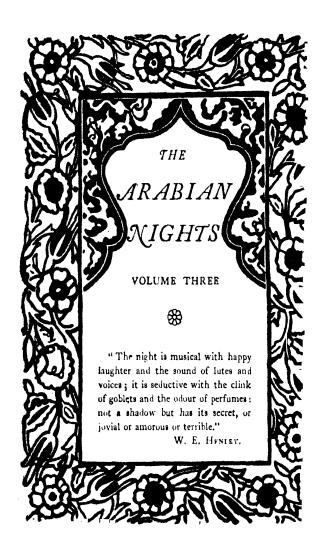
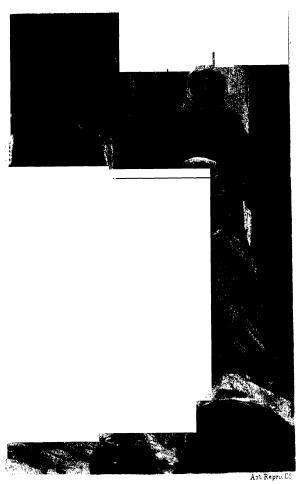
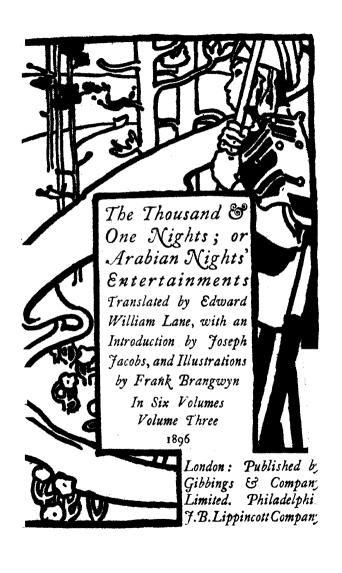
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He found himself upon the royal couch.
The Story of Abon-Hassan the Wag.



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The Arabian Nights' Entertainments

CHAPTER X .- Continued

THE STORY OF THE TWO PRINCES AMGIAD
AND ASSAD

AFTER this, God (whose name be exalted!) blessed Camaralzaman with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Badoura, and his name was the Prince Amgiad; and the younger was the son of Haiatalnefous, and his name was the Prince Assad; and Assad was more lovely than his brother Amgiad. They were reared with magnificence and tenderness, and instructed in polite arts and accomplishments: they learned caligraphy and general science, and the arts of government and horsemanship, until they attained the utmost perfection, and became distinguished by consummate beauty and loveliness, so that the women were ravished by their charms. They grew up to the age of

seventeen years, always in each other's company, eating and drinking together, and never separated one from another, and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them

judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace, on whom he had set his affections, became enamoured of the two princes, Amgiad and Assad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent. Love took entire possession of the hearts of the two women, and when they had waited long without finding any way of accomplishing their union, they abstained from drink and food, and relinquished the delight of sleep.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, Amgiad, the son of the Queen Badoura, sat for judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She took a paper, and wrote in it these words:—

From the poor, the love-sick female; the mourning, the estranged, whose youth is consumed by love

for thee, and whose torment on thine account hath been protracted. If I described to thee the extent of my sorrow, and the sadness that I suffer, and the violent love that is in my heart, and how I weep and moan, and how my mourning heart is cut in pieces, and my constant griefs, and continual anxieties, and the pain that I endure from separation, and from sadness and ardent desire, the exposition of my case would be too long for a letter, and none could calculate its extent. The earth and heaven have become strait unto me, and I have no hope nor trust but in thee; for I have arrived at the point of death, and suffered the horrors of destruction. My ardour hath become excessive, with my disjunction and estrangement, and if I described the longing desire that I feel, papers would be insufficient for it. And after this, she wrote these two verses:-

If I would explain the burnings I experience, and the sickness and ecstasy of love, and agitation,
Neither paper nor pen would remain upon the earth,
nor ink, nor a scrap upon which to write.

She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and ambergris, and put with it the silk strings of her hair, for the price of which, treasures would be consumed; after which she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince Amgiad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went in to the Prince Amgiad, he kissed the ground before him, and handed to him the kerchief with the letter. The Prince Amgiad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he under-

stood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Camaralzaman. And upon this he was violently enraged, and abused womankind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman belonging to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and irresolute in character! And he struck him with the sword upon his neck, severing his head from his body. which, he folded up the handkerchief upon its contents, and having put it into his pocket, went in to his mother, and acquainted her with what had happened, abusing and reviling her also, and saying, Every one of you is worse [in some respect] than another. Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Camaralzaman, I would go in to her and strike off her head, as I struck off the head of the eunuch. he went forth from his mother, the Queen Badoura, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured. she reviled him and cursed him, and devised a malicious stratagem against him. The Prince Amgiad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince Assad, went forth and seated himself in the place of his father, the King Camaralzaman, to judge the people; and he judged, and administered justice, and invested and deposed, and commanded and forbade, and gave and bestowed; and he continued sitting in

the judgment-hall until near the time of afternoonprayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince Assad, and to complain to him of the excess of her affection, and of the ecstasy of her love for him. And she wrote to him these words:—

From her who is perishing through the ecstasy of love and desire to the most charming of mankind in disposition and in form, the self-complacent with his loveliness, the haughty with his amorous aspect, who turneth with aversion from the desirer of an union with him, who is reluctant to show favour unto the submissive and abject,—to the cruel and disdainful, the Prince Assad, who is endowed with surpassing beauty, and with admirable loveliness, with the brilliant countenance, and the splendid forehead, and overpowering brightness. This is my letter unto him the love of whom hath dissolved my body, and mangled my skin and my bones. Know that my patience hath failed, and I am perplexed in my case: desire and sleeplessness have disquieted me, and patience and sleep have denied themselves to me: mourning and watching have been inseparable from me, and violent love and desire have afflicted me, together with disease and But may my life be a ransom for thee; and if the slaughter of the love-smitten please thee, may Allah prolong thy life, and from every evil preserve thee! And she added these verses:-

Fortune hath decreed that I should be thy lover, O thou whose charms shine like the full moon!

Thou possessest consummate comeliness and eloquence; and surpassest all the creation in elegance.

I am willing for thee to be my tormentor. Wilt thou, then, bestow upon me one glance?

Happy is the person who dieth for love of thee. Worthless is the one who doth not like and love thee. Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken strings of her hair, which were of the silk of Irak, having oblong emeralds for pendants, adorned with pearls and jewels. Having done this, she delivered it to the old woman, and ordered her to give it to the Prince Assad.

The old woman therefore departed in order to please her, and immediately went in to the Prince Assad, who was alone when she entered; and she handed him the paper, with what was enclosed with it, and waited a long time for the answer. Meanwhile the Prince Assad read the paper, and understood its contents: and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed deceitful women: then rising, he drew the sword from its scabbard, and striking the neck of the old woman, severed her head from her body; after which, he arose and proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother the Prince Amgiad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince Amgiad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. remained conversing together that night, and cursing deceitful women, and charged each other to conceal this affair, lest their father, the King, should hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase, and went up to his palace; and having dismissed the Emirs, he

arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons. lying on their bed, in a state of extreme weakness. They had contrived a plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and, reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Camaralzaman heard these words, the light became darkness before his face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said. Explain to me this occurrence. So each of them told the story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth, and, being enraged to the utmost degree, he arose with the desire of falling upon his two sons and killing them. But his father-in-law, the King Armanos, met him. He was just entering to salute him, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils, by reason of the violence of his rage. So he asked him what troubled him, and Camaralzaman acquainted him with all that had been done (as he supposed) by his sons Amgiad and Assad, and said to him, I am now going in to them to kill them in a most ignominious manner, and make them a most shameful example. His father-in-law, the King

Armanos, being alike incensed against them, said to him, And excellent would be the deed that thou wouldst do, O my son; and may God grant no blessing unto them, nor to any sons who commit such actions against the honour of their father: but, O my son, the author of the proverb saith, He who looketh not to results, fortune will not attend him:—and they are at all events thy sons. It will be proper that thou kill them not with thine own hand; for in doing so thou wouldst drink of their anguish, and repent afterwards of having put them to death, when repentance would not avail. But send them with one of the memlooks, that he may kill them in the desert, when they are absent from thine eye.

So when the King Camaralzaman heard these words of his father-in-law, the King Armanos, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself upon his throne, and summoned his Treasurer, who was a very old man, experienced in the management of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons Amgiad and Assad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which, fill for me two glass bottles with their blood, and bring them to me quickly.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to Amgiad and Assad, met them on the way coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting expedition. And when the Treasurer saw them he laid hold upon them,

saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, And upon this, the Treasurer bound their hands behind them, and put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them Amgiad and Assad. When he looked at them he wept violently on contemplating their beauty and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King Camaralzaman hath ordered me to strike off your heads. And they replied, O Emir, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade one another farewell; and Assad said to the Treasurer, By Allah, I conjure thee, O uncle, that thou make me not to drink the anguish of my brother, nor his sighing; but kill me before him, that so my fate may be more easy to me. Amgiad also said to the Treasurer as Assad had said, and made use of blandishment to him that he might kill him before his brother, saying to him, My brother is younger than I; therefore make me not to taste his affliction. Then each of them wept most violently, and the Treasurer wept also at witnessing their lamentation; and the two brothers again embraced each other, and bade one another fare-

well, one of them saying to the other, Verily all this is owing to the artifice of those two deceitful women; and there is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! And Assad, embracing his brother, uttered groans, and afterwards recited these verses:—

O Refuge of the complainer, and Asylum of the fearful! Thou art ready to attend to every request!

I have no resource but to knock at Thy door; and if I be rejected, at whose door shall I knock?

O Thou whose treasures of bounty are imparted by the word Be, show favour; for all good is in Thee!

And when Amgiad heard the weeping of his brother, he likewise wept, and pressed him to his bosom, reciting these two verses:—

O Thou whose favours to me have been many, and whose gifts have been more than can be numbered!

No misfortune hath ever yet befallen me but I have found Thee ready to help me in it!

Then Amgiad said to the Treasurer, I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother Assad: perhaps the fire of my heart may be so assuaged; and let it not burn more. But Assad, weeping, said, None shall be killed first but myself. So Amgiad said, The best plan will be this, that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us with one blow.

And when they both embraced, face to face, and clung together, the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will con-

vey it. And Amgiad answered, We have no want to be performed; but as to commission, I charge thee to place my brother Assad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death?—that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them, and not assured thyself of their guilt, nor considered their case. Then recite to him these two verses:—

Verily women are devils created for us. I seek refuge with God from the artifice of the devils.

They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

Then said Amgiad, We desire of thee nothing but that thou repeat to him these two verses which thou hast heard, and also, I beseech thee by Allah that thou have patience with us while I repeat to my brother these two other verses. And, weeping violently, he said—

We have examples in the Kings who have gone before us.

How many, great and small, have travelled in this road!

And when the Treasurer heard these words of Amgiad, he wept violently, so that he wetted his beard; and as to Assad, his eyes filled with tears, and he recited these verses:—

Fortune is disposed, by its very constitution, to guile, and is full of fraudulence and of stratagems.

The sarab of the desert is to her like shining teeth; and the horror of darkness, like the black-edged eyelid. My offence against her (hateful is her nature) is as that of the sword when the warrior draweth back.

When Assad had finished reciting his verses, he embraced his brother Amgiad, so that they appeared together like a single person, and the Treasurer drew his sword, and was about to strike them. But lo. his horse started away in fright over the desert. It was worth a thousand pieces of gold, and upon it was a magnificent saddle, worth a great sum of money. he threw the sword from his hand, and went after his His heart was inflamed, and he continued running after the horse, to take it, until it entered a forest; and he entered after it; but the horse pursued his way into the midst of the forest, striking the ground with its hoofs, and the dust rose high, while the horse snorted and neighed in his fury. Now there was in that forest a formidable lion, of hideous aspect, his eyes casting forth sparks: his face was grim, and his form struck the soul with terror: and the Treasurer. looking towards him, beheld this lion approaching him, and he found no way of escape from him, not having with him a sword. So he said within himself, There is no strength nor power but in God, the High, the Great! This calamity hath not befallen me but on account of the offence of Amgiad and Assad, and verily this journey hath been unfortunate from its commencement!

Meanwhile the heat became intense to Amgiad and Assad, and they were affected with a violent thirst, so that their tougues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and were at ease from this; but we know not whither the horse hath run away, that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment. But afterwards Assad said, O my brother, have patience, and the relief of God (whose perfection be

extolled, and whose name be exalted!) will come to us; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this thirst. He then shook himself, and struggled to the right and left; whereupon his bonds became loosed: and he arose, and loosed the bonds of his brother; after which he took the Emir's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to So they began to follow the footsteps, and they led them to the forest. They therefore said one to another. Verily the horse and the Treasurer have not passed beyond this forest. And Assad said to his brother, Stay here while I enter the forest and examine But Amgiad replied, I will not suffer thee to enter it alone, and we will not enter but together; so if we escape we shall escape together, and if we perish we shall perish together. Accordingly they both entered, and they found that the lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when Amgiad saw him, he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emir arose, wondering at the event, and saw Amgiad and Assad, the sons of his lord, standing there; and he threw himself upon their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. May he who would kill you cease to exist! With my soul I will ransom you. Then rising immediately, he embraced them, and inquired of them the cause of the loosing of their bonds, and of their coming to him. They therefore informed him that they had thirsted, and that the bonds of one of them became loosed, so

that he loosed the other, because of the purity of their intentions; after which they followed the footsteps until they came to him. And when he heard their words, he thanked them for that which they had done, and went out from the forest with them; and when they were without the forest they said to him, O uncle, do what our father hath commanded thee. But he replied, Allah forbid that I should attempt any injury to you! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries; for God's earth is wide. And know, O my lords, that your separation from me will be painful to me. Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion; and he put the two wrappers before him on the back of the horse. Then he bade the youths farewell, and departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons: so he was glad, and said to him, Hast thou accomplished the business? The Treasurer answered, Yes. O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him. What didst thou observe in their conduct, and have they charged thee with aught? He answered, I

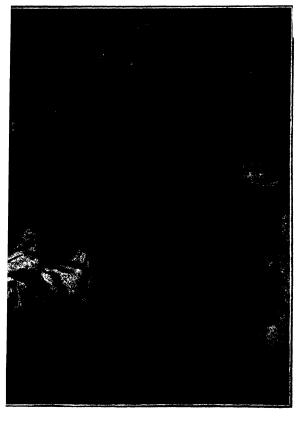
found them patient, contented to endure their fate, and they said to me, Verily our father is excusable; so convey to him our salutations, and say to him, Thou art absolved of the guilt of our slaughter and of our blood; but we charge thee to repeat to him these two verses:—

Verily women are devils created for us. We seek refuge with God from the artifice of the devils. They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son Assad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son Assad had been an object of injustice. And when he turned over the clothes of Amgiad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he also had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly! Then he began to slap his face, exclaiming, Oh, my sons! Oh, the length of my grief! And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons; and he threw himself upon the tomb of Amgiad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of Assad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances. Such was his case.

