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The daughter of the Vizier sat at a lattice window. The Story of Ansal-Wajoodand, Rose-in-Bloom.



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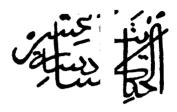
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# The Arabian Nights' Entertainments



#### 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 SHEIRANI

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 Mesrour, and said to him, O Mesrour, see for me someone who will divert me from this restlessness. Mesrour 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 Mesrour, verily my soul inclineth not to anything of that kind. -O my lord, rejoined Mesrour, 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 The Caliph replied, O Mesrour, the palace is mine, and the female slaves are my property; yet my soul inclineth not to anything of that kind. Mesrour then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories.-My soul, replied the Caliph, inclineth not to anything of that kind. Mesrour said, O my lord, order the pages and the booncompanions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Caliph replied, O Mesrour, my soul inclineth not to aught of that kind .- Then, said Mesrour, 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 Mesrour, see who of the booncompanions is at the door. So Mesrour went forth, and returned saying, O my lord, he who is at the door is Ali Ibn Mansour, the Wag of Damascus. Caliph said, Bring him unto me. Mesrour therefore went and brought him; and when Ibn Mansour entered, he said, Peace be on thee, O Prince of the 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 anything extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn Mansour said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. Alrashid replied, O Ibn Mansour, see, I hear with mine ear, and look at thee with mine eye, and attend to thee

with my mind. And Ibn Mansour said:-

O Prince of the Faithful, know that I have an appointment every year from Mahomed the son of Suleiman Hashimi, the Sultan of Balsora; and I went to him as I was wont, and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn Mansour, mount and accompany us to the chase. But I replied, O my lord, I have not power to ride: seat me therefore in the mansion of entertainment, and give a charge respecting me to the Chamberlains and Lieutenants. And he did so; and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Bagdad to Balsora, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of Balsora as on this occasion? I will therefore arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of Balsora. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of Irak. So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, 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 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 Altogether she comprised all prose-writer. 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 enamoured 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 to her slavegirl, 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 And upon this she said. We accept thine killed me. 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 strongscented musk, and covered with a napkin of green silk: and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheikh, go thy way. 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. Mahomed the son of Ali the Jeweller; and he was possessed of great wealth. But hath he. I asked, left children?-Yes, said she; he hath left a daughter, who is named Badoura, and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She replied, Yes: - and laughed. Then she said, O sheikh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheikh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depository for a secret, or not; 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 voung man than whom there was none more handsome in Balsora. I said to her, O my mistress, hath any interview or correspondence taken place between you? -Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her. O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and leveliness charmed her; so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation, and 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, 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 will 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; where-upon they brought forward a table of the wood of

Korasan, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such-like; and when I seated myself at the table, 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 he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So I sat with him, and ate and drank, and enjoyed

myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Cluster of Pearls! Whereupon a slave-girl answered him from her private chamber, bringing a lute of Indian manufacture enclosed in a bag of silk; and she came, and seated herself, and, having placed the lute in her lap, played upon it one-and-twenty airs; after which she returned to the first air, and, with exciting modulations, sang these verses:—

Whose 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!

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 cannot 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 punish thee, O sheikh; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to you 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 anything. - Who, said I, informed thee of this? She answered, O Ibn Mansour, I have a further intuition; that, when thou handedst him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn Mansour, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter; for to her I have no reply to give. Whereupon thou 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 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, has thou not heard the saying of the poet?—

The hearts of lovers have eyes, which see what spectators see not.

But, O Ibn Mansour, she added, night and day succeed not one another during the course of an event without changing it. Then she raised her eyes towards heaven, and said, O Object of my worship, and my Master, and my Lord, as Thou hast afflicted me by the love of Jubir the son of Omir, so do Thou afflict him by the love of me, and transfer the affection from my heart to his! After this, she gave me a hundred pieces of gold, as a compensation for my walk, and I took it, and repaired to the Sultan of Balsora, whom I found returned from the chase; and I received from him my appointment, and returned to Bagdad.

And when the next year arrived, I went to the city of Balsora, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Bagdad, I reflected in my mind upon the case of the damsel Badoura, and said, By Allah, I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the Emirs hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubir the son of Omir Sheibani; and I found its marble benches demolished, and found not pages at its door as usual: so I said within myself, Probably he hath died. Then I stood before the door of his house, and, pouring forth tears, bewailed its condition 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 favours?

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 blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Badoura, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown; for when he is hungry, he saith not to his servants, Give me food:-and when he is thirsty, he saith not, Give me drink. And I said, Ask permission for me to go in to him .- O my master, he asked, wouldst thou go in to him who understandeth, or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned, giving it to me.

I therefore went in to him, and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so; for thereupon he will be aroused. Accordingly, I recited 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 anything that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and to send it to her by thee; and if thou bring me her answer, thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit 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 towards me; for love hath deprived me of my reason!

My passion for you hath enslaved me, and clad me with the garment of sickness, and rendered me abject. I was wont, before this, to think lightly of love, and regard it, O my mistress, as an easy matter; But when it had shown me the waves of its sea, I submitted to God's judgment and excused the afflicted.

If you will, have mercy, and grant me a meeting; and if you will kill me, still forget not to show favour.

He then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Badoura. I began to raise the curtain by little and little as before; and lo, ten slave-girls, high-bosomed virgins. resembling moons, and the lady Badoura was sitting in the midst of them, like the full moon in the midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and ample welcome to thee, O Ibn Mansour! Enter! So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me. O Ibn Mansour, 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 anyone 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 have 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 cannot escape from his ailment quitted him. Then he seated himself: but she sat not; so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn Mansour, I will not sit down save on the condition that hath been made between us. And what, I asked, is that condition between you two?-No one, she answered, knoweth the secrets of lovers. She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. 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.

<sup>1</sup> These two letters are often written united (in this way 3 or 3).

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 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 you 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 morningprayers; after which I sat. And while I was sitting, lo. Jubir and his beloved came forth from a bath that was in the house, wringing, each, their locks; and I bade them good morning, congratulating them on their safety and their reunion, and said to Jubir, What beginneth with stipulation endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubir said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's Days, when the people go forth and embark in boats, and amuse themselves upon the river. And I went forth to amuse myself with my companions, and saw a boat wherein

were ten slave-girls like moons, and this lady Badoura was in the midst of them, having her lute with her; and she played upon it eleven airs; after which she returned to the first air, and sang 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.



## 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

PHERE was, in ancient times, in the country of the Persians, a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child, like the moon. He observed two annual festivals, that of the New-year's Day, and that of the Autumnal Equinox; and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the Chamberlains and Lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants; and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals, there came in to him three sages: with one of them was a peacock of gold; and with the second a trumpet of brass; and with the

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third, a horse of ivory and ebony: whereupon the King said to them. What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry. And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it to be 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 daugh-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. the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a

turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the Prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so, he saw a thing like the head of a cock on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication excepting these two buttons. And he turned the button that was on the right shoulder: upon which the horse bore him upwards with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted!) for the favour that He had shown him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent, the earth had become distant from him: and he turned about the face of the horse as he desired, while it descended with him: when he would, he was carried downwards by it; and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the

earth, and began to look at its countries and cities, which he knew not: for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant with trees and rivers; upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. 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 downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse, praising God (whose name be 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 be exalted!) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon

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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 stature like the letter Alif, 1 resembling the splendid full moon, as the poet hath said—

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 affec
1 Tall and slender.

tion 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 dilation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-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; where-

upon 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? which the King's son replied, Wo to thee, O most illomened 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 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 anyone 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 Genii; 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 honour of thy daughter, I had shed thy blood. How is it thou derivest me from the devils, when I am of the sons of the ancient Kings, who, if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings? So the King, on hearing his words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen anyone 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 publickly, 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. 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. replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me, and say to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law. And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth 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 they arrived at the horse-course, when the young man looked at the troops and their number. King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand. would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses. So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses, and choose of them that which thou wilt. He replied, None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And

where is thy horse? He answered him, It is on the top of thy palace.-In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him. This is the first instance that hath appeared of thine insanity. O, we to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying. Then the King looked towards one of his chief officers, and said to him. Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily, this is a thing the like of which we have never heard! Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there: and he had seen none more handsome than it: and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance. They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make and at the beauty of its saddle and 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 The King replied, Do what thou desirest, and pity them not; for they will not pity thee. the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure? And another said, By Allah, ye shall by no means reach him unless after a great event: and the young man hath not done these deeds but from his knowledge of his own valour and pre-eminence. And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eves of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you. But his Viziers and Lieutenants replied, O King, can anyone catch the flying bird? 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 nought of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man. Such was her case.

