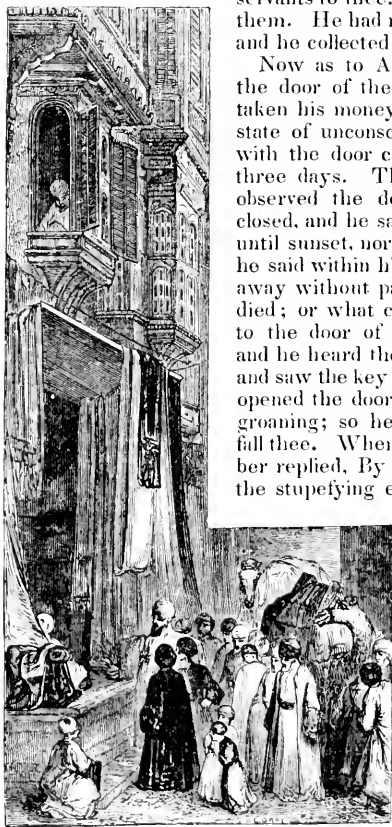
So upon this exceeding rage affected Aboukir, and he went up to complain to the king of that city, and said to him, O king of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose color and jujube color; 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 color and lemon color; and he proceeded to mention to him all the colors. Then he said, O king of the age, all the dyers who are in thy city are unable to dye any of these colors, and they know not how to dye any color but blue; yet they will not admit me among them as a 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 colors, 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 colors? So he answered them, This is red, and this is yellow, and this is green, mentioning to them the names of all the colors; and they proceeded

## STORY OF ABOUSIR AND ABOUKIR.

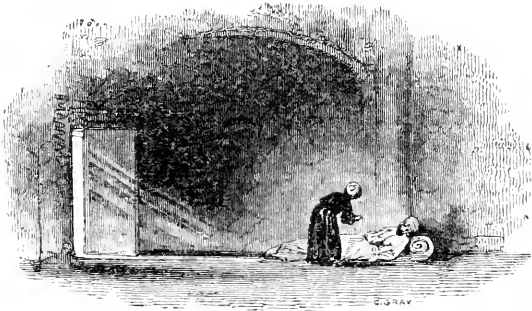
to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the king, he took them and went up with them to the court, and on the king's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favors. 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 apologize 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 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 traveled 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 he 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 stupefying 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



Shop of the dyer.

## STORY OF ABOUSIR AND ABOUKIR.



The barber sick.

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 any thing but that thou hadst traveled away with him. And the barber replied, We traveled 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 colors, 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 colors; 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.

## STORY OF ABOUSIR AND ABOUKIR.

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; and when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou hast treated him. He then advanced toward 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 manlouns 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, not 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.

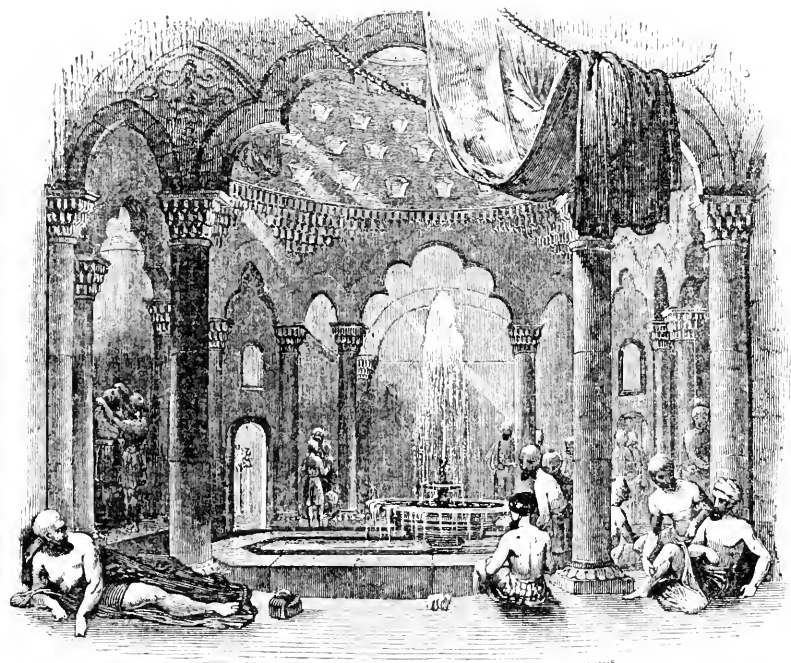
Abousir returned to the khan, and sat reflecting upon that which Aboukir had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man 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

## STORY OF ABOUSIR AND ABOUKIR.

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 honor 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



The bath.