Now as to Amgiad and Assad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight; then the latter slept and the former watched. Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the farther extremity of which was unknown. At this mountain the road divided into two; one road passed through the midst of it, and the other ascended to its summit. And they pursued the way to the summit of the mountain, and continued ascending it five days; but saw no end to it. Fatigue had overcome them; for they were not accustomed to walking upon the mountains nor elsewhere; and when they despaired of reaching its end, they returned, and pursued the way through the midst of the mountain. Along this they proceeded the whole of the same day, until night; but Assad was fatigued with the length of his journeying, and he said to his brother. O my brother, I can walk no farther; for I am reduced to excessive weakness. Amgiad, however, replied, O my brother, brace up thy nerves: perhaps God may dispel our affliction. They then proceeded for an hour of the night; but Assad was in a state of the utmost fatigue, and he said, O my brother, I am tired and weary with walking. And he fell upon the ground,





THEY SLEPT THERE TILL THE SUN ROSE.

-"Story of Amgiad and Assad."

and wept. His brother Amgiad, therefore, carried him and walked on with him, walking a while, and sitting a while to rest, until daybreak gleamed. Thus he ascended the mountain with him, and they found a spring gushing forth, with a stream running from it: and by it was a pomegranate-tree, and a niche for prayer; and they scarcely believed the sight. They then seated themselves by this fountain, and, having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring, and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but Assad was unable to proceed: his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it: and when they drew near to it, they offered up thanks to God, whose name be exalted! Amgiad then said to Assad, O my brother, sit here while I go to this city and see what kind of place it is and inquire respecting its affairs, that we may know where we are in God's wide earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety! But Assad replied, By Allah, O my brother, none shall go to the city but myself; and may I be thy ransom; for if thou leave me and descend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So Amgiad said to him, Go, and loiter not.

Assad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping, at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walkingstaff, he was clad in rich garments, and on his head So when Assad saw him, he was a large red turban. wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be a stranger. Assad, therefore, replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, and thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market ?-O uncle, answered Assad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother, that we may nourish ourselves with it. And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt thou, then, accompany me to my abode? If so, I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have

met with thee, and that none but myself hath met with thee!

So Assad said, Do as thou art disposed, and hasten: for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of Assad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the people of this city! He walked on with him until he entered a spacious house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when Assad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheikhs of the Fire, how blessed a day is this! And he called out, saying, O Gazban! Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave: upon which he bound Assad; and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl such-a-one. Undertake the office of torturing him by night and day, and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice.

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of

salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said, one to another, When the period of the Festival of the Fire arriveth, we will sacrifice him upon the mountain, and by offering him propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which, she placed at his head a cake of bread and a mug of salt water, and went away and left him. And Assad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned, and recited these verses:—

Pause at the ruins of the house and inquire respecting us, and think not we are there as formerly.

Fortune, the separator, hath disunited us; yet the hearts of our foes are not appeased by our fate.

A base female is employed to torture me with whips, and her breast is filled with hatred against me.

Yet still, perhaps, God may reunite us, and, by punishing them, repel from us our enemies.

Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

And when the morning arrived, the slave-girl came down to him again, and pulled off his clothes. They were covered with blood, and stuck to his skin, so that the skin came off with the shirt; and he shrieked, and cried Ah!—and said, O my Lord, if Thou approve of this, increase it upon me; for Thou art not unmindful of him who hath oppressed me! Avenge me,

therefore, upon him! Then he groaned, and recited these verses:—

Be disregardful of thine affairs, and commit them to the course of fate;

For often a thing that enrages thee may eventually be to thee pleasing;

And sometimes what is strait may expand; and what is open, become contracted.

God will do whatsoever He willeth: therefore be not thou repugnant;

But rejoice at the prospect of speedy good that shall make thee forget what hath passed.

And as soon as he had finished reciting these verses, the slave-girl betook herself to beating him until he fainted, when she threw to him a cake of bread, and put a mug of salt water; after which she went up from him and left him in solitude, with the blood flowing from his limbs; and he lay chained, far from his friends, thinking of his brother, and of the glory in which he was before living; yearning and lamenting, sighing and complaining, pouring forth tears, and reciting verses.

Meanwhile, his brother Amgiad remained expecting him till midday: and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears, crying out, Oh my grief! How fearful I was of separation! Then descending from the mountain, with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the City of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. He then asked them respecting the City of Ebony, and they said, The distance between us and it, by land, is a journey of a year: and by sea,

a voyage of four months: its King is called Armanos, and he hath taken a King as his son-in-law, and put him in his place, and this King is called Camaralzaman; he is a person of equity and beneficence, and liberality and peace. And when Amgiad heard the mention of his father, he yearned and wept, and sighed and lamented; and he knew not whither to repair. He had bought and taken with him something to eat, and he went to a place to conceal himself there, and sat down to eat; but remembering his brother, he wept, and ate no more than enough to stay his departing spirit; after which he arose, and walked through the city, to obtain tidings of his brother. And he found a Mohammedan, a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him. If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. Amgiad remained with him many days, and the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing, so that he became an adept.

After this he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean clothes, went forth from the bath to amuse himself in the city. And he met in his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him, raised the veil from her face, and made signs to him with her eyebrows and her eyes, and ogled him, and recited these verses:—

I beheld thee approaching, and cast down my eyes, as though, O slender-formed, thou wert the beaming sun.

For thou art the handsomest person that hath appeared, and more handsome to-day than thou wert yesterday.

If beauty were divided, a fifth part of it, or part of a fifth, would belong to Yussuf;

And the rest would be thine exclusively. May every soul, then, be sacrificed for thine!

And when Amgiad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited these verses in reply:—

Above the rose of the cheeks are the thorns of lances. Who then will propose to himself to gather?

Extend not the hands towards it; for long have those lances spread wars because of our directing looks at it.

Say to her who hath tyrannised and been a temptation, and who had been more tempting had she acted equitably,

Thy face would increase our perplexity were it veiled, and I see exposure best guardeth beauty such as thine;

As the sun's bare face thou canst not look upon; but when it is veiled by a thin mist thou mayest.

The niggardly female is protected by her niggardness; then ask the guards of the tribe why they would prevent us:

If they wish my slaughter, let them put an end to all their animosity, and leave us at liberty;

For if they attack, they are not more murderous than the eye of her with the mole, when she encountereth us.

She then begged to have some conversation with him; so he said to her, Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him whose name be exalted,—Men shall have the pre-eminence over women, because of the advantages which God hath given to the one of them over the other.

24 Story of the Two Princes

So Amgiad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two seats; but it was locked. Amgiad therefore seated himself upon one seat, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? Upon this, he hung down his head for a long time towards the ground; after which he raised it, and answered her, I am waiting for my memlook: for he hath the key, and I said to him, Prepare for us the food and beverage, and the flowers for the wine, by the time that I come forth from the bath. He then said within himself, Probably the time will become tedious to her, and so she will go her way and leave me here.

But when the time seemed long to her, she said to him, O my master, thy memlook hath been slow in returning to us, while we have been sitting in the street. And she arose and approached the wooden lock with a stone. So Amgiad said to her, Hasten not; but be patient until the memlook cometh. Paying no attention, however, to his words, she struck the

wooden lock with the stone, and split it in two; so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus?—O my master, said she, what hath happened? Is it not thy house? He answered, Yes: but there was necessity for breaking the lock. The damsel then entered the house; and Amgiad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the memlook hath been slow in returning to me, and I know not whether he have done anything of what I ordered him or not. He then entered with her, in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four raised floors facing one another, and with closets and sofas furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes, and upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner; for its floor was paved with marble.

When Amgiad beheld this, he was perplexed at his case, and said within himself, My life is lost! Verily to God we belong, and verily unto Him we return! But as to the damsel, when she saw this place, she was filled with the utmost joy, and said, By Allah, O my master, thy memlook hath not failed in the performance of his task; for he hath swept the place, and cooked

the food, and prepared the fruit; and I have come at the best of times. Amgiad, however, looked not towards her; his mind being engrossed by fear of the people of the house. So she said, O my master, why art thou standing thus? Then heaving a loud sigh, she gave Amgiad a kiss that sounded like the cracking of a walnut, and said to him, O my master, if thou have made an appointment with some other than myself, I will exert my skill to serve her. At this. Amgiad laughed from a bosom filled with rage; and advanced and seated himself, panting, and saying within himself. O the ignominious slaughter that I shall suffer when the master of the house cometh! The damsel seated herself by his side, and began to sport and laugh, while Amgiad, anxious and frowning, revolved a thousand things in his mind, saying within himself, The owner of this saloon will certainly come; and what shall I say to him? He will kill me without doubt! The damsel then arose, tucked up her sleeves, and, taking a tray, put it upon the table, and ate, saying to Amgiad, Eat, O my master. advanced to eat; but the doing so gave him no pleasure: on the contrary, he sat looking in the direction of the door until the damsel had eaten and satisfied herself, and removed the table, and brought the dessert: whereupon she commenced eating of the dried fruits. Then she brought forward the beverage, and opened the amphora, and filled a cup, which she handed to Amgiad; and he took it from her, saving within himself, Ah! Ah! What shall I experience from the owner of this house when he cometh and seeth me?

His eyes were directed towards the vestibule, and the cup was in his hand, and while he was in this state, lo, the owner of the house came. He was a memlook, one of the grandees of the city: for he was the King's

Chief Equerry: and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this memlook was Bahader. He was liberal-minded, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by a little and little, and, looking with a stretched-forth head, beheld Amgiad and the damsel, with the dish of fruit before them, and the wine-service. At that moment, Amgiad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahader saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So Amgiad put down the cup from his hand, and arose to go to him. The damsel said to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted: and when he saw Bahader, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahader, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amgiad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So Amgiad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahader said to him, Enter this saloon again, and seat thyself in the place where thou wast, and be at peace. I will presently come in to thee. My name is Bahader. And when I come in to thee, abuse me and revile me, and say to me, What is the cause of thy remaining away until this hour? And accept no excuse from me; but arise and beat me; and if thou show pity for me I will take away thy life. Enter, then, and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to show respect to thee as being a stranger; for I love the stranger, and to respect him is incumbent on me. Amgiad, therefore, kissed his hand, and entered again. His face was now clothed with red and white; and as soon as he entered, he said to the damsel, O my mistress, thou hast gladdened by thy company the place of thy visitation, and this is a blessed night. The damsel replied, Verily this is wonderful from thee, -thy now displaying this sociableness to me. So he said, By Allah, O my mistress, I believed that my memlook Bahader had taken from me some necklaces of jewels, each of which was worth ten thousand pieces of gold: wherefore I went out just now, reflecting upon this, and searched for them, and found them in their place; but I know not why the memlook hath remained away until this hour, and I must punish him. And the damsel became appeased by these words of Amgiad, and they sported together, and drank and enjoyed themselves, and con-

tinued making merry until near sunset.

Bahader then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by memlooks; and, having saluted, and kissed the ground, he placed his hands across, and hung down his head towards the ground, as one acknowledging his guilt. So Amgiad looked at him with the eye of anger, and said to him, What is the reason of thy delay, O most ill-omened of memlooks?-O my master, he answered, I was busied in washing my clothes, and knew not that thou wast here; for my appointed time, and thine, is nightfall, and not in the day-time. And upon this, Amgiad cried out at him, and said to him, Thou liest, O most ill-omened of memlooks! By Allah, I must beat thee! Then rising, he extended Bahader upon the floor, and took a stick, and beat him gently. But the damsel arose, and, having taken the stick from his hand, inflicted upon Bahader so severe a beating that his tears flowed, and he prayed for relief, and locked his teeth together. Amgiad called out to her, Do not thus! But she replied, Let me satisfy my anger with him. Then Amgiad snatched the stick from her, and pushed her away. So Bahader arose, and wiped away the tears from his face, and stood a while waiting upon them; after which he swept the saloon, and lighted the lamps. Meanwhile, the damsel, every time that Bahader came in or went out, reviled and cursed him: and Amgiad was angry with her, and said to her, By the requisitions of Allah (whose name be exalted!), leave my memlook; for he is not accustomed to this.

They continued eating and drinking, and Bahader remained waiting upon them until midnight, when he became fatigued with waiting, and by the beating he

had suffered, and slept in the middle of the saloon, and The damsel then, having become intoxicated, said to Amgiad, Arise; take this sword that is hung up here, and strike off the head of this memlook. thou do it not, I will employ means for thine own destruction.-What hath possessed thee, said Amgiad, that thou wouldst kill my memlook? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and So Amgiad said, By the requisitions of Allah, I conjure thee that thou do it not. But she replied, I must do it. And she took the sword, and drew it, and was determined to kill him. Amgiad, therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a memlook to me. How should we recompense him by slaughter? Never shall that be done! He then said to the damsel, If the killing of my memlook is indispensable, I am more fit to kill him than thou. And, having taken the sword from her, he raised his hand, and struck the damsel upon her neck, severing her head from her body: and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found Amgiad standing with the blood-stained sword in his Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and Amgiad repeated her words, and said to him, She refused to do anything but to kill thee: and this is her recompense. Upon this, Bahader arose, and, kissing the hand of Amgiad, said to him, O my master, would that thou hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahader then girded himself, and took the damsel, and wrapped her in a cloak, and put her in a large basket of palm-leaves, and carried her away, saying to Amgiad. Thou art a stranger, and knowest not anyone; therefore sit in thy place, and expect me back at sunrise. If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth. Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Judge and his chief officers had surrounded him. On their recognising him, they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket to the King, and acquainted him with the case. And when the King knew it, he was violently enraged, and said to him, Wo to thee! Thus dost thou ever! Thou killest persons and throwest them into the sea, and takest all their property! How many murders hast thou committed before this? But Bahader hung down his head towards the ground before the King. And the King cried out at him, and said to him. Wo to thee! Who killed this damsel?—O my lord, answered Bahader, I killed her; and there is no strength nor power but in God, the High, the Great! And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Judge went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahader, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

But as to Amgiad, when daylight came and the sun had risen and Bahader had not returned to him, he exclaimed. There is no strength nor power but in God, the High, the Great! I wonder what hath happened to him! And while he was thus meditating, lo, the crier proclaimed that the people should come to behold the spectacle of Bahader; for they were to hang him at midday. So when Amgiad heard this, he wept, and exclaimed. Verily to God we belong, and verily unto Him we return! He hath desired his own destruction on my account, when I am the person who killed her! By Allah, never shall this be! He then went forth from the saloon, and closed it, and passed through the midst of the city until he came to Bahader; whereupon, standing before the Judge, he said to him, O my lord, slay not Bahader; for he is innocent, By Allah, none killed her but myself.