Now as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of Sana. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation; therefore, when his father saw him, he rose to him and embraced him,

pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned. O my son, since thou absentedst thyself from us. gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done. knowing that the King's son had become acquainted with the secret of the horse and the mode of its 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 are 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 towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air; and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing. But as to his son, he ceased not his course through the sky until he came to the city of Sana, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered me desolate; and had thine absence from me continued longer, I had perished without doubt.—O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation of all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake. And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure? He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in anything. And he said to her, Journey with me to my country

and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. this the female slaves cried out, and acquainted the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father?-O my master, she answered, By Allah, that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from

everything else, even from my father and my mother. And when the King's son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to show to the damsel the seat of his power and the dominion of his father, and to acquaint her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father. and placed the ebony horse at the door of that chamber. charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him, and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare

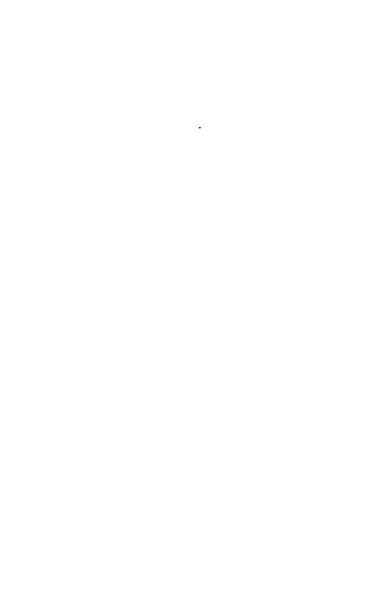
the procession of State, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner, and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his memlooks 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 you seen anyone pass by you and enter this garden? And they answered, We have not seen anyone 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,



A PROCESSION EQUIPPED IN THE MOST PERFECT MANNER.

-"Story of the Magic Horse."



when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage, therefore, went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his

father, and he will come to thee immediately with a grand procession. But she said to him, O thou! Could not the King's son find anyone to send to me but thee? And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath chosen me especially to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of memlooks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. 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. replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! what meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me? The sage replied, May Allah keep the King's son from everything good; for he is base and vile!-O wo to thee!

she exclaimed? How is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied. He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her. Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he. And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother! And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheikh to thee? The sage hastily answered and said, She is my wife, and

the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah, I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him. And the King took the damsel and the horse from the mode of its motion. Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and everyone who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting 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 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 con-

ditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailors, however, saw his beauty and loveliness, they could not bear to put him into the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating. they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the ancient Kings. And when they heard his answer, they laughed, and one of them said to him, O Persian, I have heard the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Persian who is with us in the prison. And another said. Nor have I seen anyone 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 unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect, who

was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep. Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him, falleth into a calamity like that into which I have fallen. And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee? And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the

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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. he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me everything that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage. He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before everything else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed. I will yet devise some stratagem to save Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel. The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse;

whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her. he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm; for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Genie. and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Genie which hath afflicted thee will be dispelled from thee. Therefore if he come in to thee, address him with pleasant words,

that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished. And she replied, I hear and obey. He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee. The King therefore arose and went in to her; and when she saw him she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in Royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions! And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there 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 troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father

and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly. Meanwhile, the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his Viziers went in to him, and began to console him, saying to him. Verily he who took the damsel is an enchanter: and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her. the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was Sana in Arabia Felix, he transmitted the letter, with the presents, to that King, who on reading the letter rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-inlaw, 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.



### 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-WAJOUD AND ROSE-IN-BLOOM

THERE was in ancient times a King of great dignity, possessed of glory and absolute power, and he had a Vizier named Ibrahim, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and 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 mankind to love. Her name was Rose-in-Bloom; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play

with the ball. And on one of those days when he did so, the daughter of the Vizier sat at a lattice window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide - shouldered. She looked at him again and again, and was not satisfied 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 enamoured 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-Wajoud. 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 missed not 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; 1 and thine eye, like Sad, 1 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-Wajoud; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach. Upon this, Rosein-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 this 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

<sup>&</sup>lt;sup>1</sup> The Arabic letter Nun is a semicircle with a dot in the centre. The Sad in some MSS. has a fanciful resemblance to the human eye.

if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business and bear thy letter. And when Rose-in-Bloom heard these words from her, her reason fled, through joy; but she withheld herself from replying. that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her. O my mistress. I saw in my sleep as though a man came to me and said to me, Thy mistress and Ansal-Wajoud love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide. And Rose-in-Bloom said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Ansal-Wajoud, and bring me an answer to it. So she took it, and went with it to Ansal-Wajoud; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it and understood its meaning, he wrote upon the back of it 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 enamoured, and with enslaved heart.

I submit to you my case, complaining of my passion and my ecstasy, 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 favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head; after which she opened it and read it, and understood it meaning; and she wrote beneath it these verses:—

O thou whose heart is enamoured 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 hath 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? answered. To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Vizier came forth from the Harem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Vizier was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Vizier therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter Rose-in-Bloom to Ansal-Wajoud; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Vizier, O my lord, there is no profit in weeping. The right opinion is this: that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter. And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Ansal-Wajoud with a great affection? There are two causes for my fear. The

first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Ansal-Wajoud being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case? She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rekahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kanouz is a mountain called the mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty; therefore make for her a place there.

So the Vizier agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Ansal-Wajoud with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow; and 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 happened. Such was their case.

But as to Ansal-Wajoud, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Vizier, as he was wont to do, in the hope that perhaps he might see some one of the Vizier's dependants whom he was accustomed to see; and he looked at the door, and beheld the 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 complexion 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 enamoured 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 anyone 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 Ansal-Wajoud beheld him, he made sure of destruction, and, turning his face towards

the Kibla, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if anyone attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire. And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws; 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

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 towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Ansal-Wajoud behind him for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Ansal-Wajoud beheld the track of travellers in the desert, and knew it to be that of the people who accompanied Rose-in-Bloom. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Ansal-Wajoud proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the 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 Tand 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

<sup>1</sup> These names are the native appellations of the Oxus and Araxes.

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:-

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.

Oh, 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-Wajoud. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Ansal-Wajoud, verily I have been in this place

twenty years without seeing in it anyone, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Ansal-Wajoud. In that case, thine anxiety must be great, and thou art excused: but there existeth no lover who hath not endured griefs. Then the devotee recited these verses:-

Ansal-Wajoud, 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. Lovesick 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-Wajoud, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God (whose name be exalted!); after which, the devotee said to Ansal-Wajoud, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Ansal-Wajoud replied, I hear and obey.

Meanwhile, when the people had arrived with Rose-in-Bloom at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had befallen her, her desire and transport and distraction increased; and she shed tears, and 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 ardour and lamentation.

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

They tyrannised 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-Wajoud:—the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres. descended, and brought him some of the fibres of the palm-trees; and the devotee took them and twisted them, and made of them a kind of net, like those used for carrying straw; after which he said, O Ansal-Wajoud, in the midst of the valley is a kind of gourd that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this Ansal-Wajoud replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he disappeared from before the eyes of the He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst; but he found in that place rivers flowing, and birds warbling upon the branches, and fruit-bearing trees of

the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed: and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Ansal-Wajoud sitting, said to him. Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahan is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition. And after he had saluted him and wished him long life, he led him into the court of the palace. where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiting 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 enamoured 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 moanest 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, dis-

junction must manifest long-felt rapture.

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

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 hezar, 1 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 enamoured, endowed with surpassing and tempting beauty,

Whose voice, as he sat upon the branches on the sandhill, 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 towards 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

<sup>&</sup>lt;sup>1</sup> Name of a species of nightingale.

hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them. So he said within himself, My desire is accomplished; but the

time to wait is long.

Now during this period, Rose-in-Bloom found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her; 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, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there Rose-in-Bloom,

but when he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and recited some verses, informing him that she was a human being (not a Fairy, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him: and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel, that I may transport thee to whatsoever place thou desirest. So she embarked in the vessel, and he set it affoat with her, and when it had proceeded a little way from the land there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared from before their eves. The fisherman then knew not whither to steer: and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name 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 towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having in her ears earrings 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; where-

upon 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 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 endeavours to aid thee, that what thou wishest for may be hastened.

I have tasted of love long, and know 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-Wajoud; and

do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Ansal-Wajoud, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. Then the King Dirbas wrote a letter to the King Shamik, to the effect above mentioned, and gave it to his Vizier, strictly charging him to bring Ansal-Wajoud, and saying to him, If thou bring him not to

me, thou shalt be displaced from thy station.

The Vizier therefore replied, I hear and obey,—and repaired with the present to the King Shamik. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamik saw them, and read the letter, and saw the name of Ansal-Wajoud, he wept violently, and said to the Vizier who sent to him, And where is Ansal-Wajoud? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought. Then he wept and sighed and lamented, poured forth tears, and recited these verses:—

Restore unto me my favourite; 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 towards the Vizier who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Ansal-Wajoud hath been absent for a year, and his lord knoweth not 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-Wajoud in every quarter. And he

replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Vizier of the King Dirbas, they proceeded in search of Ansal-Wajoud: and whenever they passed by Arabs or any people, they inquired of them respecting Ansal-Wajoud, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and deserts and wastes, until they arrived at the shore of the sea: when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Vizier of the King Dirbas said to the Vizier of the King Shamik, On what account is this mountain so named? And the latter answered, For this reason. A Fairy sojourned upon it in ancient times, and that Fairy was of the Genii of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Genii, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this

mountain on their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother? And the Vizier of

the King Dirbas wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibrahim, the Vizier of the King Shamik, kissed his hands. And the Vizier Ibrahim entered the palace, and found in its court a poor man among the servants; and he was Ansal-Wajoud. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she staved 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 enamoured 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 everything 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, 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 Requiter.