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 odor 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 can not 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

## STORY OF ABOUSIR AND ABOUKIR.

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 can not 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 manlounk, 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 manlounk, and a male black slave; and the number of the great men who basked 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



## STORY OF ABOUSIR AND ABOUKIR.

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 Ghouls, 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 he 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 skillful 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 honor, 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 beneficence 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,

## STORY OF ABOUSIR AND ABOUKIR.



Damsels plaiting the queen's hair.

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 smelled the odor 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

STORY OF ABOUSIR AND ABOUKIR.

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 honor 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 that 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 honor. 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

## STORY OF ABOUSIR AND ABOUKIR



The dyer going to the king.

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: whosoever 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 colors, in consequence of which they inclined the heart of the king to favor 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 effected 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 every thing 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 you, 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 hundred weights of unslacked 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 slacked upon him, and he may die drowned and burned. 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 honor, and did what was requisite for me, and I derived great pleasure from thee: thou swore also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me, then, what was thy ease 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 any thing, 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 enjoyedst, 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 honor 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 toward 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

## STORY OF ABOUSIR AND ABOUKIR.

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 any thing, they will find it. Do so while I go and practice the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea. And Abonsir 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



The king making the sign to cast Abousir into the sea.

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,

## STORY OF ABOUSIR AND ABOUKIR.

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



Abousir emptying the net.

to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon 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 honor; and in requital of the honor 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 any thing requiring my slaughter, acquaint me with my



## STORY OF ABOUSIR AND ABOUKIR.

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.

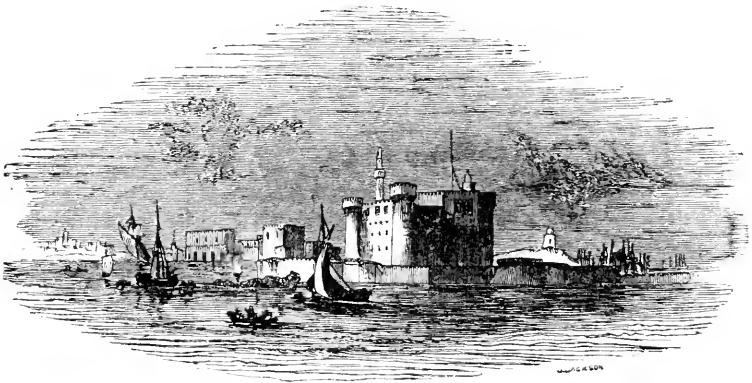
Therefore, when the king saw Abousir's beneficent conduct, he received the ring from him and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Abousir, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for 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 neighbor 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 honor, 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

## STORY OF ABOUSIR AND ABOUKIR.

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 can not 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 burned. 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 manlouks, 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 manlouks; 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 manlouks 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



Alexandria.

## STORY OF ABOUSIR AND ABOUKIR.

having driven it toward Alexandria. And he took the body forth, and buried it in the neighborhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies; and he inscribed over the door of the building which inclosed the grave these verses:

A man is known among others by his actions, and the deeds of the ingenuous and generous are like his origin.

Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said:

And abstain from shameful words: utter them not when thou speakest seriously, or when thou jestest;

For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance:

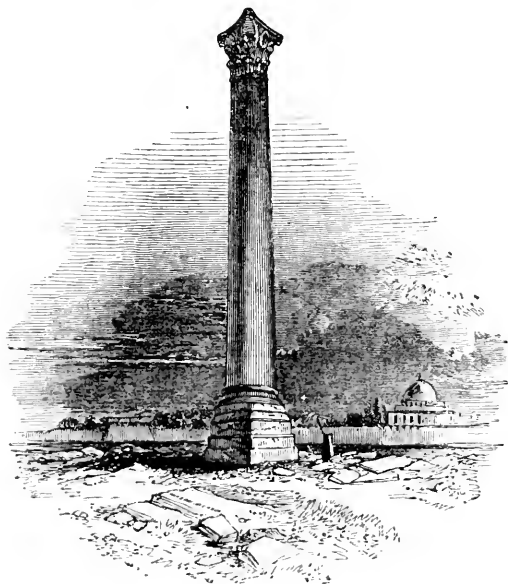
And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands.

A sparrow would not offer molestation to a hawk, were it not for its folly and the weakness of its sense.