When the Judge, therefore, heard his words, he took him, together with Bahader, and, going up with them both to the King, acquainted him with that which he had heard from Amgiad. So the King looked at Amgiad, and said to him, Didst thou kill the damsel? He answered, Yes. And the King said to him, Tell me the cause of thy killing her, and inform me truly. He replied, O King, a wonderful event and extraordinary occurrence hath happened unto me: if it were engraved on the understanding, it would be a lesson to him who would be admonished. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Vizier? He answered

him, I hear and obey. And the King bestowed upon him and upon Bahader magnificent robes of honour, and gave to Amgiad a handsome mansion, with servants and officers, and conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother Assad. So Amgiad took his seat as Vizier, and exercised authority and administered equity, and invested and deposed, and took and gave. He also sent the crier through the streets of the city to cry his brother; and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-streets; but heard no tidings of him, nor discovered any trace of him. Such was the case of Amgiad.

As to Assad, the Magians continued to torture him night and day, and evening and morning, for the space of a whole year, until the festival of the Magians drew near. Then Bahram the Magian [the old man who had inveigled Assad into his house prepared himself for his voyage, and fitted out for himself a ship, and, having put Assad into a chest, and locked it upon him, transported him to the vessel. It happened, at the time of his conveying the chest to the ship, that Amgiad, in accordance with fate and destiny, was standing amusing himself by gazing at the sea; and he looked at the things as the men were transporting them to the ship. His heart throbbed at the sight, and he ordered his young men to bring him his horse, and, mounting in the midst of a company of his attendants, repaired to the sea. There stopping by the ship of the Magian, he commanded those who were with him to go on board of it and to search it. So they went on board, and searched the whole of the vessel; but found in it nothing; and they landed from it, and told this to Amgiad. He therefore mounted again, and returned to his abode; and when he arrived there, and entered the palace, his heart was contracted, and, turning his eyes towards a part of the mansion, he saw two lines inscribed upon a wall; and they were these two verses:---

O my friends, if ye are absent from mine eye, from my

heart and my mind ye are not. But ye have left me in severe affliction, and have banished repose from mine eyelid, while ye sleep.

And when Amgiad read them, he thought upon his brother and wept.

Bahram the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth Assad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wandered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Margiana. And the captain of the ship said to Bahram, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what he willeth. Bahram replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Margiana is a faithful Mohammedan; and if she know that we are Magians, she will seize our vessel and kill us all. Bahram answered, I have this Mohammedan with us: so we will clothe him in the attire of memlooks, and take him forth with us; and if the Queen see him, she will imagine him to be a memlook; and I will say to her, I am an importer of memlooks, a seller and buyer of them; and I had with me many memlooks; but I have sold them, and this one only remaineth. And the captain replied, This proposal is

good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessel had stayed, lo, the Queen Margiana came down to them, attended by her troops, and halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is this thy vessel, and who is with thee ?-O Oueen of the age, he answered, I have with me a merchant who selleth memlooks. And she said to him, Bring him hither to me. And lo, Bahram came forth, with Assad walking behind him in the garb of a memlook; and when Bahram came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slavemerchant. She then looked at Assad, imagining him to be a memlook, and said to him, What is thy name? And, almost suffocated with weeping, he said, My name now, or that which I had formerly?-Then hast thou two names? she asked. He answered, Yes: formerly, my name was Assad; but now my name is Motar. And her heart was moved with affection for him, and she said to him. Art thou able to write? He answered, Yes. So she handed him an ink-case and a pen and paper, saying to him, Write something, that I may see it. Accordingly he wrote these two verses:--

What resource hath God's servant when destiny pursueth him under every circumstance, O thou judger:

When God casteth him into the deep, hand-bound, and saith to him, Take care, take care, that thou be not wetted?

And when she saw the paper, she had compassion upon him, and said to Bahram, Sell to me this memlook. He replied, O my mistress, I cannot sell him; for I have sold all my memlooks except this one. But the Queen Margiana said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him or give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahram, saying to him, If thou do not set sail this night from our city, I will take all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your water-skins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Meanwhile, the Queen Margiana, when she had taken Assad and conducted him into the castle, opened the windows looking over the sea, and ordered the female slaves to bring the food. They therefore brought it to her and Assad, and they both ate. She then ordered them to bring the wine; and they brought it, and she drank with Assad. And God (whose perfection be extolled, and whose name be exalted!) inspired her with love for Assad; and she began to fill the cup and to give it to him to drink until his reason quitted him. After this, he arose, and descended from the saloon, and, seeing a door open, he went through it and walked on till he came to a great garden in which were all kinds of fruits and flowers; and he approached a fountain that was in the garden, and, laying himself down there upon his back,

he slept, and night overcame him. Bahram, in the meantime, when the night arrived, called out to the sailors of the vessel, saying to them, Loose your sails, and proceed with us on our voyage. They replied, We hear and obey: but wait until we have filled our water-skins, and then we will loose. The seamen then landed with the water-skins, and went round about the castle, and finding nothing but the walls of the garden, they climbed over them, and descended into the garden, and followed the track that led to the fountain; and on their arriving at it, they found Assad lying on his back. They immediately recognised him, and rejoiced at finding him. So they carried him away, after they had filled their water-skins, leaped down from the wall, and conveyed him quickly to Bahram the Magian, saying to him, Receive glad tidings of the accomplishment of thy desire, and of the satisfaction of thy heart; thy drum hath been beaten, and thy pipe hath been sounded; for thy captive, whom the Queen Margiana took from thee by force, we have found and brought with us. They then threw him down before him. And when Bahram beheld him, his heart leaped with joy, and his bosom expanded. He bestowed dresses upon them, and ordered them to loose the sails quickly. They therefore loosed them, and proceeded on their voyage to the Mountain of Fire, and continued their course until the morning.

Now as to the Queen Margiana, after Assad had gone down from her, she remained a while expecting his return; and when he came not back to her, she arose and searched for him; but found him not. So she lighted the candles, and ordered the female slaves to look for him. Then she herself descended, and seeing the garden open, she knew that he must have entered it. She therefore went into it, and found his

shoes by the side of the fountain; and she proceeded to search for him throughout the whole of the garden; but saw nothing of him. She continued to search for him about the borders of the garden until the morning, when she inquired respecting the ship, and they told her that it had set sail in the first third of the night. So she knew that the crew had taken him with them, and the event grieved her; she was violently enraged, and gave orders to fit out immediately ten great ships. She prepared herself, also, for war, and embarked in one of the ten ships; her troops embarking with her, equipped with magnificent accoutrements and weapons of war. They loosed the sails; and she said to the captains of the ships, When ye have overtaken the ship of the Magian, ye shall receive from me robes of honour, and wealth; but if ye overtake her not, I will kill you every one. The seamen, therefore, were inspired with great fear and hope. They proceeded in the ships that day and the next night, and the second day and the third; and on the fourth day, the vessel of Bahram the Magian appeared to them; and that day passed not until the Queen's ships had surrounded the ship of the Magian. Bahram had just then taken forth Assad, and beaten him, and was tormenting him, while Assad cried for relief and deliverance. But he found no creature to relieve or deliver him, and the violent beating tortured him. And the Magian, while he was tormenting him, looked aside, and found that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He made sure of his destruction, and sighed, and exclaimed, Wo to thee, O Assad! All this hath been occasioned by thee! Then taking him by his hand, he ordered the sailors to throw him into the sea, saying, By Allah, I will kill thee before mine own death.

Accordingly, the sailors took him up by his hands and feet, and threw him into the midst of the sea. But God (whose perfection be extolled, and whose name be exalted!), desiring his safety and the prolongation of his term of life, permitted that he should sink, and then rise again; and he beat about with his hands and feet until God smoothed his difficulties. Relief came to him, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and, having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him, and recited these two verses:—

O Allah, my patience and resources have failed, and my bosom is contracted and my means are cut off! To whom shall the wretched complain of his case unless unto his Lord, O thou Lord of lords?

After this he arose, and put on his clothes; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Vizier. And when Assad saw that its gate was closed, he returned towards the burial-grounds, where on arriving he found a tomb without a door. So he entered it, and laid himself down to sleep in it, putting his face into his bosom.

Now Bahram the Magian, when the Queen Margiana with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards

his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which Assad was lying was open. wondered, and said, I must look into this tomb. when he looked into it, he saw Assad sleeping there, with his head in his bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living? Then he took him up. and conveyed him to his house. He had in his house a subterranean cell, prepared for the torture of Mohammedans, and he had a daughter named Bostana; and he put heavy irons upon the feet of Assad, and put him down into that cell, commissioning his daughter to torture him night and day, until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bostana went down to beat him: but finding him to be an elegant young man, of sweet countenance, with arched eyebrows and black eyes, affection for him entered her heart, and she said to him, What is thy name? He answered her, My name is Assad. And she said to him, Mayest thou be fortunate, and may thy days be fortunate! Thou art not deserving of torment, and I know that thou hast been treated unjustly. And she proceeded to cheer him by conversation, and unfastened his irons. Then she asked him respecting the Mohammedan religion. And he informed her that it was the true and right religion, and that our lord Mahomet was the author of surpassing miracles and manifest signs, and that [the worship of] Fire injured, instead of benefiting: he acquainted her also with the fundamentals of Mohammedans; and she yielded to his words. The love of the faith entered her heart, and God (whose name be exalted!) infused into her bosom an affection for Assad; so she pronounced the two professions of the faith, and became one among the people of felicity. She occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahram went forth from Assad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description. and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now Assad had acquainted Bostana the daughter of Bahram with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news: and he came forth and repaired to the mansion of the Vizier; and as soon as he saw the Vizier, he exclaimed, By Allah, verily this Vizier is my brother Amgiad! He went up with the damsel behind him to the palace; and on seeing his brother Amgiad, he threw himself upon him; whereupon Amgiad recognised him, and in like manner threw himself upon him, and they embraced each other. The memlooks came around them, and Assad and Amgiad were, for a while, senseless; and when they recovered from their fit, Amgiad took his brother and went up with him to the Sultan, and related to him his story; upon which, the Sultan ordered him to plunder the house of Bahram. So the Vizier sent a company of men to do this; and they repaired to Bahram's house, and

plundered it, and brought up his daughter to the Vizier, who received her with honour. Assad then described to his brother all the torture that he had suffered, and the acts of kindness that the daughter of Bahram had done him. Amgiad, therefore, treated her with increased honour. And after this he related to Assad all that had happened to him with the damsel, and how he had escaped from being hanged, and had become Vizier. And each of them then complained to the other of the distress that he had suffered from the separation of his brother.

The Sultan next caused the Magian to be brought, and commanded to strike off his head. Bahram said. O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahram, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself Mohammedan to the Sultan. So they rejoiced at his embracing the Mohammedan faith. Amgiad and Assad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to the Mohammedan faith; but they wept violently. Bahram, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united.—And what, they asked him, happened to Neameh and Noam? He replied as follows:-

THE STORY OF NEAMEH AND NOAM

Persons have related (but God is all-knowing) that there was, in the City of Cufa, a man who was one of

the chiefs of its inhabitants, called Rabia the son of Hatim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neameh. And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Rabia made a sign to the slave-broker, and said to him, For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Rabia said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and, having received the female slave and her daughter, went home with them. And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little one that is on her arm; and know thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Toufek .- And what, she asked. is the name of thy daughter? She answered, Saad. And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased She then said, O son of my uncle, What name wilt thou give her?—What thou choosest, he answered. She replied, We will name her Noam. And Rabia said, There will be no harm in so naming her.

The little Noam was brought up with Neameh 1 the

^{1 &}quot;In Neamet Allah," and similar names, the latter word is often dropped. In this case, the final t in the former is changed into h.

son of Rabia in one cradle, and in the same manner they were reared until they attained the age of ten vears; and each of them was more beautiful than the other. The boy used to say to her, O my sister. And she used to say to him, O my brother. Then Rabia addressed his son Neameh, when they had attained to this age, and said to him, O my son, Noam is not thy sister; but she is thy slave; and I bought her for thee when thou wast in the cradle: so call her not thy sister from this day. Then if it is so, replied Neameh to his father, I will marry her. He then went in to his mother, and acquainted her with this: and she said, O my son, she is thy slave. Therefore Neameh the son of Rabia took her as a wife, and loved her. Four years passed over them while they thus lived, and there was not in Cufa a maid more beautiful than Noam, nor any sweeter or more elegant. She had grown up, and read the Coran and works of science, and become skilled in various modes of playing upon sundry instruments: she was distinguished by perfection both in singing and in instrumental music, so that she surpassed all the people of her age. And while she was sitting one day with her husband Neameh the son of Rabia in the drinking-chamber, she took the lute, and tightened its chords, and sang these two verses :--

While thou art my lord, on whose bounty I live, and a sword by which I may annihilate adversities, I shall never need recourse to Zeyd nor to Omar, nor any but thee, if my ways become strait to me.

And Neameh was greatly delighted. He desired her to sing again; and when she had done so, the youth exclaimed, Divinely art thou gifted, O Noam.

But while they were passing the most agreeable life, Hejjaj, in his viceregal mansion, was saying, I must contrive to take away this damsel whose name is Noam, and send her to the Prince of the Faithful, Abdelmelik the son of Marwan; for there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a confidential slave, and said to her, Go to the house of Rabia, and obtain an interview with the damsel Noam, and contrive means to take her away; for there existeth not upon the face of the earth her equal.

The old woman assented to the words of Hejjaj; and when she arose on the following morning, she put on her apparel of wool, hung to her neck a rosary of thousands of beads, and, taking in her hand a walkingstaff, and a leather water-bottle of the manufacture of Yemen, proceeded thither, exclaiming, as she went, Extolled be the perfection of God, and praise be to God, and there is no deity but God, and God is most Great, and there is no strength nor power but in God, the High, the Great! She ceased not her ejaculations in praise of God, and her supplications, while her heart was full of artifice and fraud, until she arrived at the house of Neameh the son of Rabia at the time of noon-prayers; and she knocked at the door; whereupon the doorkeeper opened to her, and said to her, What dost thou desire? She answered, I am a poor woman, one of those who devote themselves to the service of God, and the time of noon-prayer hath overtaken me: I desire, therefore, to pray in this blessed place. The doorkeeper replied, O old woman, this is the house of Neameh the son of Rabia, and it is not a congregational mosque nor a place of worship. -I know, she rejoined, that there is not a congregational mosque nor a place of worship like the house of Neameh the son of Rabia, and I am a servant from the palace of the Prince of the Faithful, who have come forth to worship and to travel. The doorkeeper,

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however, said to her, It is impossible for thee to enter. Many words passed between them, till the old woman clung to him, and said to him, Shall such a person as myself be forbidden to enter the house of Neameh the son of Rabia, when I go to the houses of the Emirs and grandees? And Neameh came forth, and, hearing their words, laughed, and ordered her to come in after him.