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 rosewater 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 Rosein-Bloom was with the King, nor did he know the reason of the King's sending him to Ansal-Wajoud, nor the reason of his desiring the alliance with him; and Ansal-Wajoud knew not whither they were going with him, nor that the Vizier was sent to seek for him; nor did the Vizier know that this was Ansal-Wajoud. And when the Vizier saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city.—And what, said Ansal-Wajoud, is the business of the King? The Vizier therefore related to him the whole story; and Ansal-Wajoud said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Ansal-Wajoud.

So the Vizier rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And

thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Vizier, Where is Ansal-Wajoud? To which Ansal-Wajoud replied, O King, I know where Ansal-Wajoud is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Ansal-Wajoud said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Ansal-Wajoud quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Ansal-Wajoud, and a cause of grief to the envious. Then he smote the hearts of 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 cannot 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-Wajoud then said to the King, Where is Rose-in-Bloom, O King of the age? He answered, She is now with me. And he summoned the Cadi and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shamik, informing him of all that had happened to him with respect to Ansal-Wajoud and Rose-in-Bloom.

On hearing this, the King Shamik rejoiced exceedingly, and sent to the King Dirbas a letter, the purport of which was this: - Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine. He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbas, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was a noted day: none more remarkable had ever been witnessed. The King Shamik collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Ansal-Wajoud went to Rose-in-Bloom, and embraced her; and they

sat weeping from the excess of joy and happiness; 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 grey 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:—

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 favours 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

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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 everything returneth!



### CHAPTER XIX

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

#### THE STORY OF ALI OF CAIRO

THERE was, in the city of Cairo, a merchant who had abundance of wealth and cash, and jewels and minerals, and possessions incalculable, and his name was Hassan the Jeweller of Bagdad. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness: and he named him Ali of Cairo. He had taught him the Coran and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son Ali of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to

give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge.—O my father, said Ali, how should I refuse to attend or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of Mahomet (may God favour and preserve him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned, and mind that thou care for the poor and the needy, and shun avarice and 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 biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge. Then the man began to repeat the two professions of the faith, and to recite [portions of the Coran], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief; a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Coran. 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 Coran. 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 Coran], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body. And when they came in to him, Eblis the accursed was with them, suggesting

evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Eblis seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that

thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us. - Whither? he asked. They answered, To such a garden: for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him, and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But Ali of Cairo was affected with a giddiness from drinking, and he went to his wife in this state; so she said to him. How is it that thou art

changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are of the sons of the merchants, and are not persons who are objects of suspicion: they are

only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. 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 they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, Ali saw that he had expended a sum of money of large amount; but Eblis the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began

<sup>&</sup>lt;sup>1</sup> Rodah means "garden"; it is the name of a pleasant island in the Nile near Cairo. The Nilometer is at its southern extremity.

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 woodwork, 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. after that, the person who had bought of him the house came and said to him, Seek for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house excepting his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in a ruined quarter of the town, and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions the sons of the merchants. Perhaps they will give thee something 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 anything. So he returned to his wife, and said to her, They have not given me anything. And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping and saying to her, What hath befallen you? She therefore related to her all that her husband had do e; 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 Then her friend gave her as much provision as would suffice her and her family for a whole month: and she took it and returned to her abode. And when her husband saw her, he wept, and said to her. Whence obtainedst thou that? She answered him. From such a woman: for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest demand of me. And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boulak, where he beheld a vessel about to depart to Damietta; and a man who had been a companion of his father saw him; so he saluted him, and said to him, Whither desirest thou to go? He answered, I desire to go to Damietta; for I have companions respecting whom I would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and,

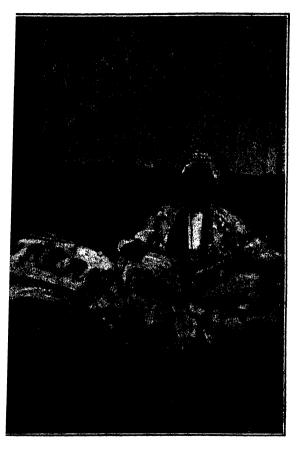
having given him some pieces of gold, embarked him in the vessel that was going to Damietta. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. Ali of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him and took him to his abode, where he remained some time. And after that, he went forth, and beheld a caravan about to journey to Bagdad: upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan; and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him: he therefore took him as his guest, and Ali ate and drank with him until there remained between them and Bagdad one day's journey. there came upon the caravan a party of robbers, who were intercepters of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to Ali of Cairo, he repaired to Bagdad, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the

gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered. I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise: but as I preceded them, mounted on my mule, there met me a party of the intercepters of the way, who took my mule and my things, and I escaped not from them until I was about to yield my last breath. And they treated him with honour, and said to him. Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee. And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Boulak had given him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and he brought to Ali some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Bagdad, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath. I went with him, says Ali of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed

ourselves. He then said to one of his slaves. O 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 bystreet 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 anyone. 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. however, replied, I will not lodge in any but it, and I care not for these words. So the man said to him.



HE POURED DOWN UPON HIM GOLD AS FROM A CATAPULT.

-"Story of Ali of Cairo."

Write a voucher agreed upon between me and thee, that, if anything happen to thee, I am not implicated with thee. Ali replied, So be it. And the merchant brought a witness from the Cadi's court, and wrote a voucher testifying against him, and, having taken it into his keeping, gave him the key. He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the bench that was behind the door, and returned.

After that, Ali of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely-ordained prayers. Then he sat a little; and the slave came to him with the supper, from the house of his master, bringing for him also a lamp and a candle and candlestick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So Ali lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go upstairs, and take the bed, and sleep there, rather Accordingly he arose, and took the bed, and carried it upstairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. spread his bed, and sat reciting somewhat of the sublime Coran; 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? not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this Ali of Cairo said to him. I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to everyone who entered this house, and say to him, O Ali! Ó son of Hassan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold?—thou saidst to us, And where is the gold?—so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way. But Ali said, By Allah, I will not liberate thee until thou shalt have brought hither to me that which is in the land of Yemen. He said. If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure?—Yes, answered Ali. And he said to him, Swear to me. 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. 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 upstairs, in the saloon that is cased with marble. And the merchant said to him, Did anything come to thee, or didst thou see aught?-No, answered Ali; I only recited as much as was easy to me of the sublime Coran, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended, and seated myself upon this bench. And the merchant said, Praise be to God for thy safety! Then he arose

and left him, and sent to him black slaves and memlooks and female slaves and furniture, and they swept the house, above and below, spread for him magnificent furniture, and there remained with him three memlooks and three male black slaves, and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three

days it will enter.

Then, when the three days had passed, the servant of the first treasure who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from Yemen, and thy harem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and memlooks, all of them are of the Genii. Now that servant had repaired to Cairo, where he found that the wife of Ali, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of Yemen. And when he came to Ali. and informed him of that news, he arose and repaired to the merchants, and said to them, Arise and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your harems to meet our harem. So they answered him, We hear and obey. They sent and caused their harems to be brought, went forth altogether, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged,

lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and cameldrivers 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 intercepters of the way: so we remained four days at our station, until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the harems remaining behind with the harem of Ali of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant Ali, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Bagdad or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant Ali of Cairo, and the women with his harem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the harems went up with the harem of Ali to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats; and they ate, and drank excellent sherbet, and scented themselves after it with rosewater 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 memlooks, 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 Jeweller, and he hath sent us to take you and to convey you to him in the city of Bagdad. I said to them, Is the distance between us and Bagdad long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us.-And who, said Ali, gave you this apparel? She answered. The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband: and here it is carefully kept in my possession. Then she produced it to him: and he said to her. Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and showed her the chests; and she said to him, This is the chest from which he took forth the dresses. therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saving to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning-pin, and he turned it, and opened the door of the treasury, and, entering with her, showed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which, she said to him. O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted!) for His giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public. She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of His Prophet; may God favour and preserve him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his memlooks, 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 favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasures of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And Ali kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye? They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their

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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 Now what sayest thou? as thou judgest. answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is

that which will be. And he replied, If it be the

will of God (whose name be exalted!), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant Ali of Cairo, and all the merchants of Bagdad. So they all came; and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Cadi of the court. And he came before him; and the King said to him, O Cadi, write the contract of my daughter's marriage to the merchant Ali of Cairo. But Ali of Cairo said, Pardon, O our lord the Sultan. It is not fit that a merchant like me be son-in-law of the King. The King, however, replied, I have bestowed upon thee that favour, together with the office of Vizier. Then he invested him with the robe of a Vizier immediately; whereupon he seated himself on the chair of the Vizier, and said, O King of the age, thou hast bestowed upon me that favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said. Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son.—Hast thou a son? asked the King. Yes, answered Ali. And the King said, Send to him immediately. He replied, I hear and obey; -and he sent one of his memlooks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature and justness of form and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hassan. And his

age at that time was fourteen years. Then the King said to the Cadi, write the contract of the marriage of my daughter to Hassan the son of the merchant Ali of Cairo. So he wrote the contract of their marriage. and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Vizier Ali of Cairo until he arrived at his house, instated in the office of Vizier; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing him clad in the robe of a Vizier, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hassan my son. And she rejoiced at this exceedingly.