In the sky is written, upon the pages of the air, He who doth kind actions will experience the like.

Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

Then Abousir remained a while, after which God took his soul, and they buried him near the sepulcher 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 forever, and by whose will the nights and days interchange!





Abdalla of the Land and his children.

## CHAPTER XXVIII.

COMMENCING WITH PART OF THE NINE HUNDRED AND FORTIETH NIGHT,  
AND ENDING WITH PART OF THE NINE HUNDRED AND FORTY-SIXTH.

### 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 neces-

sary 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 any thing 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 subsistence; 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; after which he gave him also 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 naught 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,



Baker's shop.

May God (whose name be exalted!) reward thee, and recompense thee for me with every thing 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 toward 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 favor 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 labor at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odor; 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 labor 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 sea. 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 tranquilized, 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 every thing 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 any thing, give me; and if thou have not with thee any thing, 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 brought 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 besides 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 a one but he; and some of them said thus, and others said thus. All the 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,



Abdalla of the Land carrying a basket of fruit.

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 jewelers, him and his com-



Destruction of Ad and Thamoud.

pany, with the curse of Ad and Thamoud;\* 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 be 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 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

\* Two ancient Arab tribes, destroyed for their wickedness.

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 apparel 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 honor, 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 honor, and bestowed favors 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 neighbor, saying to him, O my brother, where is thy neighbor the baker, and what hath God done with him? He answered, 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 neighbor, 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\* 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 favor 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.† He said, And do men, the people

\* Abdalla signifies "Servant of God."

† One of the names of the city of Medina.

ABDALLA OF THE LAND AND ABDALLA OF THE SEA.



Abdalla of the Land and Abdalla of the Sea.

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, hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I can not 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 Mohammed (may God favor 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 Mohammed, may God favor and preserve him? He answered, No, by Allah; verily the visitation of him is preferred by me above every thing 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 favor 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,

ABDALLA OF THE LAND AND ABDALLA OF THE SEA.

even if thou pass the remainder of thy life going about in the sea ; and thou shalt sleep and arise in the sea, and naught 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 color 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 save 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 ounce, 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, and 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,



The two Abdallas in the sea.

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 dandan: 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 com-



panion 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 can not 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 Mohammedans, Unitarians; and among us are Christians, and Jews, and other sects; and those of us who marry are chiefly the Mohammedans. 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

## ABDALLA OF THE LAND AND ABDALLA OF THE SEA.

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 Land in the house of Abdalla of the Sea.

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 tailless 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 tailless 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 tailless! 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 tailless creature, of the tailless 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 can not 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 endeavor 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 honor, 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 tailless! And every one who was around the king began to laugh at him, and to say, Yea, by Allah; verily he is tailless! 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 can not 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 can not 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 colors, 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,



Wonders of the sea.

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 favor 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 favor 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 every thing, and is gracious and knowing with respect to his servants!





Bookseller's shop.

## 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

## STORY OF IBRAHIM AND GEMILA.

was stupefied, 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 enamored 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 Abouleasim Sandalani, 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, he 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'



Ibrahim accosting the Bedouin.

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 see for me, in this street, a house in which I may reside. And the man called 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 every thing else that was requisite, the sheikh delivered to him the keys, and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honored 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 can not describe. The sheikh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of



## STORY OF IBRAHIM AND GEMILA.

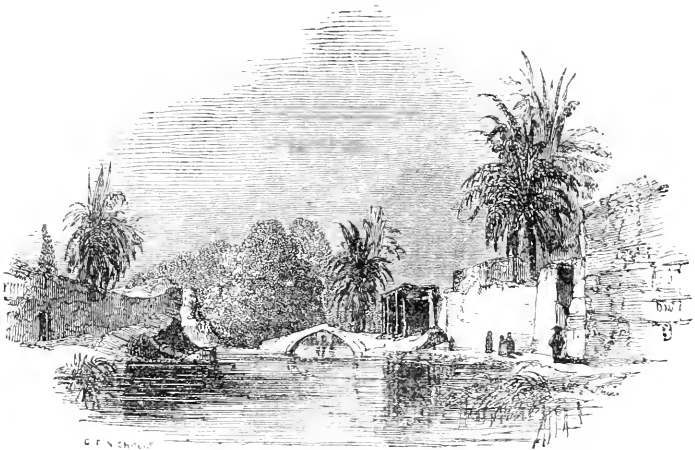
Sana of Arabia Felix, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And after that he looked 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 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 Sandaluni, 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 Sandaluni, 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 can not 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 viragoes. 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

## STORY OF IBRAHIM AND GEMILA.

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 enamored 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 a while, meditating. And Sandalani 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 can not 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



Widow's Bridge, Balsora.