So Neameh entered, and the old woman followed him until he went in with her to Noam; whereupon the old woman saluted her with the best salutation. And when she beheld Noam, she wondered at her excessive loveliness, and said to her, O my mistress, I commend thee to the protection of God, who hath made thee and thy lord to agree in beauty and loveli-Then the old woman placed herself at the niche, and betook herself to inclination and prostration and supplication until the day had passed and the night had come with its thick darkness, when the damsel said, O my mother, give rest to thy feet But the old woman replied, O my mistress, whoso seeketh the world to come, wearieth himself in the present world; and whoso wearieth not himself in the present world will not attain to the mansions of the just in the world to come. Then Noam brought the food to the old woman, and said to her, Eat of my food, and beg propitiousness and mercy for me. The old woman, however, replied, Verily I am fasting: but as to thee, thou art a young woman, and eating and drinking and mirth are suitable to thee. God be propitious to thee! God (whose name be exalted!) hath said, Except him who shall repent, and believe, and shall work a righteous work. damsel continued sitting a while with the old woman, conversing with her; after which she said to her master, O my master, conjure this old woman to lodge

with us for some time; for the impress of devotion is on her countenance. So he replied, Appropriate to her alone a chamber for devotion, and let not anyone go in to her; and perhaps God (whose perfection be extolled, and whose name be exalted!) may grant us benefit from the blessing that attendeth her, and not separate us. And the old woman passed that night praying, and reciting [the Coran], until the morning, when she came to Neameh and Noam, and, having wished them good morning, said to them, I commend you both to the care of God. But Noam said to her, Whither goest thou, O my mother? My master hath ordered me to appropriate to thee alone a chamber in which thou mayest seclude thyself for devotion. The old woman replied, May God preserve him, and continue his favours to you both: but I desire of you that ye charge the doorkeeper not to prevent my ingress to you; and if it be the will of God (whose name be exalted!), I will go about to the holy places, and supplicate for both of you at the close of my prayer and devotion every day and night. She then went forth from the house, while the damsel Noam wept for her separation, not knowing the reason for which she had come to her.

The old woman repaired to Hejjaj; and he said to her, What hast thou done? She answered him, Verily I have beheld the damsel, and seen her to be such that women have not given birth to any more beautiful than she in her age. And Hejjaj said to her, If thou accomplish that which I have commanded thee, abundant good fortune will result to thee from me. She replied, I desire of thee a delay of a whole month. And he said to her, I grant thee a month's delay. The old woman then accustomed herself to frequent the house of Neameh and Noam, who treated her with increased respect. She continued to pass the morning

and evening with them, every one in the house welcoming her, until, one day, being with the damsel alone, she said, O my mistress, By Allah, when I visit the holy places, I will pray for thee; and I wish that thou wouldst accompany me, that thou mightest see the sheikhs that come thither, and they would pray for any blessing for thee that thou desirest. And the damsel Noam replied, By Allah, O my mother, take me with thee. So the old woman said to her, Ask leave of thy mother-in-law, and I will take thee with me. The damsel, therefore, said to her mother-inlaw, the mother of Neameh, O my mistress, ask my master to let me and thee go one day with my mother, the old woman, to prayer and supplication with the poor devotees in the holy places. And when Neameh came, and sat down, the old woman went to him and kissed his hand; but he forbade her doing so: and she prayed for him, and went forth from the house. And on the following day she came again, when Neameh was not in the house, and, accosting the damsel Noam, said to her, We prayed for you yesterday: but arise now and amuse thyself, and return before thy master cometh. So the damsel said to her mother-in-law, I conjure thee by Allah that thou give me permission to go out with this just woman to enjoy the sight of the saints of God in the holy places, and I will return quickly, before my master cometh. The mother of Neameh replied, I fear lest thy master know of it. But the old woman said, By Allah, I will not let her seat herself upon the ground; but she shall look while she standeth upon her feet, and shall not loiter.

She then took the damsel, by this stratagem, and repaired with her to the palace of Hejjaj, and acquainted him with her arrival, after she had put her in a private apartment. So Hejjaj came and looked at

her, and saw her to be the most lovely of the people of her age, and such as he had never seen equalled: but when Noam beheld him, she covered her face. He left her not until he had summoned his Chamberlain: and he mounted with him fifty horsemen, and commanded him to take the damsel upon an excellent and swift dromedary, to repair with her to Damascus, and to deliver her to the Prince of the Faithful, Abdelmelik the son of Marwan, to whom he wrote a letter. And he said to the Chamberlain, Give him this letter, and bring from him an answer, and make haste in returning. The Chamberlain, therefore, went, and took the damsel upon a dromedary, and journeyed with her, she remaining all the while with tearful eye on account of the separation of her master, until they arrived at Damascus. He begged permission to present himself to the Prince of the Faithful, who gave him permission, and he went in to him, and acquainted him with the affair of the damsel; whereupon the Caliph appropriated to her exclusively a private apartment.

The Caliph then went into his harem, and, seeing his wife, he said to her, Hejjaj hath purchased for me a slave-girl from among the daughters of the Kings of Cufa, for ten thousand pieces of gold, and hath sent to me this letter and her with the letter. His wife replied, May God increase to thee His bounty! And after this, the sister of the Caliph went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-faced, to whom among the Kings belongeth this palace, and what city is this? She answered her, This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, Abdelmelik the son of Marwan.

Then she said to the damsel, It seemeth that thou knewest not this?—By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Caliph said, And did not he who sold thee and took thy price acquaint thee that the Caliph had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Caliph left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him. Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Caliph said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to his sister, I will not visit her again until after three days, that she may in the meantime be cheered by thy conversation. then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Caliph with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh came to his house,

and, seating himself upon his bed, called out, O Noam! But she answered him not. So he arose quickly, and called out again; but no one came in to him; for every female slave in the house hid herself, in her fear He therefore went to his mother, and found her sitting with her hand upon her cheek; and he said to her. O my mother, where is Noam?—O my son, she answered, with one who is more trustworthy than myself respecting her; namely, the just old woman; for she went forth with her to visit the poor devotees, and to return.—And when, said he, was she accustomed to do this? And at what hour did she go She answered, She went forth early in the morning.—And how didst thou give her permission to do so? he asked. O my son, she answered, it was she who persuaded me to it. And Neameh exclaimed, There is no strength nor power but in God, the High, the Great! He then went forth from his house in a state of distraction, and, repairing to the chief of the police, said to him, Dost thou employ stratagems against me, and take my slave-girl from my house? I will assuredly journey and complain against thee to the Prince of the Faithful. So the chief of the police said, And who took her? He answered, An old woman, of such and such a description, clad in garments of wool, and having in her hand a rosary, the beads of which were thousands in number. And the chief of the police replied, Acquaint me with the old woman, and I will deliver to thee thy slave-girl.-And who knoweth the old woman? said Neameh.— And who, said the chief of police, knoweth what is hidden from the senses, excepting God, whose perfection be extolled, and whose name be exalted? But he knew that she was an artful woman employed by Hejjaj. Neameh then said to him, I look for my slave-girl from none but thee, and Hejjal shall decide between me and thee. And he replied, Go unto

So Neameh went to the palace of Hejjaj. His father was one of the chief people of Cufa: therefore when he arrived at the residence of Hejjaj, the Chamberlain went in and informed him of the case, and Hejjaj said, Bring him in unto me. And when he stood before him, Hejjaj said to him, What is thy business? Neameh answered him, Such and such things have happened unto me. And Heijai said. Bring ye to me the chief of the police, and we will order him to search for the old woman. Accordingly, when the chief of the police came, he said to him, I desire of thee that thou search for the slave-girl of Neameh the son of Rabia. The chief of the police replied. None knoweth what is hidden from the senses excepting God, whose name be exalted! But Hejjaj said to him. Thou must take with thee horsemen and seek for the damsel in the roads, and look in the Then looking towards Neameh, he said to him, If thy slave-girl return not, I will give to thee ten slave-girls from my own mansion, and ten from the mansion of the chief of the police. And he said to the chief of the police, Go forth to search for the damsel. So he went forth.

Neameh was full of grief, and despaired of life. He had attained the age of fourteen years, and there was no hair upon the sides of his face. He wept and lamented, and separated himself from his house, and ceased not to weep until the morning. And his father came and said to him, O my son, verily Hejjaj hath employed a stratagem against the damsel, and taken her; but from hour to hour God giveth relief. Still anxieties increased upon Neameh, and he knew not what to say, nor recognised any who came in to him. He remained in a state of infirmity three months, so

that his whole condition became changed, and his father despaired of him; and the physicians visited him, and said, There is no cure for him except the damsel.

But while his father was sitting one day, he heard of a skilful physician, a Persian, whom the people described as possessing a sure knowledge of medicine and astrology and geomancy. So Rabia called for him; and when he came, he seated him by his side, treated him with honour, and said to him, See the state of my son. And he said to Neameh, Give me thy hand. He therefore gave him his hand, and the physician felt his joints, and looked in his face, and laughed. Then turning his eyes towards his father, he said, Thy son hath nothing else than a disease in his heart. And Rabia replied, Thou hast spoken truly, O sage: consider, then, the case of my son with thy science, and acquaint me with all his circumstances, and hide from me nothing of his case. So the Persian said, He is engrossed by love for a damsel, and this damsel is in Balsora or Damascus, and there is no cure for thy son but his union with her. And Rabia said. If thou bring them together, thou shalt receive from me what will make thee happy, and shalt live all thy life in wealth and delight.—Verily, replied the Persian, this affair is soon managed, and easy. Then looking towards Neameh, he said to him, No harm will befall thee; therefore be of good heart and cheerful eye. And he said to Rabia, Take forth from thy property four thousand pieces of gold. He therefore took them forth, and delivered them to the Persian, who said to him, I desire that thy son journey with me to Damascus, and, if it be the will of God (whose name be exalted!), I will not return but with the damsel. Then he looked towards the youth, and said to him, What is thy name? He answered, Neameh. And he said, O Neameh, sit, and be in the care of God (whose name be exalted!): God hath united thee with the damsel. And upon this he sat up. And the Persian said to him, Fortify thy heart; for we will set forth on our journey as on this day: eat, therefore, and drink, and enjoy thyself, that thou

mayest acquire strength for the journey.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious china-ware, and covers, decorated the shelves with gold and costly materials, placed before him glass bottles containing all kinds of ointments and all kinds of sirups, put round the bottles cups of crystal, and placed the astrolabe before him. He clad himself in the apparel of sages and physicians, and stationed Neamen before him, having clad him in a shirt and a garment of silk, and girded him with a silken kerchief embroidered with gold. He then said to him, O Neameh, thou art from this day my son; therefore call me not otherwise than thy father, and I will not call thee but as son. Neameh replied, I hear and obey. The people of Damascus now assembled before the shop of the Persian, gazing at the beauty of Neameh and at the beauty of the shop and the goods that it contained; and the Persian conversed with Neameh in the Persian language; Neameh doing the same with him; for he knew that language, as was usually the case with the sons of the great. The Persian became celebrated among the people of Damascus, and they began to describe to him their pains, and he gave them the remedies. He continued to perform the wants of the people, and the inhabitants of Damascus flocked to him, his fame spreading through the city and into the houses of the great.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass's bridle, made a sign to the Persian, and said to him. Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from Irak? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star, and know at what hour the drinking of the medicine will be suitable to her?—O brother of the Persians, she answered, her name is Noam. And when the Persian heard the name of Noam, he began to calculate, and to write upon his hand; and said to her, O my mistress, I will not prescribe for her a remedy until I know from what country she is, on account of the difference of air: acquaint me, therefore, in what country she was brought up, and how many years is her age. So the old woman replied, Her age is fourteen years, and the place where she was reared is in the province of Cufa, in Irak.—And how many months, said the Persian, hath she been in this country? The old woman answered him. She hath resided in this country but a few months. And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The her, O Prince of the Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery; and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Caliph. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it—

From the slave-girl despoiled of her happiness, the infatuated in her mind, the separated from the beloved of her heart.—To proceed. Your letter hath reached me, and expanded the bosom, and rejoiced the heart; and it was as the poet hath said—

The letter arrived, and may the fingers that wrote it be spared to me till they are made to drip with sweet scents.

It was as when Moses was restored to his mother; or when the garment of Joseph was brought to Jacob.

When Neameh read this couplet, his eyes poured forth tears. So the old woman said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears! And the Persian said, O my mistress, How can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Rabia of Cufa, and when the health of this damsel dependeth upon seeing him, and she hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt receive from me more than that; and look upon us with the

eye of mercy; for we know not any means of rectifying this affair but through thee. So she said to Neameh, Art thou her master? He answered, Yes. And she said, Thou hast spoken truth; for she ceaseth not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going in to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Rabia of Cufa. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Then returning to Neameh, she said to him, I went back to the damsel, and had an interview with her, and found her to have a longing desire for thee, greater than that which thou feelest for her; for the Prince of the Faithful desireth to visit her, and she refuseth to receive him. Now if thou have a firm heart, and strength of mind, I will bring you together, and expose myself to peril in your cause, and contrive a stratagem and employ an artifice by which to introduce thee into the palace of the Prince of the Faithful, that thou mayest have an interview with the damsel; for she cannot go forth. So Neameh replied, May Allah recompense thee well! Then she bade him farewell, and repaired to the damsel, and said to her, Verily the soul of thy master departeth by reason of his love for thee, and he desireth an interview with thee. What, then, sayest thou on this matter? answered, And I am in the same state: my soul

departeth, and I desire an interview with him. Upon this, therefore, the old woman took a wrapper containing female ornaments and a suit of women's apparel, and, repairing again to Neameh, said to him, Come into some place with me alone. So he went with her into an apartment behind the shop; and she dyed the ends of his fingers with henna, decked his wrists [with bracelets], decorated his hair [with the ornamented strings of silk, and clad him in the apparel of a slavegirl, adorning him with the best of the things with which female slaves are decked, so that he appeared like one of the black-eyed virgins of Paradise. the old woman beheld him in this state, she exclaimed, Blessed be Allah, the best of Creators! By Allah, thou art handsomer than the damsel! She then said to him, Walk, and incline the left shoulder forward, and the right backward, and move thy hips from side to side. So he walked before her as she directed him: and when she saw that he knew the gait of women, she said to him, Wait until I come to thee next night, if it be the will of God (whose name be exalted!), and then I will take thee and conduct thee into the palace; and when thou seest the Chamberlains and servants, be bold, and stoop thy head, and speak not with anyone. I will prevent their speaking to thee; and in God I trust for success.