Then Ali of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Vizier, we desire to celebrate the festivity, and to introduce thy son to my daughter. Ali replied, O our lord the Sultan, what thou judgest to be well is And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hassan, the son of the Vizier Ali, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hassan the son of the Vizier; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend

to her house. So the King's wife said to her husband. O King of the age, the mother of Hassan cannot reside with her son and leave the Vizier, nor can she reside with the Vizier and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hassan, the son of the Vizier; and they built it in a few days; after which the King commanded to remove the goods of the Vizier to that palace; and they did so; and the Vizier took up his abode in it. The three palaces communicated one with another; so when the King desired to speak with the Vizier, he walked to him in the night, or sent to bring him; and in like manner did Hassan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the 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 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. 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 favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hassan arose, and kissed the ground before the King, and said to him, O our lord the

King, verily among the Emirs is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emirs, however, said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hassan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the opening chapter of the Coran. 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. King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hassan, the son of the Vizier, and paid homage to him; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hassan went in to the father of his wife, and kissed his hands; and he said to him, O Hassan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hassan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother

and their dependants, and they kissed his hands, and said to him, May the day be blessed !-- and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely-ordained prayers, and finished his concluding supplication, and went up to the court. troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way. Then Hassan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and said to him, O Hassan! He replied, At thy service, O my lord. And the old King said to him. Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hassan replied, I hear and obey. Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Coran until the end of the forty days;—

and the King Hassan, the son of the Vizier, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Vizier on his right hand, and he took another Vizier on his left. His affairs were well ordered, and he remained King in Bagdad a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions. Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm!



#### CHAPTER XX

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

# THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER

THERE was in the time of the Caliph, the Prince of the Faithful, Haroun Alrashid, in the city of Bagdad, a man called Sindbad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide bench. The porter therefore put down his burden upon that bench to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and

an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the bench, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirthexciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ringdoves and curlews; whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be Thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! suppliest whom Thou wilt without reckoning! Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which thou dost, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! great is Thy dignity! and how mighty is Thy dominion! and how excellent is Thy government! Thou hast bestowed favours upon him whom Thou choosest among Thy servants, and the owner of this

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place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto Thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection! And 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

iov and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Sindbad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. Sindbad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,-ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Sindbad the Porter, and I bear upon my head men's merchandise for hire. And at

this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Sindbad the Sailor: but, O porter, I desire that thou let me hear the 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.

#### THE FIRST VOYAGE OF SINDBAD THE SAILOR

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put

my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this 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 labour, 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.

Whose seeketh eminence without labouring 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

## The First Voyage 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 firepots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. 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 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 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 eve. 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. Awhile 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 Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth. and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? 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. fore 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,1 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. is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King Mihrage, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen anyone 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

<sup>&</sup>lt;sup>1</sup> This word is obviously the Sanscrit maharaja, "Great King," pronounced mahraj in the colloquial dialects of India.

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 honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah, thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the seaport, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured 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 travellers and sailors respecting the direction of the city of Bagdad, that perchance someone might inform me of it, and I might

go with him thither and return to my country; but none knew it, or knew anyone who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King Mihrage, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakiriah, who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King Mihrage, an island, among others, which is called Kasil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Dagial 2 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

<sup>&</sup>lt;sup>1</sup> The Kshatrias, or warrior caste of Indians.

<sup>&</sup>lt;sup>2</sup> A fabulous being who is to come in the last days, and lay waste the earth.

in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their 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 scrutinising eye, and recognised 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. 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 harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and

my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in anyone !--- 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 recognised 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 Then they gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the

ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour,

giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country: and after that, I repaired to the city of Bagdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks 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. the Porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Sindbad the Sailor, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Sindbad the Sailor began his narrative thus :---

## THE SECOND VOYAGE OF SINDBAD THE SAILOR

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffick, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon

that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers; but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Genie. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors; so they left me in the island.

I looked about it to the right and left, and found not

in it anyone save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life: and I said. Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, this time far, far from me is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Bagdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I arose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinising eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and lo, it was a large white dome, of great height and

large circumference. I drew near to it, and walked round it; but found no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer; so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the roc, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the roc. 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 towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend I therefore blamed myself for that which I had done, and said, Would that I had remained in the island; since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers; and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from 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 anyone cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow Those serpents appeared in the night, and hid themselves in the day, fearing lest the roc and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn arose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely: and I remembered a story that I had heard long before from certain of the merchants and travellers and persons in the habit of journeying about,-that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem. Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I proceeded to select, and to put into my pockets and my girdle and my turban and within my clothes. And while I was doing 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 anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! seek refuge with God from Satan the accursed! repented, and struck hand upon hand, and said, Oh, my grief! What is this affair? So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him. Fear not, nor be alarmed: for I am a human being, of the best of mankind; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid. And upon this the man thanked me, and prayed for me, and conversed with me; and lo, the other merchants heard me talking with their companion; so

they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee: for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety! They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When anyone 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 firewood. 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 And in that island are some animals of the oxkind. Moreover, the sailors and travellers and persons in the habit of journeying about in the mountains and the lands have told us that this wild beast, which is named the rhinoceros, lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. 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]. saw also in that island abundance of the buffalo-kind. the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way, selling and buying, until we arrived at the city of Balsora. We remained there a few days, and then I came to the city of Bagdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all

that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety. This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Sindbad the Sailor had finished his story to Sindbad the Porter, the company wondered at it. They supped with him; and he gave orders to present to Sindbad the Porter a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Sindbad the Sailor had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and 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 drunk and enjoyed themselves, and were merry and happy, dbad the Sailor began thus:-

## THE THIRD VOYAGE OF SINDBAD THE SAILOR

Know, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the

preceding stories, hitherto related—and God is allknowing with respect to the things which He hideth. and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Bagdad for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I-longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Bagdad to the city of Balsora. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and His aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed, diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, 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, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that

the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all. And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state; they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed them upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were

open; and the doors were of ebony. We entered this pavilion, and found in it a great, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great 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 midtime between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the seat. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore

let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of 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 But we found not for us a place in which with fire. to hide ourselves; and the evening overtook us. 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 burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Faithful from his oppression and tyranny. said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for ourselves rafts, each to bear three men; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be

preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs. To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the bench, and the noise of 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. we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swal-

lowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely. while I looked on; after which it descended from the tree, and went its way. I remained upon that tree the rest of the night; and when the day came and the light appeared. I descended from the tree like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not get at me; and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead,

through the severity of that which I had suffered from that serpent.

I then arose and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said. We must see what this is. Perhaps it is a man. Then they approached me, and heard my cries to them. therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be His name!) for His abundant favours, and thanked Him. courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream. We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Selahit. where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with

something that will aid thee to reach thy country, and thou wilt pray for me. I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales, that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Bagdad, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants? I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Sindbad the Sailor, who was with us, and was drowned [or left behind] at the island of the roc, and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Bagdad, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Bagdad. So the clerk replied, Thy words are good, and thy notion is

excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Sindbad the Sailor. Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? 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 anyone 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 anyone, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and

some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood. They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal; and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of Balsora, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Sindbad the Sailor: he told us likewise of the departure of the ship, and his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest. So when the master heard the words of that merchant. he arose and came to me, and, having looked at me a while with a scrutinising eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from Balsora. He therefore was convinced that I was Sindbad the Sailor, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary. But praise be to God who hath brought us together, and restored

thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Sinde, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely, the Sea of India ] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of a 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 hap-

## Sindbad the Sailor

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pened 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. went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Sindbad the Sailor began to address them, and related to them the fourth story, saying-

## THE FOURTH VOYAGE OF SINDBAD THE SAILOR

Know, O my brothers, that when I returned to the city of Bagdad, and met my companions and my family and my friends, and was enjoying the utmost

pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea voyage, and, having packed up many bales, more than usual, I went from the city of Bagdad to the city of Balsora, where I embarked my bales in a ship, and joined myself to a party of the chief men of Balsora, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind 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 are 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 For when my companions ate of that food, their minds became 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 everyone 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 nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not, nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and 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. was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinising 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, saving 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! how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them? So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not 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 honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Bagdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and

washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city; and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease: I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle? for therein is ease to the rider, and additional power. He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it. And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him. Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned Then I attached fringes of silk. done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached

to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present, as a reward for that which I had done for him. And when his Vizier saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the State, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shown favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants. And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the

King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Cadi and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and build-Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself. When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour; and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long, if it be the will of God, whose name be exalted! But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God com-

pensate 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, tomorrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it? And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the moun-Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his

wife in the pit. So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife: and when the wife dieth, we bury with her her husband alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you, do ye with him as ye have done with this man? He answered me. Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my

wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating 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 What tempted me to marry in this city? And every time that I say, I have escaped from a calamity, -I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death! And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a

little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman: but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless: and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food. as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

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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. What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and lo, it was a wild beast. followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot like a Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. 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. tated in my mind a while, and advanced towards the light; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillised, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a signal to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen

anyone who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill. after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there excepting the wild I answered him. I am a merchant. beasts and birds. 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 someone 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 someone from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain; therefore receive from me this as a recompense for the favour which thou hast done me. But he would not accept it from me; and he said to me, We take nothing from anyone; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at

the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted! So upon this I offered up prayers for the

prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. came to the Kingdom of Kela, which is adjacent to India, and in it are a mine of lead and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent. At length, by the providence of God, we arrived in safety at the city of Balsora, where I landed, and remained a few days; after which I came to the city of Bagdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment. Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother [O Sindbad the Porter], sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Sindbad the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Sindbad the Sailor, and wished him good morning. And Sindbad the Sailor welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Sindbad the Sailor began his narrative, saying thus:—

## THE FIFTH VOYAGE OF SINDBAD THE SAILOR

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Bagdad to the city of Balsora; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its

apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it; it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a roc. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a roc, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young roc appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat. was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the meantime 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 crashed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an

island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillised, 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 So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink, and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I arose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign without speaking; and I said to him, O sheikh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as

though he would say, Carry me upon thy neck, and transport me from this place to the other side of the 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 So I was frightened at him, and desired roughness. 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 He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me with his feet blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day; when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from

him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto anyone as long as I live! I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this, I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart and dilateth the mind. Then I ran with him, and danced among the trees; I was 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 side, 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 became mingled with his blood, and he was killed. May no mercy of God be on him!