## STORY OF IBRAHIM AND GEMILA.

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 hute. 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 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 afterward the young man wept and recited these two verses :

O my friend, if I gave my life in my endeavor, and all my wealth, and the world  
with what is in it,  
And the Garden of Eternity and Paradise, altogether, for the hour of union, my  
heart would purchase it.

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

## STORY OF IBRAHIM AND GEMILA.

in these verses ; for she can not 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 enamored 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 of 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 naught 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 honor, 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,



Ibrahim at the shop of the tailor.

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 naught 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, fulfill 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 can not 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 favor, 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 can not 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,

STORY OF IBRAHIM AND GEMILA.



Ibrahim landing at the garden.

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 toward 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

## STORY OF IBRAHIM AND GEMILA.

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 arbor 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



## STORY OF IBRAHIM AND GEMILA.



Antelopes, hares, &c.

to kiss his hand; but he prevented him. Then the young man put the small bag into the arbor 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 arbor; 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 arbor, 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 labor 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

## STORY OF IBRAHIM AND GEMILA.

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, and recited these two verses:

I see thee, and close not mine eye, that mine eyelids may not prevent my beholding thee.

If I gazed at thee with every glance, mine eyes would not see all thy charms.

The old woman 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. 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 in the night of its fullness. 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. She was such as the poet hath thus described:

A dancer whose figure is like a willow-branch: my soul almost quitteth me at the sight of her movements.

No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibrahim, lo, a glance of her eye was directed toward 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 toward 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!

## STORY OF IBRAHIM AND GEMILA.



Gemila dancing.

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, and I became, with regard to thee, in the case thus expressed by the poet:

Mine ear became enamored of him before mine eye; for the ear is enamored before the eye sometimes.

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 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.

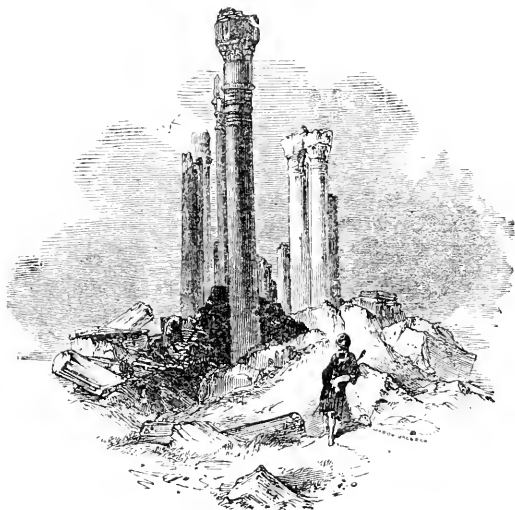
After that Ibrahim repaired to the place of which Gemila had told him, and there waited for her; and when the night became dark, lo, she approached him in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other 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

## STORY OF IBRAHIM AND GEMILA

sword, and loosed the girdle; and I saw 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 practiced upon me by Sandalani. I knew not whither to repair, and had nothing upon me but a pair of trowsers: 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 on my trowsers, 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,

## STORY OF IBRAHIM AND GEMILA.



Ibrahim among the ruins.

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; the tears of my eyes flowed, and I recited these two verses:

We trod the steps appointed for us; and he 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.

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

## STORY OF IBRAHIM AND GEMILA.



Ibrahim arrested by the officers of the judge.

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 dependents 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

## STORY OF IBRAHIM AND GEMILA.

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, Woe 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, Woe 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, Woe 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 Mesrour 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. Mesrour therefore loosed her, and brought her with Sandalani; and when Alrashid beheld her, he wondered at her loveliness. Then he looked toward 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



## STORY OF IBRAHIM AND GEMILA.

the Faithful! So the caliph summoned the cadí 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!





Marouf and his wife.

## 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;

## THE STORY OF MAROUF.

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. She was such a person as her in dispraise of whom the poet hath said,

How many nights have I passed with my wife in the most unfortunate of conditions!

Would that, at the time of my first visit to her, I had produced some poison and poisoned her!

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,\* with bees' honey upon it. And he replied, May God (whose name he 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.† better than bees' honey; and what will be the harm if it be with drip-honey? And Marouf was abashed at him, because he 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

\* A sort of pastry resembling vermicelli.