Accordingly, when the following morning came, the old woman returned to him, and took him and went up with him to the palace. She entered before him, and he followed her steps; but the Chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concubine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to

the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if anyone address thee; but do not speak with him. And she proceeded with him until they arrived at the doors, when the Chamberlain who was commissioned to guard those doors accosted her and said to her, Who is this slave-girl? The old woman answered him, Our mistress desireth to pur-The eunuch replied. No one entereth chase her. without the permission of the Prince of the Faithful: return with her, therefore; for I will not suffer her to enter, as I have been commanded to do thus.—O great Chamberlain, rejoined the confidential slave, where is thy reason? Verily Noam, the Caliph's slave-girl, to whom his heart is devoted, hath recovered her health, and the Prince of the Faithful scarce believeth her recovery, and she desireth to purchase this damsel; therefore prevent not her entering, lest it be told her that thou hast done so, and she be enraged against thee; for if she be incensed against thee she will cause thy head to be struck off. Then she said, Enter O slave-girl, and attend not to his words, and inform not thy mistress that the Chamberlain opposed thine entering.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a sofa at the upper end, furnished with brocade. Neameh, there-

fore, seated himself upon it, not knowing what was decreed him in the secret purpose of God; and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there, she imagined him to be a slave-girl: so she advanced to him and said to him, Who art thou, O slave-girl, and what is thy story, and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any She then said, O slave-girl, if thou be one of the concubines of my brother, and he hath been incensed against thee, I will conciliate his favour towards thee. But Neameh still returned her no answer. And upon this she said to her maid, Stand at the door of the chamber, and suffer no one to enter. approached him, and, observing his loveliness, said, O damsel, inform me who thou art, and what is thy name, and what is the reason of thine entering hither; for I have never before seen thee in our palace. Neameh, however, returned her no answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. Neameh said to her, O my mistress, I am a memlook, and do thou purchase me: I implore thy protection; then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber? Neameh answered her, I, O Queen, am known by the name of Neameh the son of Rabia of Cufa, and I have exposed my life to peril for the sake of my slave-girl Noam, whom Hejjaj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the old woman had gone to the chamber of Noam, and said to her, Hath thy master come to thee? She answered, No, by Allah. So the old woman said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great. Our appointed term hath expired, and we perish! They then sat together reflecting, and while they were in this state, lo, the maid of the Caliph's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I hear and obey. And the old woman said, Perhaps thy master is with the sister of the Caliph, and the veil hath been removed. Noam now rose immediately, and proceeded until she went in to the Caliph's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God (whose name be exalted!). And when Noam heard these words from the sister of the Caliph, her soul became tranquillised. She advanced to her master. Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless. And when they recovered, the sister of the Caliph said to them, Seat yourselves, that we may contrive means of deliverance from this predicament into which we have fallen. So they both replied, We hear and obey; and it is thine to command. And she said, By Allah, no evil shall ever befall you from us. Then she said to her maid, Bring the repast and the beverage. She therefore brought And they are as much as sufficed them; after which, they sat drinking. The cups circulated among them, and their sorrows quitted them; but Neameh said, Would that I knew what will happen after this! The sister of the Caliph then said to him, O Neameh, dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh?—O my mistress, she answered, verily it is the love of him that hath wasted my body and changed my whole condition. And the Caliph's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy! So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and, delighting her hearers with the sounds that she produced, she

sang these verses:-

When the slanderers were not content with aught but our separation, though neither of us owed a debt of blood to them.

And they poured upon our ears all the din of war, and my protectors and helpers at the time failed,

I fought them with mine eyes and my tears and my breath,—with the sword and with the torrent and with fire.

And she handed the lute to her master Neameh, saying to him, Sing to us some verses. So he took the lute and tuned it, and having struck some joy-exciting notes, sang these verses:—

The full moon would resemble thee, were it not freckled; and the sun would be like thee were it not eclipsed.

Verily I wonder—but how full is love of wonders: accompanied by anxieties and ardour and passion!— That I see the way short when I go to the beloved, and long when I journey away from her.

And when he had finished his song, Noam filled for him a cup, and handed it to him. He therefore took it and drank it; and then filled another cup, which he handed to the sister of the Caliph, who drank it, and took the lute, and having tuned its strings, sang this couplet:—

Sorrow and mourning reside in my heart, and violent ardour frequenteth my bosom:

The wasting of my body hath become conspicuous, and my frame is rendered infirm by desire.

She then handed the lute to Neameh the son of Rabia, who took it and tuned its strings, and sang this other couplet:—

O thou to whom I gave my soul, and who hast tortured it, and from whom I would liberate it, but could not!

Grant the lover a remedy to save him from destruction, before he dieth; for this is his last breath!

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness; and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said. O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering companion, and Noam doth not eat nor drink unless she is with her. And she recited the saying of the poet— i

They are two opposites, and together display different charms; and the beauty of one opposite appears from contrast with the other. —By Allah the Great, said the Caliph, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Caliph demanded the food, and she placed it before her brother, who ate, and remained sitting in their company. He then filled a cup, and made a sign to Noam that she should sing him some verses; whereupon she took the lute, after she had drunk two cups, and sang this couplet:—

When my cup-companion hath given me to drink again and again, three fermenting cups,

I drag my skirts all the night in pride, as though I were thy prince, O Prince of the Faithful.

And the Prince of the Faithful was delighted, and he filled another cup, and handed it to Noam, commanding her to sing again. Accordingly, after she had drunk the cup, she touched the strings, and sang these verses:—

O most noble of men in the present age, of whom none can boast that he is the equal!

O matchless in dignity and liberality! O Chief and

King, in everything renowned!

O Sovereign of all the Kings of the earth, who givest largely, yet imposest not obligation nor pain!

May my Lord preserve thee, mortifying thine enemies,

May my Lord preserve thee, mortifying thine enemies, and success and victory brighten thy fortune!

And when the Caliph heard these verses from Noam, he said to her, Divinely art thou gifted, O Noam! How eloquent is thy tongue, and how manifest is the perspicuity of thy language!

They thus passed their time in joy and happiness until midnight, when the sister of the Caliph said, Hear, O Prince of the Faithful. I have seen, in books, a story of a certain person of rank.—And what

is that story? said the Caliph. His sister answered him. Know. O Prince of the Faithful, that there was in the city of Cufa, a youth named Neameh the son of Rabia; and he had a slave-girl whom he loved and who loved him. She had been brought up with him in the same bed; and when they both grew up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities, and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence. Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold. Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means for obtaining a meeting with her. He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What, then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King? Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first, that they were bound by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings. Then his sister said to him, O my brother, by the King of the heavens and the earth, I beg that thou order Noam to sing, and that thou listen to that which she shall sing. So he said, O Noam, sing to me. And, with charming modulations, she sang these verses:—

Fortune was treacherous, and ever hath it been so, smiting down hearts, and kindling solicitudes,

And separating lovers after their union, so that thou seest the tears flow in torrents down their cheeks. They were, and I was with them, and my life was delightful, and fortune frequently brought us to-

gether.

I will therefore pour forth blood with my tears in my grief for thy loss nights and days.

And when the Prince of the Faithful heard these verses, he was moved with excessive delight.

His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Caliph said, O Prince of the Faithful, this person who is standing here is the stolen Noam, whom Hejjaj the son of Yoosuf el-Thakafi stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh the son of Rabia, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them one to the other, that thou mayest acquire a recompense on their account: for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the present of their lives.

And upon this the Caliph said, Thou hast spoken truly: I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up one to another. Then he said, O Neameh, and how knewest thou her situation, and who described to thee this place?—O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the old woman had done, and how she had brought him into the palace, and he had mistaken the doors. And the Caliph wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be one of his chief officers, bestowed upon him robes of honour, and commanded that a handsome present should be given to him, saying, Him who hath thus managed, it is incumbent on us to make one of our chief officers. Caliph also treated with beneficence Neameh and Noam, bestowing favours upon them and upon the confidential slave; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to Cufa. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

CONCLUSION OF THE STORY OF AMGIAD AND ASSAD. ETC.

WHEN Amgiad and Assad heard this story from Bahram, they wondered at it extremely. passed the next night, and when the following morning came, they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, the people of the city cried out, and vociferated one to another, calling for help; and the Chamberlain came in to the King, and said to him, Some King hath alighted with his troops before our city, and they are with drawn swords, and we know not what is their purpose. The King therefore acquainted his Vizier Amgiad and his brother Assad with that which he had heard from the Chamberlain; and Amgiad said, I will go forth to him, and ascertain the cause of his coming. Amgiad went out from the city, and found the King attended by numerous troops and mounted memlooks. And when they saw him, they knew that he was an envoy from the King of the city. They therefore took him and brought him before the Sultan; and when he came in to his presence, he kissed the ground before him; and lo, the [supposed] King was a woman, with her face covered with a litham. And she said. Know that I have nothing to demand of you in this city but a beardless memlook, and if I find him with you, no harm shall befall you; but if I find him not, a fierce slaughter shall ensue between me and you; for I have come for no other purpose than to seek him. Amgiad therefore said, O Queen, what is the description of this memlook, and what is his story, and what is his name? She answered, His name is Assad, and my name is Margiana; and this memlook came to me in the company of Bahram the Magian, who refused to sell him; so I took him from him by force; but he fell upon him and took him away from me in the night by stealth: and as to the description of his person, it is of such and such kind. And when Amgiad heard this, he knew that he was his brother Assad. He therefore said to her, O Queen of the age, praise be to God, who hath brought us relief! Verily this memlook is my brother. He then related to her his story, and told her what had happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Islands; whereat the Queen Margiana wondered; and she rejoiced at finding Assad, and bestowed a robe of honour upon his brother Amgiad. After this Amgiad returned to the King, and informed him of what had occurred: whereupon they all rejoiced. The King then descended with Amgiad and Assad, to repair to the Queen; and when they went in to her they sat and conversed.

And as they were so engaged, lo, the dust rose until it covered the surrounding tracts, and after a while it subsided, and discovered numerous forces, like the swelling sea, equipped with accourtements and arms; and they approached the city, and then surrounded it as the ring surrounds the little finger, and drew their swords. Upon this, Amgiad and Assad said, Verily unto God we belong, and verily unto Him we return! What is this great army? Doubtless it is an enemy; and if we make not an alliance with this Queen Margiana to contend with them, they take the city from us and slay us; and we have no resource but to go forth to them and ascertain wherefore they have come. Then Amgiad

arose, and passed from the gate of the city by the army of the Queen Margiana: and when he came to the second army, he found it to be that of his grandfather, the King Gaiour, the father of his mother the Queen Badoura. So when he entered into his presence, he kissed the ground before him, and delivered to him the message; whereupon the King said, My name is the King Gaiour, and I have come journeying forth, fortune having afflicted me by the loss of my daughter Badoura: for she quitted me, and returned not to me, and I have heard no tidings of her, nor of her husband Camaralzaman. Have ye, then, any tidings of them? And Amgiad, on hearing this, hung down his head for a while towards the ground, reflecting, until he felt convinced that this was his grandfather, the father of his mother. Then raising his head, he kissed the ground before him, and informed him that he was the son of his daughter Badoura. And as soon as the King heard that he was the son of his daughter, he threw himself upon him, and they both began to weep. The King Gaiour exclaimed, Praise be to God, O my son, that He hath preserved thee, and that I have met with thee! And Amgiad acquainted him that his daughter Badoura was well, and also his father Camaralzaman, telling him that they were in a city called the city of the Ebony Island. He informed him, also, that Camaralzaman, his father, had been incensed against him and his brother, and had given orders to slay them, and that the Treasurer had been moved with pity for them, and left them without putting them to death this, the King Gaiour said, I will return with thee and thy brother to thy father, and reconcile you, and remain with you. So Amgiad kissed the ground before him. Then the King Gaiour bestowed a robe of honour upon Amgiad, his daughter's son; and he returned smiling to the King of the city, and acquainted him with the affair of the King Gaiour. And he wondered at this extremely. He sent to the King Gaiour the offerings of hospitality, horses and camels and sheep and provender and other things; and the like he sent forth to the Queen Margiana, informing her of what had happened: whereupon she said, I will accompany you with my troops, and will endeavour to maintain peace.

And while they were thus circumstanced, lo, again a dust arose until it overspread the surrounding tracts, and the day became black from it. They heard beneath it cries and vociferations, and the neighing of horses, and beheld swords glittering, and lances uplifted. And when this army approached the city and saw the two other armies, they beat the drums. At the sight of this, the King of the city exclaimed, This is none other than a blessed day! Praise be to God, who hath caused us to make peace with these two armies; and if it be the will of God, He will give us peace with this other army also. He then said, O Amgiad, go forth, thou and thy brother Assad, and learn ye for us the occasion of the coming of these troops; for they are a vast army: I have never seen any more so. Accordingly Amgiad and his brother Assad went forth. The King having closed the gate of the city, in his fear of the troops that surroundedit, they opened it, and the two brothers proceeded until they arrived at the army that had just come, when they found it to be the army of the King of the Ebony Islands, and with it was their father Camaralzaman for he had been informed that they had not been put to death]. As soon as they saw him, they kissed the ground before him, and wept; and when Camaralzaman beheld them, he threw himself upon them, weeping violently, and excused himself to them, and

pressed them to his bosom. He then acquainted them with the terrible desolation that he had suffered from their separation; and Amgiad and Assad informed him that the King Gaiour had come to them. Camaralzaman mounted with his chief officers, and, taking his two sons with him, they proceeded until they came near to the army of the King Gaiour; when one of them went forward to that king, and informed him that Camaralzaman had arrived. He therefore came forth to receive him, and they met, and wondered at these events, how they had met in that place. The people of the city prepared for them banquets, with varieties of viands and sweetmeats, and presented to them the horses and camels and other offerings of hospitality, together with the provender and whatever else the troops required.