After that I walked about the island, with a happy mind, and came to the place 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 towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was

beneath his limbs and escaped from him excepting thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of 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 afterwards: and I sat weeping and mourning. 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. 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. 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. this city is in the farthest parts of the country of the blacks. Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself? And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning. And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach

him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense. And they replied, We hear and obey. They welcomed me, and took me with them and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and lo, they Therefore when I beheld the party were cocoa-nuts. 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 afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy

possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage. So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me; my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoanuts 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 Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen upon every bunch of pepper a large leaf that shadeth it and wardeth from it

the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From 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 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 companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship. Such were the

most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Sindbad the Sailor gave orders to present Sindbad the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Sindbad the Sailor, went in to him, and wished him good-morning; and Sindbad the Sailor ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves, and were merry. Then Sindbad the Sailor began to relate to them the story of the sixth voyage, saying to them—

## THE SIXTH VOYAGE OF SINDBAD THE SAILOR

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce.

So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Bagdad to the city of Balsora, where I beheld a large vessel in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of Balsora. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it! So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their

lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the farthest part of it, on the opposite side of the vallev ]. 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 iacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfi aloes-wood and Kamari aloes - wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence

of the heat of the sun, and spreadeth upon the seashore, and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea: but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our 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 colick occasioned by the sea. After this we remained a short period, and all my associates and companions died, one after another, and each of hem 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. 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 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 saving 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 cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had arisen, they rose and came to me and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for

thee to arise at thy leisure. Tell us then what is the cause of thy coming to this place. I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having come 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 aloeswood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Serendib is under the equinoctial line: its night being always twelve hours, and its day 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 afterwards I returned to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, Convey these to the Caliph Haroun Alrashid, and give him many salutations from us. So I replied, I hear and obev. Then he wrote for me a letter on skin of the khavi, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Caliph was this:-Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a triffing present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee! And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls: and a bed covered with the skin of

the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never 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 honour. He then said to me, O Sindbad, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying. This is the King the

owner of the crown the like of which neither Solomon nor the Maharaja possessed! Then he is silent; and one behind him proclaimeth saying, He will die! Again I say, He will die! Again I say, He will die! And the other saith, Extolled be the perfection of the Living who dieth not! Moreover, by reason of his justice and good government and intelligence, there is no Cadi in his city; and all the people of his country distinguish the truth from falsity. And the Caliph wondered at my words, and said, How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion! Then the Caliph conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Sindbad the Sailor had finished his story, everyone who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Sindbad the Porter a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the Porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Sindbad the Sailor made a sign to them that they should hear his seventh story, and said—

## THE SEVENTH VOYAGE OF SINDBAD THE SAILOR

WHEN I relinquished voyaging, and the affairs of commerce, I said within myself. What hath happened to me sufficeth me. And my time was spent in joy and 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 honour: and he said to me, O Sindbad, I have an affair for thee to perform. Wilt thou do it? So I kissed his hand and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Serendib. and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover, I have bound myself by an oath not to go forth from Bagdad. Then I informed the Caliph of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindbad, it hath not been heard from times of old that such events have befallen anyone as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Serendib; and thou shalt return quickly, if it be the will of God (whose name be exalted!).

that we may no longer have a debt of favour and courtesy to the King. So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Bagdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Serendib, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindbad! By Allah the Great, we have longed to see thee, and praise be to God who hath shown us thy face a second time! Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindbad? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Caliph Haroun Alrashid. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Suez and Cufa and Alexandria, and Greek carpets, and a hundred menns of silks and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost



I WENT FROM BAGDAD TO THE SEA, AND EMBARKED.

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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 widespread glory), on the fortunate Sultan. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee! the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having in their hands swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. my soul was tranquillised, and I rested a little. Then one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said,

Dost thou know the art of shooting with the bow and arrow ?-Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the day-time to this place, shoot at them with the arrows: perhaps thou wilt strike one of them: and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world.

until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee. So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us. I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country. Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants

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come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country. So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought 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 presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Bagdad; when I went in to the Caliph, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. 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 anvone else, or hath anyone else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced. And upon this Sindbad the Porter advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then. O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that he may continue to thee thy pleasures, and bless thy days. And upon this, Sindbad the Sailor bestowed favours upon him, and made him his booncompanion; 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!



### CHAPTER XXI

COMMENCING WITH PART OF THE FIVE HUNDRED AND SIXTY-SIXTH NIGHT, AND ENDING WITH PART OF THE FIVE HUNDRED AND SEVENTY-EIGHTH

#### THE STORY OF THE CITY OF BRASS

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Caliphs, named Abdelmelik the son of Marwan; and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultans, when a discussion took place among them, respecting the traditions of former nations. 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 anyone 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

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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 Mahomet, may God favour and preserve him!wherefore the people of the ship said, We know not what thou sayest. Then the King said to them, There hath not come to us any 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, beside which they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Solomon the

son of David, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven: and we heard a horrible voice, saying, Repentance! repentance! O Prophet of God! Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Genii whom Solomon the son of David, when he was incensed against them, imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Genii, 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 whose obeyeth thee, honour him for doing so; and whose disobeyeth thee, imprison him for ever.

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 farthest tract of his province is adjacent to this mountain. And the Prince of the Faithful approved of his advice, and said, O Talib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Mousa the son of Nuseir for this purpose, and thou shalt have a white ensign, together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this Talib replied, Most willingly, O Prince of the Faithful. And the Caliph said to him, Go in dependence on the blessing of God, and His aid. Then he gave orders that they should write for him a letter to his brother Abdelaziz, his viceroy in Egypt, and another letter to Mousa, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Solomon, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Talib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with everything requisite.

So Talib went forth on his way to Egypt. He

proceeded with his companions, traversing the districts from Syria until they entered Egypt; when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide who accompanied him to Upper Egypt until they came to the Emir Mousa the son of Nuseir; and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Talib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emir, if thou desire him who will guide thee to that place, have recourse to the sheikh Abdelsamad the son of Abdelcaddes Samudi; for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire. Accordingly he gave orders to bring him, and he came before him; and lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emir Mousa saluted him, and said to him, O sheikh Abdelsamad, our lord the Prince of the Faithful, Abdelmelik the son of Marwan, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful? The sheikh replied, Know, O Emir, that this route is difficult, far extending, with

few tracts. 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. thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it. He replied, Well. And he left his son Haroun as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose him, but obey him in all that he should order them to do. And they heard his word 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 his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were

two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals, and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheikh Abdelsamad said, Shall I read it, O Emir? The Emir answered, Advance and read. May God bless thee! for nought hath happened to us during this journey but what hath been the result of the blessing attendant upon thee. So he read it; and 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;

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 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 l

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 neighbour.

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 neighbour.

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 Abdelsamad drew near to it, and read its inscription; and lo, on it was written-

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not. To proceed:—O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower: and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the mist of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor

incline to it: for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable; and I married a thousand damsels, of the daughters of Kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years. happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and I 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 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? 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:—

Shouldst thou think upon me after the length of my age, and the vicissitudes of days and circumstances, 1 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 nought 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. 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 travelling.

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 arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tales of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this

severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupefied at the sight of his form, and retreated in flight; and the Emir Mousa said to the sheikh Abdelsamad, What is this? He answered, I know not what he is. 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? swered him, As to me, I am an Afrite of the Genii, and my name is Dahish the son of Elamash, and I am restrained here by the majesty, confined by the power, [of God], tormented as long as God (to whom be ascribed might and glory!) willeth. Then the Emir Mousa said, O sheikh Abdelsamad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the Afrite answered him, Verily my story is wonderful; and it is this:-

There belonged to one of the sons of Eblis an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Genii, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Genii who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Solomon the son of David (on both of whom be peace!), and I used to enter the body of

the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection: and I described her to Solomon, on whom be peace! So he sent to her father, saying to him, Marry to me thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Solomon is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast not power to contend: therefore prepare an answer to the question, and put on the garment of death: for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed. And when the messenger of Solomon (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his Viziers, What say ve respecting the affair of Solomon the son of David? For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith. And they replied, O great King, can Solomon do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Marids of the Genii will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippest; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not. And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before

it prostrate, and began to weep, and to recite these verses:—

- O my lord, verily I know thy dignity; and behold, Solomon desireth to break thee.
- O my lord, verily I seek thy defence: 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 everything.

If he wish to wage war with me, I will go forth, and I will snatch his soul from him.

So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Solomon, the Prophet of God,—on whom be peace!—and to fight against him. Accordingly, when the messenger of Solomon came, he inflicted upon him a painful beating, and returned him a shameful reply; and 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 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 This Vizier of men to collect his soldiers of mankind: and their number was one million, or more. He made ready the accoutrements of 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

<sup>&</sup>lt;sup>1</sup> Solomon is believed by the Mohammedans to have had a carpet upon which he was able to transport himself through the air.