† Treacle.  
525

## THE STORY OF MAROUF.

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 neighbors therefore en-



Marouf aided by his neighbors.

tered 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 toward 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,

## THE STORY OF MAROUF

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, to-morrow 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 chooseth. Verily the case was so and so, and the neighbors 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 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

## THE STORY OF MAROUF.

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 cadî 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 cadî 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 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,



Water-skins.

## THE STORY OF MAROUF.

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



The Genie appearing to Marouf.

tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast 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

## THE STORY OF MAROUF



The Genie carrying off Marouf.

a country whither thy wife shall know no way by which to reach thee? He answered, 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



## THE STORY OF MAROUF.

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,



The Merchant Ali dispersing the people.

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

## THE STORY OF MAROUF.

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 Shahi 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 neighbor, 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 Mohammed, 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 Mohammed, 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



Christians detecting Marouf and Ali.

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 earnest and repellest 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 honor 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 honor: 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,\* 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 traveling to foreign parts for the sake of gain and profits, having wealth which fires can

---

\* By Hind and Sinde the Arabs understand India generally.

not 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. Then they 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 name 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? He answered, Abundance. And every time that he asked him respecting any thing, 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 naught 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 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 dependents, 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 abund-

---

\* Name of deep red dye.

## THE STORY OF MAROUF



Marouf giving alms.

ance 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 any thing, 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.

## THE STORY OF MAROUF

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 naught 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 every thing 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 eulogize 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 honor, 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 fore finger, 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



## THE STORY OF MAROUF



Marouf showing the broken jewel to the king.

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

## THE STORY OF MAROUF

that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for naught. 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 honor 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 asseritest 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, Apologize 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

## THE STORY OF MAROUF.

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



Marouf viewing the sports.

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 be-

stowed 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 compeusate 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 the 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 honor 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 naught 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 honor, 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 honor, 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 besides, and he kissed the ground before him, and said,

## THE STORY OF MAROUF.

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 hath 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 unfortunate 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 any thing 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

## THE STORY OF MAROUF



The princess caressing Marouf.

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 naught 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. Divinely gifted was he who said,

Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire;  
And seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

## THE STORY OF MAROUF.

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 skillful 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 offense 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 the 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 that 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 honor; 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

## THE STORY OF MAROUF



Marouf bidding farewell to his wife.

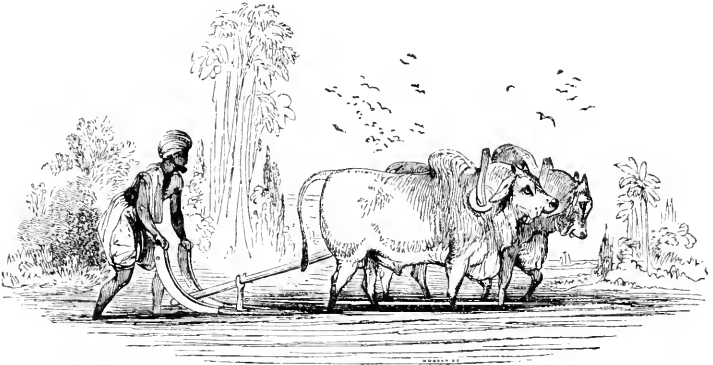
curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy vizier! For he desired to blacken my face in the eyes of my husband. And how so? said the king. She answered, He came in to me yesterday, before I mentioned to him these words, and 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 orderedst 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 plowman near it, plowing with a yoke of bulls; and hunger had violently affected him; so he went to the plowman and 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 any thing wherewith thou canst feed me. How is it, then, that thou invitest me? The plowman 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

## THE STORY OF MAROUF



Man at the plow.

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 plow in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly, he took the plow, and drove on the bulls, and plowed a little; and the plow struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plow, 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 labored 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 any thing of that kind! For whatsoever thou demandest, it will happen, by permission of the Almighty King, the

## THE STORY OF MAROUF.



Aboulsadat appearing to Marouf.

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 the 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 Genio 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 can not 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 success-

## THE STORY OF MAROUF.

ively ; 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 actions. And Marouf said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand toward 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 deserved not that I should collect for it the Genii, and my children have accomplished thine affair, and have been honored by serving thee. Now demand what thou desirest besides 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

## THE STORY OF MAROUF.

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 dependents. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a



Plowman bringing the bowl of lentils.