And again, while they were thus occupied, a dust arose until it overspread the surrounding tracts, and the earth shook under the horses; the drums sounded like stormy winds, and the whole army was equipped with weapons and coats of mail: all the soldiers were clad in black, and in the midst of them was a very old man, whose chin was depressed to his bosom, and who was attired in black clothing. When the people of the city beheld these prodigious forces, the Sovereign of the city said to the other Kings, Praise be to God that ye assembled, by the permission of God (whose name be exalted!), in one day, and proved to be all friends! What is this numerous army that hath covered the tracts before us? The other Kings replied, Fear it not; for we are three monarchs, and each of us hath numerous troops: so, if they be enemies, we will unite with thee and engage them; and so would we if they were augmented by three times as many as they are. And while they were thus conversing, lo, an envoy from those forces approached

on his way to the city. So they brought him before Camaralzaman and the King Gaiour and the Queen Margiana and the King of the city; and he kissed the ground, and said, This King is from the regions of Aiam: he hath lost his son for a period of years, and is searching about for him in the countries: if, then, he find him among you, no harm shall befall you: but if he find him not, war ensueth between him and you, and he layeth waste your city. Camaralzaman replied. He will not attain to this object. But what, he asked, is he called in the regions of Ajam? The envoy answered. He is called the King Shah-Zaman. the lord of the Islands of Khaledan; and he hath collected this army in the tracts through which he hath passed in searching about for his son. And when Camaralzaman heard the words of the envoy, he uttered a loud cry, and fell down in a swoon, and he remained a long time in his fit. Then recovering, he wept violently, and said to Amgiad and Assad and their chief officers, Go, my sons, with the envoy, and salute your grandfather, my father, the King Shah-Zaman, and give him the glad tidings of my being here; for he is mourning for my loss, and to the present time wearing black raiment for my sake. He then related to the Kings who were present all that had happened to him in the days of his youth; and they all wondered at it. After this they went down with Camaralzaman, and repaired to his father. Camaralzaman saluted his father, and they embraced each other, and fell down senseless from the excess of their joy; and when they recovered, the King Shah-Zaman related to his son all that had happened to him. Then the other Kings saluted him.

They restored Margiana to her country, after they had married her to Assad, and charged her that she should not cease to correspond with them. They

married Amgiad to Bostana the daughter of Bahram: and all of them journeyed to the City of Ebony, where Camaralzaman had a private interview with his father-in-law, and acquainted him with all that had happened to him, and how he had met with his sons, at which he rejoiced, and congratulated him on his safety. Then the King Gaiour, the father of the Oueen Badoura, went in to his daughter, and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month; after which, the King Gaiour journeyed with his daughter and attendants to his own country, taking Amgiad with them. And when he had become settled again in his kingdom, he seated Amgiad to govern in the place of his grandfather. As to Camaralzaman, he seated his son Assad to govern in his stead in the city of his grandfather Armanos: his grandfather approving it. Camaralzaman prepared himself, and journeyed with his father the King Shah-Zaman until he arrived at the Islands of Khaledan. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Camaralzaman sat governing in the place of his father, until they were visited by the terminator of delights and the separator of companions. And God is all-knowing.

When Sheherazade had finished this tale, the King Shahriar exclaimed, O Sheherazade, verily this story is exceedingly wonderful!—O King, she replied, it is not more wonderful than the story of Aladdin Abushamat. The King said, And what is that story? And

she related it thus:-



CHAPTER XI

COMMENCING WITH PART OF THE TWO HUNDRED AND FORTY-NINTH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND SIXTY-NINTH

THE STORY OF ALADDIN ABUSHAMAT

T hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo, named Shemseddin. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and memlooks, and of great wealth, and was Syndic of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday; and when he came forth [from the inner apartment], he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mahomet is God's Apostle. He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening:—but he replied, I have seen no good. had said to the slave-girl, Bring the supper-table. she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.-Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in shops like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee. And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren. But his wife reproved him in such a manner that he passed the night and arose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mahomet and Ali, and she pronounced in his ear the tecbir and the adan, and

¹ Pious ejaculations.

wrapped him up and gave him to his mother, who nursed him, and he took his nourishment until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant. And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposit? Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, What hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy; so no one shall name him but thyself. The people of that age used to name their children from an omen; and while they were consulting upon the name of the merchant's son, lo, one said to his companion, O my master Aladdin. So the merchant said to his wife, We will name him Aladdin Abushamat. He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of seven years, they put him in a chamber beneath a trap-door, fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trapdoor until his beard groweth. The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Coran and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon Aladdin came forth from it, and went in to his mother. There was with her a party of women of rank; and while they were conversing with her, lo, he came in to them, resembling an intoxicated memlook, in the excess of his beauty. when the women saw him, they covered their faces, and said to his mother, Allah requite thee, O such-aone! How dost thou cause this strange memlook to come in to us? Dost thou not know that modesty is one of the points of the faith? But she said to them, Pronounce the name of Allah! Verily this is my son. and the darling of my heart, the son of the Syndic of the merchants, and the child of the nurse and the necklace and the crust and the crumb! They replied, In our lives we never saw a son of thine. So she said, Verily his father feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the upper-room, and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon Aladdin said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father? -Thy father, they answered him, is the Syndic of the merchants in the land of Egypt, and he is Sultan of the Sons of the Arabs.

And upon this, Aladdin went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is the Syndic of the merchants in the land of Egypt, and Sultan of the Sons of the Arabs. His slaves consult him not respecting the sale of anything excepting that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated. So he said to her, O my mother, praise be to God that I am the son of the Sultan of the Sons of the Arabs, and that my father is the Syndic of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned? She answered him, O my son, we put thee not in a chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true, and most of the inhabitants of the graves are victims of the eve. But he said to her, O my mother, and where is the place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be alive to-morrow; and when my father dieth, and I go forth and say, I am Aladdin the son of the merchant Shemseddin.-

not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shemseddin:—then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving. She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son Aladdin Abushamat sitting with his mother: so he said to her, Wherefore hast thou taken him forth from beneath the trap-door?—O son of my uncle, she answered, I did not take him forth: but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the market-street; but, O my son, sitting in the market-streets and shops requireth polite and accomplished manners under every circumstance.

So Aladdin passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and, taking him behind him, repaired with him to the market-street; and the people of the market-street

saw the Syndic of the merchants approaching, followed by a youth whose face was like the moon in its fourteenth night. It was customary, when the Syndic came from his house in the morning and sat in his shop, for the chief of the market to approach the merchants and recite the opening chapter of the Coran to them; whereupon they arose and came with him to the Syndic of the merchants and recited the chapter to him, and wished him good morning: then each of them departed to his shop. But when the Syndic of the merchants seated himself in his shop on that day, according to his custom, the merchants came not to him as they were wont to do. So he called the chief (who was named the Sheikh Mahomed Simsim, and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom? The chief answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy memlook, or is he related to thy wife?—He is my son, said the Syndic. The chief replied, In our lives we have never seen a son of thine. The Syndic therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand; but his mother would not consent; and he requested me to open a shop, and to give him merchandise, and teach him the art of selling and buying. So the chief went to the merchants, and acquainted them with the true state of the case; upon which all of them arose and went with him to the Syndic, and, standing before him, recited the Coran, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch! But (they added) the poor among

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us, when a son or a daughter is born to him, is required to make for his brothers a saucepan of asida. 1 and to invite his acquaintances and relations, and yet thou hast not done this. So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent his servant to the saloon and the pavilion which were in the garden, and desired him to spread the furniture in them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shemseddin girded himself, and so did his son Aladdin, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shall take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men. So his son approved of this. And when the merchants came, Shemseddin met the men, and seated them in the pavilion; and his son Aladdin met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.

Meanwhile, the youths had seated Aladdin among them at the upper end of the chamber, and one of 1 A sort of custard.

them said to his companion, O my master Hassan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise: -but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost price. Then I took merchandise from Syria, and journeyed with it to Bagdad, where I sold it, and again obtained double the cost price; and I ceased not to traffic until my capital became about ten thousand pieces of gold. And each of the youths said to his companion the like of this until the turn to speak came round to Aladdin Abushamat; when they said to him, And thou, O our master Aladdin. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and is ease of no value? And one of them said to his companion, This is like the fish: when he quitteth the water, he dieth. They then said to him, O Aladdin, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, Aladdin became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a

state of excessive rage, and weeping: so she said to him, What maketh thee weep, O my son? He therefore answered her. All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel?-To the city of Bagdad, he answered; for there a man gaineth double the cost price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied. The best of favours is that which is promptly bestowed; and if there be kindness to be shown, this is the time for it. She therefore summoned the slaves. and sent them to the persons who packed up stuffs. and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the meantime, looked around, and found not his son Aladdin in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son Aladdin. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God favour and preserve him!) hath said, It is of a man's good fortune that he be sustained in his own country; and the ancients have said, Abstain from travel, though it be but a mile's journey. Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Bagdad with merchandise, or I will pull off my clothes, and put on the habit of the dervises, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute: but on the contrary I have great wealth. And he showed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he showed him, of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest in thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity.—How so, O my father? said his son. The merchant answered, By a Bedouin, an intercepter of the way, who is named Eilan. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an Akkam 1 dismounted from his mule, and, kissing the hand of the Syndic of the merchants, said to him, By Allah, for a long time, O my master, thou hast not employed us in the transaction of mercantile business. The Syndic replied, Every time hath its fortune and its men. O my master, it is none but this my son who desireth to travel. And the Akkam said, God preserve him to thee! The Syndic then made a covenant

¹ One who has charge of camels and tents, and other articles required in travelling.

between his son and the Akkam, that the former should be as a son of the latter, and gave the Akkam a charge respecting Aladdin, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for the grave of Abdel-Kader Gilani, and said to his son, O my son, while I am absent, this Akkam shall be thy father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Coran to be performed, and celebrated a festival in honour of the sheikh Adbel-Kader Gilani. And when the following morning came, the Syndic of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Bagdad, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Bagdad one day's journey. Still they advanced till they descended into a valley, and Aladdin desired that they should halt there; but the Akkam said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Bagdad before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Heretics should take the city and throw the books of science into the Tigris. Aladdin, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but

1 A celebrated saint of Bagdad.

for the sake of amusing myself by the sight of foreign countries.—O my son, rejoined the Akkam, we fear for thee and for thy property on account of the Arabs. But Aladdin said, O man, art thou a servant or a person served? I will not enter Bagdad but in the morning, that the sons of Bagdad may see my merchandise, and may know me. So the Akkam replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And Aladdin ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the

pavilion, and remained until midnight.

Aladdin then went forth from the pavilion, and saw something glittering in the distance. So he said to the Akkam, O my master, what is this thing that is glittering? And the Akkam, looking attentively and with a scrutinising eye, saw that what glittered was the points of spears and the iron of Bedouin weapons and swords. And lo, they were Arabs, whose chief was named the sheikh of the Arabs Ejlan Abou Naib; and when these Arabs drew near them and saw their packages, they said one to another, O night of spoil! As soon as the travellers heard them say this, Kemaleddin, the Akkam, exclaimed, Avaunt, O least of Arabs! But Abou Naib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the water-carrier exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while Aladdin stood looking on. Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of Aladdin, not sparing one of them; after which, they placed the loads upon the backs of the mules, and retired. Aladdin then said to

himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in the shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he

appeared like one slain, drowned in his blood.

Meanwhile, the sheikh of the Arabs, Eilan, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Bagdad? They answered him, Coming from Egypt into Bagdad. And he said to them, Return to the slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to Aladdin. He had thrown himself among the slain; and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedouin took his spear, and was about to thrust it into the breast of Aladdin; whereupon Aladdin said, O thy blessing, O my lord Abdel-Kader Gilani! And he saw a hand turn away the spear from his breast to the breast of Kemaleddin, the Akkam; so that the Bedouin pierced the latter with it, and left Aladdin; after which, the Arabs replaced the burdens on the backs of the mules and departed with them.

Aladdin then looked, and, seeing that the birds had flown with their spoils, arose and ran away. But lo, the Bedouin Abou Naib said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld Aladdin running; upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now Aladdin had seen before him a tank

containing water, and by the side of it was a cistern: so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of Thy protection that cannot be removed! And behold, the Bedouin stopped beneath the cistern, and stretched forth his hand to seize Aladdin; whereupon the latter said, O thy blessing, O my lady Nefesa! 1 This is thy time! And lo, a scorpion stung the Bedouin in the palm of his hand; and he cried out and said. O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

Aladdin remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Bagdad. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and, entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy constant cry? Then the old man looked to the right, and saw Aladdin, appearing like a piece of the moon; and he said to him, Peace be on thee! Aladdin, therefore, returned his salutation, and the old

¹ Name of a celebrated female saint.

man said to him, O youth, who art thou? He answered him, I am Aladdin the son of Shemseddin the Syndic of the merchants of Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages; and I entered this city, not knowing where to pass the night: so, seeing this place, I concealed myself in it. The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold and a suit of clothing of the price of a thousand pieces of gold?—For what purpose, said Aladdin, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zobeide the Lute Player. She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall: 1-and I agreed with him that we should employ some foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned. So Aladdin said within himself, To do what he proposeth will be better

¹ A Mohammedan who has triply divorced his wife cannot take her again unless she be married and divorced by some other person: this person is termed a mustahall.

than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Cadi. And when the Cadi saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, It is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold. So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took Aladdin with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named Aladdin Abushamat: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

Now the damsel Zobeide had a female friend who frequently visited her, and her husband used to treat her with beneficence; and he said to her, O my mother, if Zobeide the daughter of my uncle see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him.—By thy youth, she replied, I will not suffer him to go near her. She then went to Aladdin, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not

that damsel, but let her remain alone, and neither touch her nor draw near to her.—Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely, youthful per-So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to Aladdin; and the damsel replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting a chapter of the Coran, with a charming voice; and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of David. So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him. Then taking in her hands a lute of Indian manufacture, she tuned its chords, and sang to it, with a voice that would stay the birds in the midst of the sky, these two verses :-

I am enamoured of a fawn with languishing black eyes: the willow-branches envy him when he walketh. He rejecteth me, and another enjoyeth his society, which is a boon that God will grant to whom He pleaseth.

And when he heard her words, after he had finished his recitation of the Chapter he sang this verse in reply:—

My salutation to the form concealed within the garments, and to the roses in the gardens of the cheeks. And upon this, the damsel's love for him increased, and she lifted up the curtain; and when Aladdin beheld her, he recited these two verses:—

She appeared as a moon, and inclined as a willowbranch; diffused an odour like ambergris, and looked with eyes like a gazelle's.

It seemed as though grief were enamoured of my heart, and when she should depart, would obtain posses-

sion of it.

She then advanced to him with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was beautifully formed, and its whiteness was like that of silver: after which she said to him, Retire from me; for thou art afflicted with elephantiasis, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old woman also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away! She therefore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee.—Who saith so? she asked. Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Cadi; and now my hand is unable to advance a single half-drachma of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their

hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments But when they send to thee a serjeant from the court of justice, this morning, and the Cadi and my father say to thee, Divorce, -do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of the Cadi, and give him a present; and in like manner thou shalt kiss the hand of each witness, and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee ?-do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her, nor will I receive a dress or anything else. If the Cadi then say to thee, Pay the dowry,-reply, I am at present unable to pay. And thereupon the Cadi and the witnesses will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the serjeant of the Cadi knocked at the door. So he went forth to him, and the serjeant said to him, Answer the summons of the Effendi; for thy father-in-law citeth thee. And Aladdin gave to him five pieces of gold, saying, O serjeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy

deputy. And they proceeded to the court of justice, and the Cadi said to Aladdin, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Cadi, and, kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Cadi, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Cadi therefore answered, Divorce by compulsion is not allowable by any of the codes of the Mohameddans. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. Aladdin replied, Give me three days' delay. But the Cadi said, Three days will not be a sufficient period of delay; he shall grant thee ten days. And to this they agreed, binding him, after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place; and divinely gifted was he who said—

Be mild when thou art troubled by rage, and be patient when calamity befalleth thee;

For the nights are pregnant with events, and give birth to every kind of wonder.