Genii that were under his authority, a million; and to these he added others, of the Marids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Solomon (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied. We hear and obey God. and thee, O Prophet of God! Then Solomon, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Vizier Asaph the son of Barkia on the right side, and his Vizier 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 battlefield 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 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 great tyrant, the ill-omened, the infamous! And the men charged upon the men, and the Genii upon the Genii; defeat befell our King, and we became unto Solomon a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-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 exalted thee and abased me, pity me, and take me before Solomon, on whom be peace! But when I came before Solomon, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Dimiriat conveyed me to this place, where he set me down as thou seest me; and this pillar is my prison until the day of resurrection. He charged a great King to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emir Mousa said, There is no deity but God! Solomon was endowed with a mighty dominion! And the sheikh Abdelsamad said to the Afrite, O thou, I ask thee concerning a thing of which do thou inform 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 endeavoured to discover one of its gates; but they could not; and the Emir Mousa said to the sheikh Abdelsamad, O sheikh, I see not to this city any gate. The sheikh replied, O Emir, thus do I find it described in the book of hidden treasures; that it hath five-and-twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emir, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emir Mousa ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite. 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 Talib the son of Sahl, and the sheikh Abdelsamad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or 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 bewail-

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ing those who had been in it. The Emir Mousa paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and residents; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by His power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and behold, they were sculptured and inscribed; and he ordered that their writing should be read: therefore the sheikh Abdelsamad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character:

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries, and abased the servants of God, and led armies? Death hath come upon them; and God is the Terminator of delights and the Separator of companions and the Devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And 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 hoarded?

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 Talib the son of Sahl. and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful. Talib the son of Sahl replied, May God continue the prosperity of the Emir! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within. And the Emir said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emir Mousa wondered at it, and said, God bless you! seemeth, from the excellence of your work, as though ye had adapted it by measurement to the wall. 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 The Emir therefore replied, Mount. God bless Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emir Mousa said. This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city. But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheikh Abdelsamad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emir Mousa said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheikh, however, replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheikh Abdelsamad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful!—he ascended the ladder, repeating the praises of God (whose name be exalted!),



and reciting the Verses of Safety, until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheikh Abdelsamad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheikh Abdelsamad fall, we all perish! Then the sheikh Abdelsamad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emir, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful. So the Emir said to him, What hast thou seen, O sheikh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or a 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 There is no doubt that this artifice and enchantment. is an enchantment and an artifice which the people of this city contrived in order to repel from it everyone 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 en-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 strong 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 gatekeeper 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 ailver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving these they went on to the market of jewels

and pearls and jacinths; and they left it and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. 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 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.

<sup>&</sup>lt;sup>1</sup> A mixture of perfumes, but chiefly ambergris.

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 sepulchre. 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 afterwards, 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 colours. the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours. The Emir Mousa then said to the sheikh Abdelsamad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber and opened a closet in it, and lo, it was filled with arms and weapons of

war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khat Hejer,1 and maces of Karezm, and other instruments of war and battle. Then they passed thence to the third, 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. 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 crystal, and cups set with brilliant pearls, and cups of carnelion, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of teak-wood inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheikh Abdelsamad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. 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 beholding which the Emir Mousa and the sheikh Abdelsamad were amazed at its construction.

They then passed on, and found a saloon constructed

A celebrated mart for spears.

of polished marble adorned with jewels. The beholder imagined that upon its floor was running water. and if anyone walked upon it he would slip. 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, anything more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels, the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emir Mousa beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive and not dead. And they said to her, Peace be on thee, O damsel! But Talib the son of Sahl said to the Emir, May God amend thy state! that this damsel is dead. There is no life in her.

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How then can she return the salutation? And he added. O Emir. she is skilfully embalmed; and her eves have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam, and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead. Upon this the Emir Mousa said, Extolled be the perfection of God, who hath subdued His servants by death! And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword, that blinded the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which was this .\_\_\_

In the name of God, the Compassionate, the Merciful, Praise be to God, the Creator of man; and He is the Lord of lords and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope! and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon. Where is Adam, the father of mankind? Where are Noah and his offspring? Where are the sovereign Kings and Cæsars? Where are the Kings of 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 Ad? Where are Canaan and Pharaoh? God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their

presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men? O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tadmor, the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing 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 travellers 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:—

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 anything that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emir Mousa, when he heard these words, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks, and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Talib the son of Sahl said to the Emir Mousa, O Emir, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful. But the Emir replied, O thou, heardest thou not

that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially. she hath given it as a charge offered in confidence, and we are not of the people of treachery. The Vizier Talib, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things. which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she. Then he drew near to the steps, and ascended them until he reached the spot between the two men [the slaves before mentioned], when lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand. and struck off his head, and he fell down dead. the Emir Mousa said, May God not regard with mercy thy resting-place! There was in these riches a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth! He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emir Mousa commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and lo, in these was a people of the blacks, clad in hides, and with bournouses of hides upon their heads, whose language was 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 honour. Then the King of the blacks said to the Emir, Are ye of mankind, or of the Genii? The Emir answered. As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Genii, because of your seclusion in this mountain that is separated from the world, and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, 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: Mahomet is the Apostle of God. And I am Abulabbas Elkader. Before that, we used to worship one another; but he called us to the worship of the Lord of mankind. Then he said to the Emir Mousa. He hath also taught us some words to say. - And what, asked the Emir, are those words? He answered. They are these: There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to do everything. And we seek not access to God (to whom be ascribed might and glory!)

save by these words, nor know we any others. Also on the eve of every Friday we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the angels and the Spirit! Whatsoever God willeth cometh to pass, and what He willeth not cometh not to pass! Every benefit from God is a gratuitous favour; and there is no strength nor power but in God, the High, the Great!

The Emir Mousa then said to him, We are the associates of the King of the Faithful, Abdelmelik the son of Marwan; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Solomon the son of David (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them. And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Solomon; and they brought up for them twelve bottles; wherewith the Emir Mousa was delighted, and the sheikh Abdelsamad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emir Mousa thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emir Mousa a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emir replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Solomon.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in

to the Prince of the Faithful; whereupon the Emir Mousa acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Talib the son of 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 Abdelmelik 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 anyone 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. 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.



## CHAPTER XXII

COMMENCING WITH PART OF THE SIX HUNDRED AND SIXTH NIGHT, AND ENDING WITH PART OF THE SIX HUNDRED AND TWENTY-FOURTH

## THE STORY OF JOUDAR

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. reared them until they became men; but he loved Joudar more than his two brothers; and when it became manifest that he so loved Joudar, jealousy seized them, and they hated Joudar, and it was evident to their father that they hated their brother. Now their father was of great age, and he feared that, when he died. Joudar would suffer trouble from his brothers: so he summoned several persons of his family, and some of the Cadi's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men, divide this wealth and these stuffs into four portions

conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another: so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father Omar had done: on the contrary, they demanded more of Joudar, and said to him. The wealth of our father is in thy possession. He therefore referred his case with them to the judges. and the Faithful who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Joudar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation; and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joudar then came to their mother, and, mocking her, took her money, and beat her, and turned her out. She therefore came to her son Joudar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them: whereupon Joudar said to her, O my mother, do not curse

them; for God will requite each of them for his conduct. But, O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Thou shalt only reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct, and 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; 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 towards 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 towards them. Upon this, he stopped and sighed; and the baker said to him, Welcome to thee, O Dost thou want bread? And he was silent; but the baker said to him, If thou have not with thee money, take what will suffice thee, and thou shalt have a delay. So Joudar said, Give me bread The baker replied, Take these ten for ten nusfs. nusfs besides, and to-morrow bring me fish for the twenty. And Joudar said, On the head and the eye. He therefore took the bread and the ten nusfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my

case. He went to his abode, and his mother cooked the food, and he supped and slept; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the river, and cast the net in it a first time, and a second, and a third, and changed his place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other than that which led by the baker; and when Joudar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day, there will be to-morrow. And Joudar desired to excuse himself to him: but the baker said to him, Go. No excuse is necessary. Hadst thou caught anything, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be not abashed. Thou shalt have a delay. Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Karoun. And when he had arrived there, he was about to cast the net, and was not aware of it when there approached him a Mograbin 1 riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and everything that was on the mule was embroidered. The Mograbin alighted from the back of the mule, and said, Peace be

<sup>&</sup>lt;sup>1</sup> A native of Northern Africa.