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, and 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 mule-teers, 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 saw 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

## THE STORY OF MAROUF.

in his favor 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



The messenger delivering the letter to the king.

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 toward 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 he hath expended. But the king said, O traitor, what are my riches! Since his 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

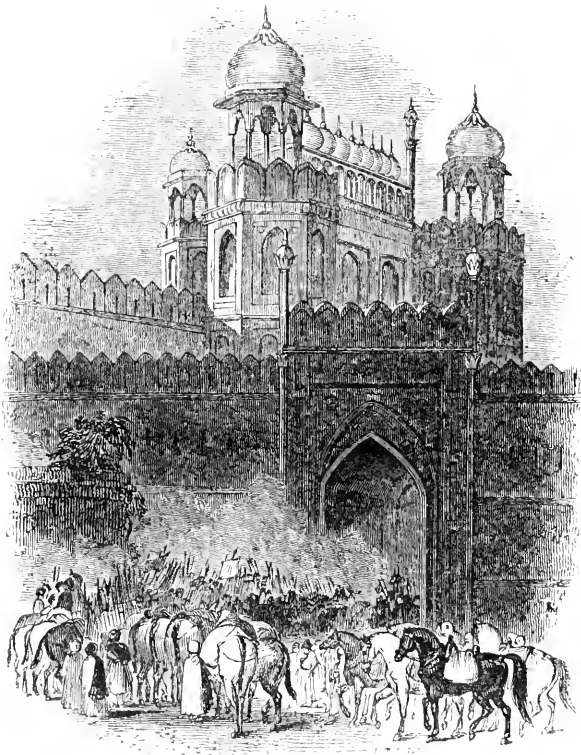
## THE STORY OF MAROUF.

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 any thing. 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 toward 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 mer-



## THE STORY OF MAROUF



Marouf entering the city.

chandise 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 sealing 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

## THE STORY OF MAROUF.

from the daughter of the king, he would not have distributed them to the poor. But how excellent is the saying of him who said,

When the King of kings bestoweth, inquire not respecting the cause.  
God will give to whom he pleaseth; so keep within the bounds of reverence.

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 ear-rings, 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 besides 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 ease? 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 drank 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. Wine is a betrayer; and divinely-gifted was he who said,

When we had drank it, and it had crept as far as the place of secrets, I said to it,  
 Stop;  
 Fearing lest its influence should overcome me, and my companions discover my  
 hidden secret.

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 carried 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

## THE STORY OF MAROUF.



The garden.

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, of which the poet hath said,

## THE STORY OF MAROUF.

The stout, foreign infidels' feet went round treading her, and she hath avenged herself upon the heads of the Arabs.  
One of the daughters of the infidels, like the full moon amid darkness, whose eyes are the strongest cause of temptation, presenteth her.

And among other pieces of poetry, he recited this verse :

I wonder at the pressers of it, how they have died, and have left to us the water of life.

And this couplet :

By Allah, there is no other alchemy than this ; and all is false that is said of the modes of other kinds.

Pour a carat's weight of wine upon a hundred weight of grief, and the latter is instantly converted into joys.

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 any thing 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 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 de-

## THE STORY OF MAROUF.



The desert.

servest 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 a 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 offense ? The servant answered him, I know not ; but my master hath commanded me to do this, and I can not 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 honor, and proceeded to demand all that he desired of Aboussadat, 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 enamored of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, and it is the banquet of a 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; and she did not with him these deeds save in accordance with the idea of him who said,

I have attained by means of my stratagem what could not be attained by the swords.

Then I returned with plunder of which the plucked fruits were sweet.

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 Arites: 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

## THE STORY OF MAROUF.



The vizier overcome by the princess.

her dependents, 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 vizier 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 flew 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



## THE STORY OF MAROUF.

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 Mohammed would be dishonored; 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; and well did one say of him,

May the Compassionate show no mercy to the tomb where his bones will lie, and may Munkar and Nekir incessantly remain in it.

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 de-



Fatima el-Orra mourning.

tested 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



Fatima el-Orra humbling herself before Marouf.