She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment: and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of David; and she began the more rapid part of the performance.

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him. Arise, and see who is at the door. Accordingly, he went down, and, opening the door, found four dervises standing there, and he said to them, What do ye desire?—O my master, answered one of them, we are foreign dervises: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs. Aladdin replied, I must consult. And he went up, and informed the damsel; and she said to him. Open the door to them. So he opened to them the door, and, having conducted them up, seated them, and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemoration of God with our hearts, and the hearing of songs with our ears; and divinely was he gifted who said -

Our desire is for nought but the enjoyment of society; and eating is nought but a characteristic of the brutes.

We just now heard some pleasant music in thine abode; but when we came up, it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady. Aladdin replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me

ten days' delay. Upon this, one of the dervises said to him, Grieve not, nor anticipate anything but good fortune: for I am the Sheikh of the Convent, having under me forty dervises over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is to some people like food; and to some, like a remedy; and to some, like a fan. Now these four dervises were the Caliph Haroun Alrashid, and the Vizier Giafar the Barmecide, and Abou Nuwas Elhassan the son of Hani, and Mesrour the Executioner. And the reason of their passing by this house was, that the bosom of the Caliph was contracted; so he said to the Vizier, O Vizier, it is our desire to descend and to go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of dervises, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Caliph put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the dervises put them before they went, without our knowledge. So Aladdin took them, and, repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles,

and said to his wife, The dervises have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the dervises knocked at the door; and she said to him, Go down, and open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee: and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it; for we love music. So she performed a piece for them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation and cheerfulness, until the morning came and diffused its light; whereupon the Caliph again put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Caliph every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Caliph sent to a great merchant, saying to him, Make ready for me fifty loads of stuffs, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he ordered him to provide, after which the Caliph committed to the slave a basin and ewer of gold, and another present, and the fifty loads, and wrote a letter as from Shemseddin the

Syndic of the merchants in Cairo, the father of Aladdin, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Syndic of the merchants, and say, Where is my master Aladdin Abushamat? Then the people will direct thee to the quarter and to the house. The slave therefore took the loads and what was with them, and went as the Caliph commanded him.

In the meantime, the damsel's cousin repaired to her father, and said to him, Come, let us go to Aladdin, that we may effect the divorce of my cousin. So the father descended and went with him to Aladdin; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him, To whom belong these loads? He answered, To my master Aladdin Abushamat; for his father prepared for him merchandise, and despatched him on a journey to the city of Bagdad, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father: wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold. Upon this, the father of the damsel said, This person is my son-in-law, and I will show ye the way to the house.

And while Aladdin was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zobeide, God is all-knowing; but it seemeth that thy father hath sent to me a serjeant from the Cadi or from the Judge. She replied, Go down and see what is the case. So he went down and opened the door, and beheld his father-in-law, who was the Syndic of the merchants, the father of Zobeide;

and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master Aladdin Abushamat, the son of Shemseddin the Syndic of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and Aladdin took it, and opened it and read it, and found written in it these words:—

After perfect salutations, and compliments and respectful greetings, from Shemseddin to his son Aladdin Abushamat.—Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil; for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the damsel Zobeide the Lute Player, and have imposed upon thee the payment of ten thousand pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by thy slave Selim.

As soon as Aladdin had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zobeide: receive also the loads, and dispose of them, and the profit shall be thine; only do thou restore to me the cost price.

But he replied, Nay, by Allah, I will take nothing: and as to the dowry of thy wife, do thou make an agreement with her respecting it. So Aladdin arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zobeide said to her father, O my father, to whom belong these loads? He answered her, These loads belong to Aladdin, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule, and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then Aladdin arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let Aladdin divorce my wife for me. But the father of the damsel replied. This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to Aladdin, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zobeide, See, these lying dervises gave us a promise and broke it. She replied, Thou art the son of a Syndic of the merchants, and yet thy hand was unable to produce a half-drachma. What then is the case of the poor dervises?—God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer-carpet

a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come. And when the day departed with its brightness, and the night came, they lighted the candles, and Aladdin said to his wife, O Zobeide, arise, and perform a piece of music for us. And immediately the door was knocked: so she said to him, Rise, and see who is there. He descended, therefore, and opened the door, and seeing the dervises, he said, Oh! Welcome to the liars! Come up. Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They then said to him, O my master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law?—God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me: and praise be to God for this!

The Caliph then arose and withdrew; and the Vizier Giafar, inclining towards Aladdin, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful?—What have I done, asked Aladdin, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the

Prince of the Faithful? The Vizier answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Haroun Alrashid, and I am the Vizier Giafar, and this is Mesrour, the Caliph's executioner, and this is Abou Nuwas Elhassan the son of Hani. Reflect, then, with thy reason, O Aladdin, and consider how many days are required for the journey from Cairo to Bagdad. He replied, Five-and-forty days. Then said Giafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five-and-forty days' journey in ten days?-O my master, said Aladdin, and whence came they unto me? The Vizier answered him, From the Caliph, the Prince of the Faithful, on account of his excessive affection for thee. And while they were thus conversing, lo, the Caliph approached. Aladdin arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Caliph said, O Aladdin, let Zobeide perform for us a piece of music, as a gratuity for thy safety. She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of David. They passed the night in the happiest manner until the morning, when the Caliph said to Aladdin, To-morrow come up to the court. And Aladdin replied, I hear and obey, O Prince of the Faithful, if it be the will of God (whose name be exalted!), and mayest thou continue in prosperity.

Then Aladdin took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And while the Caliph was

sitting upon the throne in the council-chamber, lo, Aladdin advanced from the door reciting these two verses:—

May prosperity and glory attend thee each morning, and the nose of thine envier be rubbed in the dust;

And may the days never cease to be white unto thee, and the days of him who is thine enemy be black!

The Caliph replied, Welcome, O Aladdin. And Aladdin said, O Prince of the Faithful, verily the Prophet (God favour and preserve him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. orders also to invest him with a robe of honour, appointed him Syndic of the merchants, and seated him in the council-chamber. And while Aladdin was sitting there, lo, his father-in-law, the father of Zobeide, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this person sitting in my place, and wearing this robe of honour? The Caliph answered him, I have appointed him Syndic of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great! The Caliph then wrote a diploma for Aladdin, and gave it to the Judge, and the Judge gave it to the executioner, and he proclaimed in the court. None is Syndic of the merchants but Aladdin Abushamat: and his word is to be heard, and respect is to be paid

to him: he is entitled to honour and reverence and exaltation! And when the court was dissolved, the Judge descended with the crier before Aladdin, and the crier proclaimed, None is Syndic of the merchants but my master Aladdin Abushamat! And they went about with him through the great thoroughfare-streets of Bagdad, the crier repeating the same proclamation.

On the following morning, therefore, Aladdin opened a shop for the slave, and seated him in it to sell and buy, while he rode and took his place in the court of the Caliph. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Caliph, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Caliph said, Where is Aladdin Abushamat? So he presented himself before the Caliph, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and Aladdin continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Caliph, when an Emir came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Reis-el-sittein; for he hath died this day. And the Caliph gave orders to bring a robe of honour for Aladdin Abushamat, and appointed him Reis-elsittein in the place of the deceased. The latter had no son nor daughter nor wife; so Aladdin went down and put his hand upon his wealth; and the Caliph said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Caliph shook the handkerchief, and the court dispersed; and Aladdin departed, with the officer Ahmad El-Denef, the officer of the right division of the Caliph's guard, attended by his forty followers, by his stirrup, on the right; and on his left, Hassan Shuman, the officer of the left division of the Caliph's guard, together with his forty followers. And Aladdin looked towards the officer Hassan Shuman, and his followers, and said to them, Be ye intercessors with Ahmad El-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk

before thee to the court every day.

After this, Aladdin continued in the service of the Caliph for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad El-Denef and his attendants, seated himself with his wife Zobeide, who, after she had lighted the candles, went into an adjoining chamber: and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zobeide, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of Aladdin, and he (the father) also heard her cry: so he came, and said to her husband, What is the matter, O my master Aladdin? The latter replied, May thy head, O my father, long survive thy daughter Zobeide: but now, O my father, we must pay respect to the dead by its burial. when the following morning came, they interred the damsel's body: and Aladdin and the father of Zobeide consoled each other. Aladdin put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Caliph said to Giafar, O Vizier, what is the reason of Aladdin's absenting himself from the court? The Vizier answered him, O Prince of the Faithful, he is mourning for his wife Zobeide, and engaged in receiving the visits of consolation for her loss. Upon this the Caliph said, It is incumbent on us to console And the Vizier replied, I hear and obey. Caliph therefore descended with Giafar and some of the household attendants, and they mounted, and repaired to the house of Aladdin. And as he was sitting, lo, the Caliph and the Vizier and their attendants approached him; whereupon he arose to meet them, and kissed the ground before the Caliph, who said to him, May God compensate thee happily! Aladdin replied, May God prolong thy life to us, O Prince of the Faithful! And the Caliph said, O Aladdin, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zobeide, O Prince of the Faithful. The Caliph replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted)!), and mourning will never avail thee aught. But Aladdin said, I will not cease to mourn for her until I die and they bury me by her. The Caliph rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death. Divinely gifted was he who said-

Every son of woman, though he be long preserved, must one day be carried upon the curving bier. How then shall he on whose cheeks the dust is to be placed find diversion or delight in life?

And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

Aladdin then passed the night, and when the morning came, he mounted, and repaired to the court, and,

going in to the Caliph, kissed the ground before him. And the Caliph raised himself to him slightly from the throne, welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O Aladdin, thou art my guest this night. Then the Caliph took him into his palace, and called a slave-girl named Kout elkuloub, and said to her. Aladdin had a wife whose name was Zobeide, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute, of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Caliph said, What sayest thou, O Aladdin, of the voice of this slave-girl?-Verily, he answered, Zobeide had a better voice than hers; but she is eminently skilled in playing on the lute; for she would make a rock to dance. And the Caliph said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Caliph, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, with her female slaves also. And Aladdin imagined that the Caliph was jesting with But when the Caliph arose in the morning, he went to his slave-girl Kout elkuloub, and said to her. I have made thee a present to Aladdin. rejoiced at this; for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them, Remove the goods of Kout elkuloub, and put her in the litter, and convey her together with her female slaves to the house of Aladdin. conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And the Caliph remained sitting in the hall of judgment until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Kout elkuloub, when she had entered the pavilion of Aladdin, with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when Aladdin cometh, kiss his hands, and say to him, Our mistress Kout elkuloub requesteth thy presence in the pavilion; for the Caliph hath given her to thee, together with her female slaves. And they replied, We hear and obey. They then did as she commanded them. So when Aladdin arrived. he found the two eunuchs of the Caliph sitting at the door, and he wondered at the event, saying within himself, Perhaps this is not my house; or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the dependants of the Caliph, and the slaves of Kout elkuloub, and she saluteth thee, and saith to thee, that the Caliph hath given her to thee, together with her female slaves, and she requesteth thy company. Aladdin, however, replied, Say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what hath belonged to the master should become the property of the servant:—and say to her, What was the amount of thy daily expenditure with the Caliph? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Caliph's giving to me Kout elkuloub, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he

assigning to her daily a hundred pieces of gold, until he absented himself one day from the court; whereupon the Caliph said, O Vizier Giafar, I gave not Kout elkuloub to Aladdin but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Vizier answered, O Prince of the Faithful, he hath spoken truth who hath said. Whoso findeth his friends. forgetteth his mere acquaintances. The Caliph, however, replied, Probably nothing hath caused him to absent himself from us save some event that rendereth him excusable: but we will visit him. Now, some days before this, Aladdin had said to the Vizier, I complained to the Caliph of the grief that I suffered for the loss of my wife Zobeide the Lute Player, and he gave to me Kout elkuloub. And the Vizier said, If he did not love thee, he had not given her to thee; and hast thou visited her, O Aladdin? He answered, No, by Allah; nor do I know the difference between her height and breadth.-And why so? said the Vizier. Aladdin answered, O Vizier, what is suited to the master is not suited to the servant. Then the Caliph and Giafar disguised themselves, and went to visit Aladdin; and they proceeded without stopping until they went in to him; whereupon he recognised them, and arose, and kissed the Caliph's hands. And when the Caliph saw him, he found the impress of mourning upon his countenance: so he said to him, O Aladdin, what is the cause of this mourning which thou sufferest? Hast thou not visited Kout elkuloub ?- O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Caliph said, I desire an interview with her, that

I may ask her respecting her state. And Aladdin replied. I hear and obey, O Prince of the Faithful. The Caliph therefore went in to her; and when she beheld him, she arose, and kissed the ground before him: and he said to her, Hath Aladdin visited thee? She answered, No. O Prince of the Faithful: I sent to invite him; but he would not. And the Caliph gave orders for her return to the palace, and said to Aladdin, Absent not thyself from us. And he then went back to his palace.

So Aladdin passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Reis-el-sittein. And the Caliph ordered the Treasurer to give to the Vizier Giafar ten thousand pieces of gold. He therefore gave him that sum: and the Caliph said to the Vizier, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for Aladdin with the ten thousand pieces of gold. And the Vizier obeyed the command of the Caliph. He went down, taking with him Aladdin, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Judge of Bagdad, who held his office by the appointment of the Caliph, and whose name was the Emir Kaled, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Katoun, and he had by her a son of foul aspect, named Habazlam Bazaza, who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practised in horsemanship, and who waded through the seas of night. And his mother said to his father, I desire that we marry him; for he is now of a fit age. The Emir, however, replied, He is of foul aspect, of dis-

gusting odour, filthy, hideous: no woman will accept him. So she said, We will buy for him a slave-girl. And it happened in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day on which the Vizier and Aladdin went down to the market, the Emir Kaled, the Judge, went thither also, with his son Habazlam Bazaza. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Vizier said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Judge, and Habazlam Bazaza beholding her, the sight drew from him a thousand sighs, and he was enamoured of her, and love of her took entire possession of him; so he said, O my father, buy for me this slave-girl. The Judge therefore called the broker, and asked the slave-girl her name. She answered him, My name is Jasmin. And the Judge said to his son, O my son, if she please thee, bid higher for her. Accordingly, he said, O broker, what price hath been offered thee? broker answered, A thousand pieces of gold. Habazlam Bazaza said, Let her be mine for a thousand and one pieces of gold. So the broker went to Aladdin, and he bid for her two thousand; and every time that the son of the Judge bid one piece of gold more. Aladdin bid a thousand. And the son of the Judge was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Vizier Giafar desireth to buy her for Aladdin Abushamat. And at last Aladdin bid for her ten thousand pieces of gold; whereupon her master gave him his assent, and received her price; and Aladdin took her, and said to her, I emancipate thee for the sake of God, whose name be exalted!