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 And the Mograbin said to him, Recite the Opening Chapter of the Coran. So he recited it with him. And after this, the Mograbin took forth and gave him a cord 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 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 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 of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished,

Then he said. Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Joudar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' Joudar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold in account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghouls. Then Joudar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the morning, he took the net, and went to the Lake of Karoun, and, stopping there, he was about to cast the net. And lo, another Mograbin approached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddle-bags, in which were two little boxes: in each side of it was a little box. And he said, Peace be on thee, O Joudar! So Joudar replied, On thee be peace, O my master the pilgrim! And the Mograbin said, Did there come to thee yesterday a Mograbin riding upon a mule like this mule? Upon this, Joudar feared, and denied, saying, I saw not anyone—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 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 So Joudar said. Since thou knowest this. wherefore dost thou ask me? The Mograbin answered. It is my desire that thou do with me as thou didst with my brother. And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me in; and if the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Joudar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Joudar said, He is gone to perdition! If it be the will of God, every day may Mograbins come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me. He then took the mule, and went away; and when the Jew saw him, he said to him, The other hath died! Joudar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Joudar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Karoun; for I fear for thee with respect to the Mograbins. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrued 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. the Mograbin said, Have any Mograbins passed by this place? Joudar answered him, Two. Mograbin asked him, Whither went they?—I bound their hands behind them, answered Joudar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Mograbin laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Joudar, do with me as thou didst with both of them. And he took forth the cord of silk. So Joudar said to him, Turn round thy hands, that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Joudar tied them behind his back, and pushed him; whereupon he fell into the lake, and Joudar stood waiting for him. And lo, the Mograbin put forth to him his hands, saying to him,

Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and behold, he was grasping in his hands two fishes, the colour of which was red, like coral; in each hand a fish; and he said to Joudar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered the mouths of the boxes over them. 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 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 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 anyone 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 whoso possesseth this seal-ring, neither King nor Sultan can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to 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, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants, as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the

sun's disk, desiring to burn that city, it will be burnt. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this: that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four reposited things, shall be entitled to take this book. And we consented to the condition.

He then said to us, O my sons, know that the treasure of Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able; but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Karoun, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joudar the son of Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Karoun, and that the charm would not be dissolved unless Joudar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King; and whosoever should have the fortune to do

so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish. and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joudar should cast over him the net, and take him forth from the lake. Upon this, [two of ] my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if any one of us should die in the lake, he might receive the mule and the saddle-bags from Joudar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me: so I seized them.

Upon this, Joudar said, Where are they whom thou seizedst? The Mograbin replied, Didst thou not see them? I have imprisoned them in the two little boxes. Joudar said, These are fishes. The Mograbin, however, replied. These are not fishes: verily they are Afrites in the form of fishes. But, O Joudar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fez and Mequinez, and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart. Joudar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Mograbin replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee

a thousand pieces of gold, which thou shalt give to thy mother, that she may expend it until thou shalt return to thy country: and if thou go away, thou shalt 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 state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went; and when he came to the Mograbin Abdelsamad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Mograbin said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joudar was hungry, and he saw not with the Mograbin anything to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us anything to eat on the way. The Mograbin said, Art thou hungry? Joudar answered, Yes. And upon this the Mograbin alighted from the mule,

with Joudar, and said, Put down the pair of saddlebags. So he put it down. Then the Mograbin said to him, What thing dost thou desire, O my brother? Joudar answered him, Anything. The Mograbin, however, replied. I conjure thee by Allah that thou tell me what thing thou desirest. Joudar said, Bread and cheese. But the Mograbin replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good. In my estimation, said Joudar, at this time everything is good. And the Mograbin asked him, Dost thou like browned chickens? He answered, Yes. And the Mograbin said, Dost thou like rice with honey? He answered, Yes. And the Mograbin said. Dost thou like such a dish, and such a dish?-until he had named to him four-andtwenty 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-andtwenty dishes that he had mentioned, entire and complete; whereupon Joudar was confounded. He then said to him, Eat, O poor man. And Joudar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Mograbin laughed, and replied, This is enchanted, having a servant: were we to demand every hour a thousand dishes, the servant would bring them and make them

ready instantly. Joudar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Mograbin replaced the dishes, empty, in the saddle-bags, and, having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Mograbin then put into them the two little boxes, placed the saddlebags 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 the space of a whole month's journey.—And how so? The Mograbin answered him, O asked Joudar. 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, everyone 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. therefore arose and brought a wrapper, which she put down before her father; and he opened it, and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joudar. Welcome to thee! So he put on the dress, and became like one of the Kings of the West: after which the Mograbin placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay. Joudar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting anything; but bring all that occur to thy mind, and I have nothing to do but to eat. Then he resided with him twenty days. Every day the Mograbin clad him with a dress, and the food was from the pair of saddle-bags; the Mograbin not buying anything, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-

bags, even the different kinds of fruit.

After this, the Mograbin, on the one-and-twentieth day, said, O Joudar, arise with us; for this is the day decreed for the opening of the treasure of Shamardal. So he arose with him, and they walked to the extremity of the city. Then they went forth from it, and Joudar mounted a mule, and the Mograbin mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. Then 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 Mograbin arose and said, Come, O Joudar. So he came, and seated himself by his side; and the Mograbin took forth from the saddle-bags the dishes of viands, and they dined; after which, the Mograbin took the two little boxes, and recited a charm over them, whereupon those who were within them began... to say, At thy service, O diviner of the world! Have mercy upon us! They prayed for help, while he recited his charm over them, until the two little boxes burst, and became broken in pieces, the fragments flying about, and there appeared from them two

beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us? He answered, My desire is, either to burn you, or that ye promise me to open the treasure of Shamardal. And they replied. We promise thee, and we will open for thee the treasure; but on the condition that thou bring here Joudar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it excepting Joudar the son of Omar. So he said to them. Him whom ye mention I have brought, and he is here, hearing you and beholding you. They therefore promised him to open the treasure, and he released them. Then he took forth a tube, and some tablets of red carnelion, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Joudar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to acquaint thee how thou shalt act to attain thy So Joudar replied, Acquaint me.

The Mograbin therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly, and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a speaker say, Who knocketh at the door of the treasures and knoweth not how to solve the mysteries? And do thou answer, I am Joudar the fisherman, the son of Omar. Then he will open to thee the door; and

there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee; but if thou oppose him, he will slay thee. And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Genii? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee. Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul: but if thou oppose him, he will slay 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 nought 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 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 thv mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee. But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother, and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing? Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee; yet pity her not: but every time that she pulleth off to thee anything, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her, and falleth down. Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury, with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side: and

upon his finger is a seal-ring; and upon his neck is a chain, to which is attached a kohl-pot. Bring therefore the four reposited things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee. Then he repeated to him the charge, a second and a third and a fourth time, until he said, I have it in my memory; but who is able to face these talismans which thou hast mentioned, and to endure these great horrors? The Mograbin replied, O Joudar, fear not; for they are bodies without souls. And he proceeded to tranquillise him. So Joudar said, I rely upon God.

Then the Mograbin Abdelsamad threw on the incense and continued a while reciting the charm; and lo, the water had gone, and the bottom of the river appeared, and the door of the treasure. Joudar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joudar the son of Omar. 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. like manner did Joudar at the second door, and so on until he had annulled the talismans of [six of] the Then [the semblance of] his mother seven doors. 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 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 be-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 endeavoured to beguile him; but he insisted; and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Shamardal lying, having the sword on his side, and the seal-ring upon his finger, and the kohl-pot upon his bosom, and he saw the celestial planisphere over his head. So he advanced and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth; and lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joudar! The instruments ceased not to sound until he went forth from the treasure, and came to the Mograbin, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joudar gave him the four reposited 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. cordingly he brought it; and he said to Joudar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags: and the mode of acting with it is this: that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of 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 anyone know thy secret. 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. 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! reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Joudar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered, Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and

I gave thee a thousand pieces of gold on the day that I departed .- O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger. He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and iewels, and good things are abundant. And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase His favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper. Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I anyone to cook. So she said, O my son, I see not with thee anything. He replied, I have with me, in the pair of saddle-bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger.-Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good; and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunafa with broken almonds and hazel-nuts, and honey and sugar, and kataif, and baklawa. His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Oh! oh! What hath happened unto thee? Dost thou dream, or hast thou become mad? He asked her. Whence learnedst thou that I had become mad? She answered him. Because thou mentionest to me all kinds of excellent dishes; and who can afford their price, or who knoweth how to cook them? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of She therefore brought him the pair of saddle-bags. 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. mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it; yet thou hast taken forth from it all these things: then where were these dishes? And he answered, O my mother, know that the Mograbin gave me this pair of saddle-bags, and it is enchanted, and hath a servant: if a man desire anything, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish!—he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb! And she saw that the dish had come into the bag: so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded everything that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags; for the charm is on this condition: and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it; and whenever thou wantest anything, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in

my presence or in my absence.

After this, he began to eat with her, and lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to the other, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him! But one of them said, Our mother is tenderhearted: and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse. Then they went in to him, and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat. So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Joudar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it, that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took forth the rest of the viands, and to every poor person who passed by them they said,

Take and eat—until nothing remained. Then they took back the dishes, and Joudar said to his mother, Put them into the saddle-bags. And in the evening, he entered the saloon, and took forth from the saddlebags 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 neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Salim said to Selim, What is the cause or this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats; and that everything that remaineth he distributeth to the poor? This is the action of Sultans. And whence came to him this prosperity? We never see him buy anything, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats? His brother replied, By Allah, I know not. But knowest thou anyone 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 \[ \Gamma \] She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddlebags? 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 saddlebags, 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.