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; 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-gray 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. Divinely gifted was he who said,

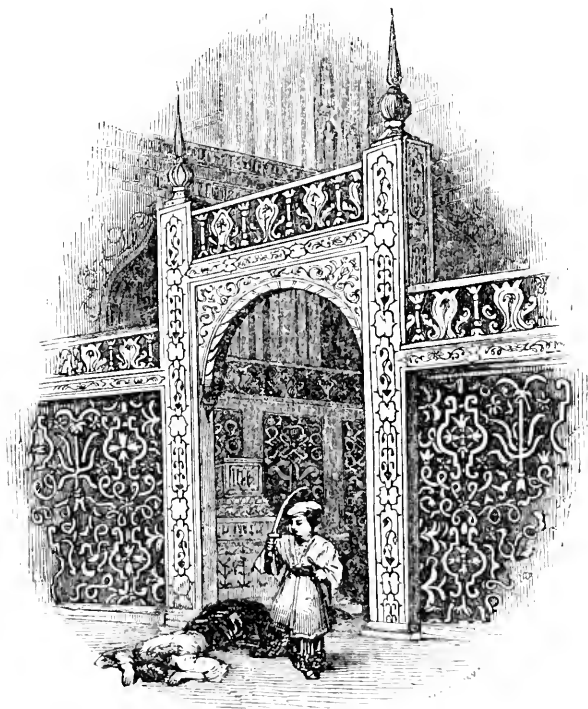
Beware of losing hearts in consequence of injury, for the bringing them back, after flight, is difficult.

Verily hearts, when affection hath fled from them, are like glass, which, when broken, can not be made whole again.

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 toward 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?

## THE STORY OF MAROUF.

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, jeweled 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 be-



Death of Fatima el-Orra.

## THE STORY OF MAROUF.

hind 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 he 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; and divinely gifted was he who said,

When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished;

But if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavor.

Then the King Marouf called out to some of his dependents, 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. Divinely gifted was he who said,

We trod the steps appointed for us; and he 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.

And how excellent is this saying of the poet:

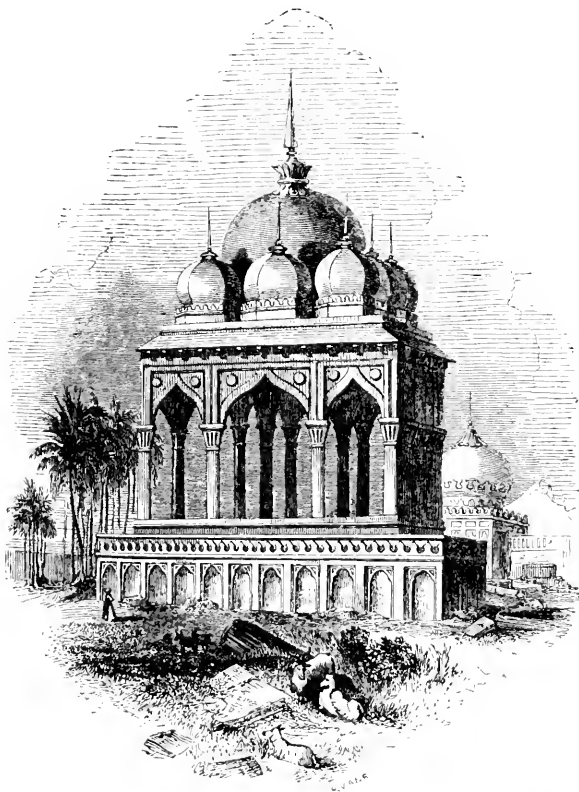
I know not, when I journey to a land, desiring good fortune, whether will betide me

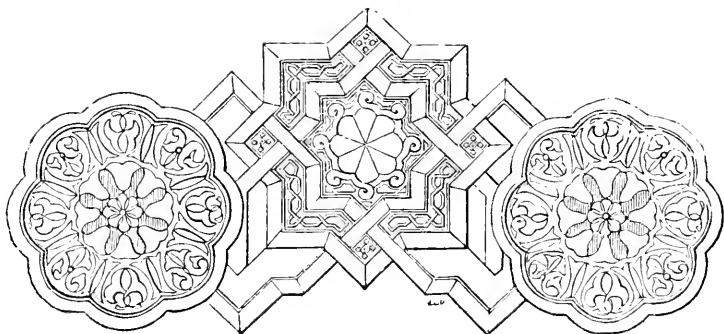
The good fortune of which I am in pursuit, or the misfortune that pursueth me.

The King Marouf then sent to summon the plowman who had entertained him when he was a fugitive; and when he came, he appointed him his vizier of the right hand, and his counselor. And he learned that he had a daughter of surpassing beauty and loveliness, of generous qualities, of noble race, of high dignity: so he married 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

## THE STORY OF MAROUF.

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.

---

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 favor 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 every thing 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 color 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



## CONCLUSION.



Sheherazade and the children before the king.

came; and he conferred upon his vizier, the father of Sheherazade, a sumptuous and magnificent robe of honor, 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 favor! Then he conferred robes of honor 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 de-

## CONCLUSION.

light, 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 Mohammed, the lord among mankind, through whom we supplicate God for a happy end!

THE END.







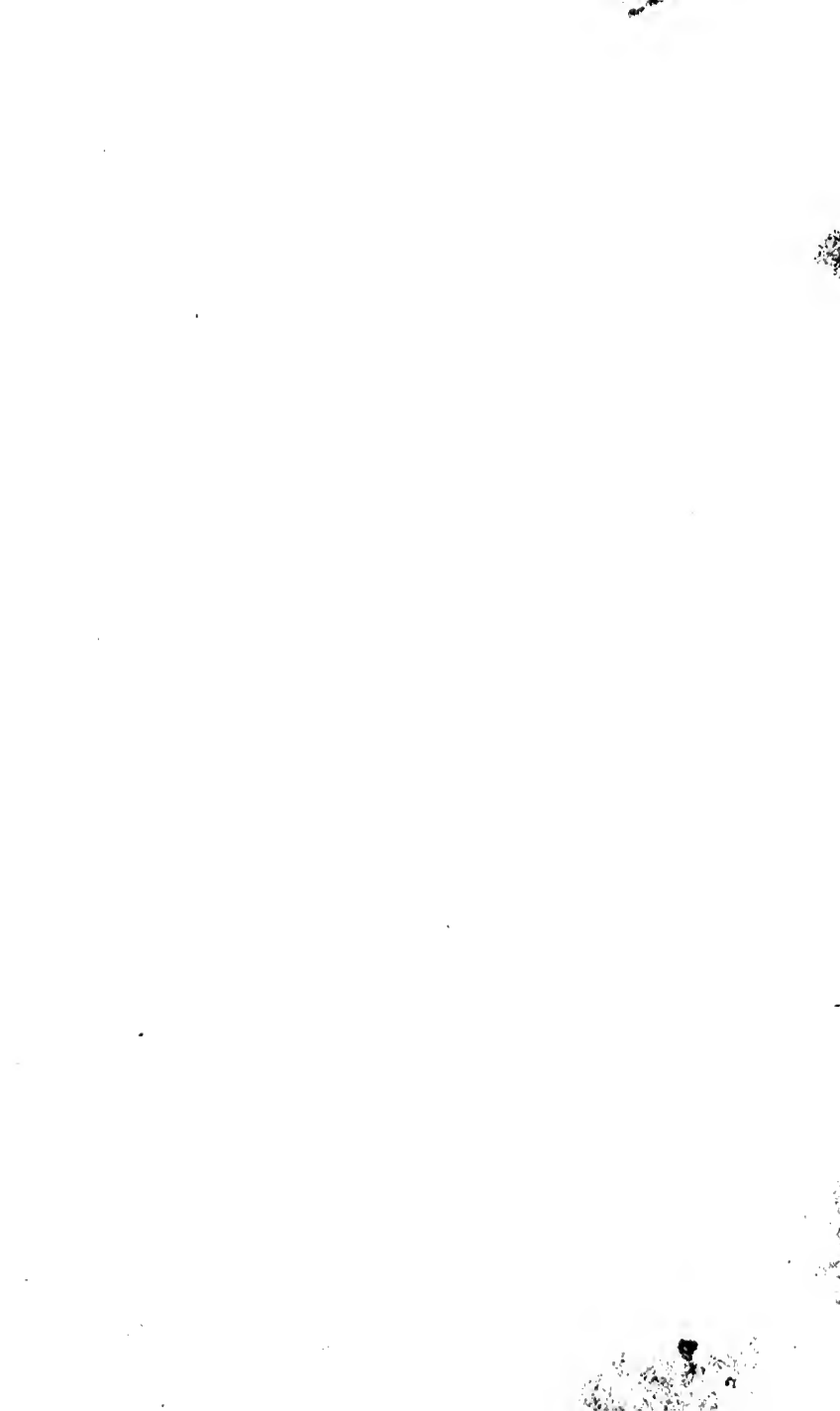
DATE DUE

~~JUN 19 1970~~

~~JUN 19 1970~~

GAYLORD

PRINTED IN U.S.A.



PJ7715 .L26 1848 v.2

The thousand and one nights, or, The

Princeton Theological Seminary-Speer Library



1 1012 00078 2740