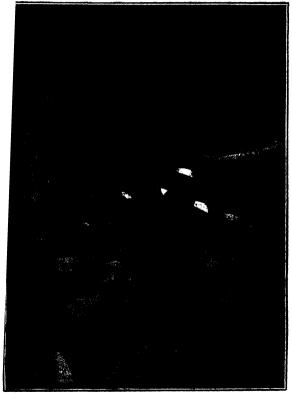
Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Suez, and Salim and Selim both went in to the Captain, and said to him, O Captain, we have come to thee on account of an affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, 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 They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two, no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of night. Then thou shalt carry him forth from the house, and do with him as thou wilt. And he said, I hear and obey. Will ye sell him for forty pieces of gold? They answered him, Yes: and after the time of afternoon-prayers, thou shalt come to such a quarter, where thou wilt find one of us waiting for thee. And he replied, Go

They therefore sought Joudar; and after they had waited a while, Salim advanced to him, and kissed his hand. So Joudar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I

said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests—for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse. But when I invited him and his brothers, he consented, and said, Wait for me at the door of the mosque, and I will come with my brothers. Therefore I fear that he will come, and am abashed at Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbour's house. Joudar said to him, Wherefore shouldst thou take them into the neighbour's house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that there shall remain of them; and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us. So he kissed his hand, and went and sat at the door of the mosque till after the time of afternoon-prayers; and lo, they approached him. He therefore took them and conducted them into the house; and when Joudar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddle-bags, while he said, Bring such a dish-until there were before them forty different dishes. 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





HE CEASED NOT TO SERVE IN THE MANNER OF CAPTIVES.

-"Story of Jouder."

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. they said to her, O accursed, dost thou love Joudar with all this love, when, if we are absent or present, thou neither rejoicest in us nor mournest for us? Are we not thy sons as Joudar is thy son? She answered,

Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Joudar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour; therefore it behoveth me to weep for him; for his kindness was shown to me and to you. And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half Tof 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 I 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 And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money; and if it be cut in twain, its charm will be annulled: but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with anything, it will be of your favour; and each of you shall establish for himself a 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 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 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 honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joudar. He then performed for him an operation of geomancy, whereupon that which had befallen Joudar's two brothers appeared to him, and he said, Know, O Joudar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome until thou hast accomplished thy rites of sacrifice; and nothing shall betide but good fortune. So Joudar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Mograbin said, Dost thou owe money? He answered, No. The Mograbin therefore said, Go: take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous. Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joudar replied, It is not necessary, for he is of the people of affluence, and hath many And the merchant gave him twenty pieces servants. 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 Rad-elcasif, 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 Rad-elcasif, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joudar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest; for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring. Joudar therefore replied, O my master, with thy permission I will repair to my country. And the Mograbin said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country—he will not disobey thy command.

Joudar, upon this, bade Abdelsamad farewell, and rubbed the seal-ring, and Rad-elcasif 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 scal-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 And while they were in this state, lo, be ease to us. the earth clove asunder, and Rad-elcasif came forth to them, and, taking them both up, descended into the They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence. Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not: for the Devil

and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Joseph; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg His forgiveness, and He will forgive you; for He is the Abundant in forgiveness, the Merciful. pardoned you. Welcome to you! No harm shall befall you. And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Suez [and afterwards] until he met with the sheikh Abdelsamad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt. He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before And when his brothers beheld him, they feared him, and imagined that Joudar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us! And she replied, O my sons, fear not. Then Joudar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposits, and placed all that was in the treasury before Joudar, saying, O my master, I have not left in the treasury anything. Upon this, Joudar ordered his mother to take care of the pair of saddle-bags containing the iewels [and gold], put the enchanted pair of saddlebags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with water-gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied. That shall be done for thee. And he descended into the earth. Then Joudar took forth the viands, and they ate, and enjoyed themselves, and slept. But as to the affair of the servant, he collected his Ons,1 and gave orders to build the palace. 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. 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 memlooks, and forty male

<sup>1</sup> Genii of an inferior class.

black slaves. The servant replied. That shall be done for thee. And he repaired with forty of his Ons to the countries of India and Sinde and Persia; and whenever they beheld a beautiful damsel, they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls; and forty others brought male black slaves. All came to the abode of Joudan. 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 memlooks 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. King said, Have the two pairs of saddle-bags gone from it? The Treasurer answered, Yes. And upon this the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went, and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him; and the King said, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened? He replied, Ask the Treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty: yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the officer, who on a former occasion betrayed Selim and Salim, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came I saw a

palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joudar had come and built this palace, and with him were memlooks 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 But the Vizier said to him, Be clement, for God is clement: He is not hasty towards His servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emir that some trouble may befall him from Joudar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case, and what thou desirest thou wilt attain, O King of the age. So the King said, Contrive for me a plan, O Vizier. The Vizier replied, Send to him the Emir, and invite him to an entertainment. Then I will pay all attention to him for thee, and 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. 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 everyone 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 anyone. But as to the Emir Osman and his company. they returned routed and beaten until they stood before the King Shemseldowla, and they acquainted him with that which had happened unto them, the Emir Osman saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him. Upon this, the King was enraged, and he said, Let a hundred men go down to They therefore went down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned. and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of 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. replied, O King of the age, I need not soldiers; but I will go alone to him, without weapon. And the King said, Go, and do what thou shalt see fit.

So the Vizier threw down the weapon, clad himself in a white vesture, and, taking in his hand a string of

beads, walked alone, without a second person, until he arrived at the palace of Joudar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you be peace, O human being! What dost thou desire? When the Vizier therefore heard him say, O human being-he knew that he was of the Genii, and he trembled by reason of his fear, and said to him, O my master, is thy master Joudar here? The slave answered, Yes, in the palace. And the Vizier said to him, O my master, go to him and say to him, The King Shemseldowla inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Vizier stayed, in a respectful posture, and the Marid went up into the palace, and said to Joudar, Know, O my master, that the King sent unto thee an Emir, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent unto thee the Vizier, without weapon, inviting thee to visit him and to eat of his banquet. What then sayest thou? Joudar replied, Go, bring the Vizier hither. So he descended from the palace, and said to him, O Vizier, answer the summons of my master. And he replied, On the head! He ascended, and went in to Joudar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Vizier seem in comparison with him to be a pauper. And he kissed the ground and prayed for

him; and Joudar said to him, What is thy business, O Vizier?-O my master, he answered, the King Shemseldowla, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and he hath made for thee a banquet. Wilt thou then comfort his heart? Joudar replied, Since he is my friend, salute him, and tell him to come unto me. So the Vizier said to him, On the head. Then Joudar took forth the seal-ring, and rubbed it, and the servant presented himself; and Joudar said to him, Bring me a dress, of the best of apparel. He therefore brought him a dress; and Joudar said, Put on this, O Vizier. And he put it on. Joudar then said to him, Go: acquaint the King with that which I have said. And he descended, wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Joudar, and praised the palace with the things that it contained; and he said, Joudar hath invited thee.

Upon this, the King said, Arise, O soldiers! 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 rose not to him, nor paid him honour, nor did he say to him, Sit: -he left him standing till fear seized him. and he became unable either to sit or to go forth, and began to say within himself. Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his Then Joudar said, O King of the age, it is not the proper business of such as you to tyrannise over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity, 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 honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joudar; and every day after, he used to go thither, and used not to hold his court save in Joudar's abode. Their 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 The Vizier therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon; for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage. When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from So the King replied, Thou hast spoken truth, O my Vizier. And he prepared the entertainment, Joudar therefore came to the and invited him. Sultan's palace, and they sat in the saloon in exceeding sociableness until the close of the day. King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Joudar saw her; and she was endowed with beauty and loveliness, having no equal. So when Joudar

took an accurate view of her, he said, Ah!-and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Vizier therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain? And he said. O Vizier, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee. And Joudar said, O Vizier, speak to him, and I, by my life, will give thee what thou shalt desire, and will give to the King what he shall desire as her dowry, and we will become friends and connexions. The Vizier replied, Thy desire must be accomplished. Then the Vizier spoke to the King privately, saying to him, O King of the age, Joudar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Asiya: therefore disappoint me not, but accept my intercession; whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me, and the damsel is a slave-girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the nobles and the plebeians to be present, and the Sheikh el-Islam¹ 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

<sup>1</sup> The chief doctor of the Mohammedan faith.

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. the King died, and the troops desired Joudar as Sultan, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they made him Sultan; and he gave orders to build a congregational mosque over the sepulchre of the King Shemseldowla, and endowed it; and it is in the district of Bundukanin. 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 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, saving to him, Comfort our heart, and eat of our banquet. 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. brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Salim arose to take the seal-ring from his finger; but it resisted his attempt: therefore he cut off his finger with a knife. He then rubbed the ring, and the Marid presented himself to him, saying, At thy service! Demand then what thou wilt. And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Selim and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the large room of the house, eating; and when they beheld Joudar and Selim killed, they raised their hands from the food, and fear disturbed them, and they said to the Marid, Who hath done these deeds with the King and the Vizier? So he answered them, Their brother Salim.

And lo, Salim approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Joudar, and this Marid is the servant of the ring; he who is before you. I ordered him to slay my brother Selim, that he might not contend with me for the kingdom, because he was treacherous, and I feared

that he would act treacherously towards me. Now this Joudar hath been put to death, and I have become Sultan over you. Do ye accept me, or shall I rub the ring, and shall its servants slay you, great and They answered him, We accept thee as King and Sultan. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood shall have expired. But he said to them, I know not a period of widowhood, nor anything else. By my head, I must take her as my wife this night. So they performed the ceremony of the contract for him, and sent and acquainted the wife of Joudar, the daughter of 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.

END OF VOL. IV.