He then wrote his contract of marriage to her, and

repaired with her to the house.

The broker returned with his brokerage; and the son of the Judge called him and said to him, Where is the slave-girl? He answered him, Aladdin hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And upon this the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O What is the cause of thine infirmity? He answered, Buy me Jasmin, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee a pannier full of jasmine. He replied, What I mean is not the jasmine that people smell; but a slave-girl whose name is Jasmin, whom my father would not buy for me. So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but Aladdin, the Reis-el-sittein.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamakim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one, and steal the kohl from the eye. He was distinguished by these abominable practices in the beginning of his career.

Then they made him Chief of the watch, and he stole a sum of money, and was discovered in consequence: the Judge came upon him suddenly, and took him and led him before the Caliph, who gave orders to slay him in the place of blood. But he implored the protection of the Vizier, whose intercession the Caliph never rejected; and he interceded for him. Caliph said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Caliph gave orders to put him in chains, and they engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emir Kaled, the Judge, and to go into her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Judge, induce her to intercede for me with him. And when the old woman went in to the Judge's wife, and found her with her head bound with the kerchiefs of mourning. she said to her, Wherefore art thou mourning? She answered, For the loss of my son Habazlam Bazaza. And the old woman said, Allah preserve thy son! What hath befallen him? The wife of the Judge, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved?—And what wouldst thou do? said the Judge's wife. The old woman answered. I have

a son named Ahmad Kamakim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform And he will say to thee, What is it that it for her. thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me. And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamakim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Caliph, that my son may repent, and thy husband will be recompensed. And the Judge's wife replied, I hear and obey.

Accordingly, when the Judge came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamakim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God. So the Judge released him from the prison, and took him with him to the court, still in his chains. Then advancing towards the Caliph, he kissed the ground before him; whereupon the Caliph said to him, O Emir Kaled, what dost thou desire? And he led

forward Ahmad Kamakim, swinging his arms in the chains as he advanced, before the Caliph, who, on seeing him, said, O Kamakim, art thou still alive?-O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Caliph said, O Emir Kaled, for what purpose hast thou brought him hither? The Judge answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint him head of the watch, as he was at first. Upon this the Caliph said to Ahmad Kamakim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faithful. And the Caliph gave orders to bring the blacksmith, and he unfastened his chains upon the bench of the washer of the dead. The Caliph then appointed him again head of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Caliph, and descended with the robe of his investiture as head of the watch, and they proclaimed his appointment.

After this, when he had remained some time in his office, his mother went in to the wife of the Judge, and the latter said to her, Praise be to God, who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Jasmin to my son Habazlam Bazaza? The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Judge, and she desireth of thee

that thou contrive some means of killing Aladdin Abushamat, and that thou bring the damsel Jasmin to her son Habazlam Bazaza. He replied, This will be the easiest of things. I must contrive some means this night. Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zobeide, for the purpose of emancipating a female slave or a memlook, or with some similar intention. And it was his habit to take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Caliph had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel and the lamp, and the rest of the things, and entered the private apartment of the lady Zobeide. Then Ahmad Kamakim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness: when he drew his sword and took it in his right hand, and took his grappling instrument in his left, and, approaching the Caliph's sitting-room, fixed his scaling-ladder. He threw his grappling instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some bhang to them, took the Caliph's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of Aladdin Abushamat, who was this night occupied with the damsel's weddingfestivities, and who had retired to her. And Ahmad

Kamakim the arch thief descended into Aladdin's saloon, pulled up a slab of marble in its floor, and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came, the Caliph went into the saloon (his sitting-room), and found the eunuchs stupefied with bhang. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp; whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red, and seated himself in the council-chamber. And the Vizier advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful!-O Vizier. replied the Caliph, the evil is enormous. And the Vizier said to him, What hath occurred? The Caliph therefore related to him all that had happened. And, lo, the Judge came up, with Ahmad Kamakin the arch thief by his stirrup, and found the Caliph in an excessive rage. And when the Caliph saw the Judge he said to him, O Emir Kaled, what is the state of Bagdad! He answered, Safe and secure. The Caliph replied, Thou liest.—How so, O Prince of the Faithful? said the Judge. And the Caliph explained to him the affair, and said to him, I require thee to bring to me all those things. The Judge replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Caliph said, If

thou bring me not these things I will put thee to death. So the Judge replied, Before thou slay me, slay Ahmad Kamakim the arch thief; for none knoweth the robber and the traitor but the Chief of the watch. And upon this, Ahmad Kamakim said to the Caliph. Accept my intercession for the Judge, and I will be responsible to thee for the thief, and I will trace him until I discover him: but give me two persons on the part of the Cadi, and two on the part of the Judge; for he who did this deed feareth not thee, nor doth he fear the Judge nor anyone else. And the Caliph replied. Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Vizier, and in that of the Reisel-sittein.—Thou hast spoken rightly, O Prince of the Faithful, said Ahmad Kamakim: probably he who did this deed is one who hath been brought up in the palace of the Prince of the Faithful, or in the palace of one of his chief officers. And the Caliph said, By my head, whosoever shall appear to have done this deed shall surely be slain, though he be my son!

Then Ahmad Kamakim took what he desired, and received a written order authorising him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one-third of which was of bronze, and one-third of copper, and one-third of iron; and he searched the palace of the Caliph, and that of the Vizier Giafar, and went about the houses of the Chamberlains and Lieutenants, until he passed by the house of Aladdin Abushamat. And when Aladdin heard the clamour before his house, he arose from the presence of Jasmin his wife, and descending, opened the door; whereupon he found the Judge in the midst of a tumult. So he said to him, What is the matter, O Emir Kaled? The Judge therefore related to him the whole affair;

and Aladdin said. Enter my house and search it. The Judge replied, Pardon, O my master: thou art surnamed Faithful: and God forbid that the Faithful should become treacherous. But Aladdin said, My house must be searched. The Judge therefore entered, and the Cadies and the witnesses; and Ahmad Kamakim, advancing to the floor of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Chief exclaimed, In the name of Allah! Wonderful is Allah's will! Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding place, and see what is in it. And the Cadi and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of Aladdin, and, after they had put their seals upon the paper, commanded to seize Aladdin; and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamakim the arch thief then seized the damsel Jasmin, and gave her to his mother, saying to her, Deliver her to Katoun, the wife of the Judge. The old woman therefore took Jasmin, and went in with her to the Judge's wife; and when Habazlam Bazaza saw her, vigour returned to him, and he arose instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Katoun exclaimed, O impudent wench, suffer my son to take thee as his wife!—O brutish woman, said Jasmin, by what code is it allowed a woman to marry two husbands; and what shall admit the dogs to the abode of the lions? So

the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Judge said to Jasmin, O impudent wench, how is it that thou causest me to sorrow for my son? Thou shalt surely be punished, and as to Aladdin, he will inevitably be hanged. But Jasmin replied, I will die in my love for him. And upon this, the wife of the Judge arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Jasmin replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen. Such was the case of Jasmin.

As to Aladdin, they took him, together with the articles belonging to the Caliph, and proceeded with him until they arrived at the council-chamber; and while the Caliph was sitting upon the throne, lo, they came up with Aladdin and the stolen things, and the Caliph said, Where did ye find them? They answered him, In the midst of the house of Aladdin Abushamat. And upon this the Caliph was enraged, and he took the things, but found not among them the lamp: so he said, O Aladdin, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Caliph said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Judge therefore descended with him,

and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Caliphs!

And the populace collected at the gallows.

Meanwhile, Ahmad El-Denef, the chief of Aladdin, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad El-Denef, said, O my master Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad El-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, Aladdin, they have taken down to the gallows. Upon this, Ahmad El-Denef said, What stratagem hast thou to propose, O Hassan, O Shuman? He answered. Verily, Aladdin is innocent, and this is a plot that hath been practised against him by some enemy.-And what is thy advice? said Ahmad El-Denef. His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hassan Shuman repaired to the prison, and said to the jailor, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to Aladdin Abushamat. And he covered his head, and Ahmad El-Denef took him between him and Ali El-Zebak of Cairo. They had then brought forward Aladdin to hang him; and Ahmad El-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room, that I may perform my office. And Ahmad El-Denef replied, O accursed, take this man, and hang him in the place of Aladdin Abushamat: for he is unjustly accused, and we will ransom Ishmael

with the ram. So the executioner took that man, and

hanged him instead of Aladdin.

Then Ahmad El-Denef and Ali El-Zebak of Cairo took Aladdin and repaired with him to the saloon of Ahmad El-Denef, and Aladdin said to Ahmad, May God recompense thee well, O my chief. But Ahmad El-Denef said, O Aladdin, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Caliph established thee in his court, and surnamed thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods? Aladdin replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it: nor do I know who did it. So Ahmad El-Denef said. Verily none committed this deed except a manifest enemy, and he who committeth a deed will be requited for it: but, O Aladdin, thou canst no longer reside in Bagdad; for Kings do not relinquish one object for another, and great is the fatigue of him of whom they are in quest.—Whither shall I go, O my chief? said Aladdin. I will conduct thee, answered Ahmad El-Denef, to Alexandria; for it is a blessed place, and its threshold is green, and life there is agreeable. To this Aladdin replied, I hear and obey, O my chief. And Ahmad El-Denef said to Hassan Shuman, Be mindful, and if the Caliph inquire respecting me, answer, He is gone to make a circuit through the provinces.

He then took Aladdin, and went forth from Bagdad, and they proceeded without stopping until they arrived at the vineyards and gardens, where they found two Jews, of the Caliph's collectors of the revenue, mounted on two mules; and Ahmad El-Denef said to them, Give me the fee for watching.—On what

account, said they, shall we give thee the fee for watching? He answered them, I am the watchman of this valley. And upon this, each of them gave him a hundred pieces of gold. After which, Ahmad El-Denef slew them, and having taken the two mules, he mounted one of them, and Aladdin mounted the other, and they proceeded to the city of Ayas. There they put the mules in a Khan, and passed the night in it; and when the morning came, Aladdin sold his mule, and charged the door-keeper with the care of the mule of Ahmad El-Denef. Then embarking in a ship in the harbour of Ayas, they proceeded to Alexandria. Ahmad El-Denef landed with Aladdin, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suite of rooms, announcing the sum bidden to be nine hundred and fifty; whereupon Aladdin said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and Aladdin received the keys, and, opening the shop and the suite of rooms, found the latter spread with carpets, etc., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes and chests, and leather bags full of beads and shells, and stirrups and battle-axes and maces and knives and scissors, and other things; for its owner was a dealer in second-hand goods. So Aladdin seated himself in the shop, and Ahmad El-Denef said to him, O my son, the shop and the suite of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Caliph, and

seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayas, when he took the mule from the Khan, and went on to Bagdad, and, meeting with Hassan Shuman and his followers, he said to him, O Hassan, hath the Caliph inquired respecting me?—No, answered Hassan; nor hast thou occurred to his mind.

After this, Ahmad El-Denef continued in the service of the Caliph, and endeavoured to learn news Trespecting the case of Aladdin]. And he saw the Caliph look towards the Vizier Giafar one day, saying to him, See, O Vizier, how Aladdin hath acted towards me. The Vizier replied, O Prince of the Faithful, thou hast recompensed him with hanging, and hath not his recompense been accomplished upon him? -O Vizier, rejoined the Caliph, I desire to go down and see him hanging. And the Vizier said, Do as thou wilt, O Prince of the Faithful. So the Caliph went down, accompanied by the Vizier Giafar, and proceeded to the gallows, and, raising his eyes, he saw that the body which was hanging there was not that of Aladdin, the Trusty and the Faithful. He said therefore, O Vizier, this is not Aladdin.—How knowest thou, said the Vizier, that it is not he? The Caliph answered, Aladdin was short, and this is tall. The Vizier replied, A person when hanged becomes lengthened. The Caliph then said, Aladdin was fair, and the face of this person is black. But the Vizier replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Caliph gave orders to take down the body from the gallows; and when they had done so, he found written upon the heels of the corpse the names of the first two Caliphs; 1 whereupon he said, O Vizier, Aladdin was a Sunnee, and this was

¹ The Shiaks, who are considered as Heretics by the Sunnees, are said to write the names of the first Caliphs

a Heretic. So the Vizier replied, Extolled be the perfection of God, who is omniscient with respect to the things that are hidden from the senses! We know not whether this be Aladdin or some other person. The Caliph then gave orders to bury the body, and they buried it; and Aladdin became utterly

forgotten.

Now as to Habazlam Bazaza, the son of the Judge, his passion and desire were protracted until he died; and they interred him. And as to the damsel Jasmin, when she had accomplished her time of nine months after her marriage to Aladdin, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered. Were his father living he had named him, but I will name him Aslan. She nursed him two successive years, and weaned him; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and seeing the stairs of the upper rooms, he went up them. The Emir Kaled, the Judge, was sitting there; and he took him and seated him in his lap, extolling the perfection of his Lord in respect of that which He had created and formed; and he looked at his face, and saw that he was the nearest of beings in resemblance to Aladdin Abushamat. Then his mother Jasmin searched for him, but found him not; so she went up into the upper room, and beheld the Emir Kaled sitting with the child playing in his lap; God having instilled an affection for the boy into the heart of the Emir. And the child looked aside, and, seeing his mother, would have thrown himself upon her; but the Emir Kaled held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And under their feet, that they may be trodden down, in token of detestation.

when she had come, he said to her, Whose son is this child? She answered him, This is my son, and the darling of my heart.—And who, said he, is his father? She answered, His father was Aladdin Abushamat: but now he hath become thy son. The Emir replied. Aladdin was a traitor. But she said, Allah preserve him from the imputation of treachery! Allah forbid that it should ever be said that the Faithful was a traitor. And he said to her, When this boy groweth up, and saith to thee, Who is my father?—do thou answer him, Thou art the son of the Emir Kaled, the Judge, the Chief of the Police. So she replied, I hear and obey. Then the Emir Kaled circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Coran the first and second times, and recited the whole of it; and as he grew up he used to say to the Emir Kaled, O my father. The Judge also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emir.

After this it happened that Aslan met one day with Ahmad Kamakim the arch thief, and they became companions. And Aslan followed him to the tavern, and lo, Ahmad Kamakim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Caliph, and placing it before him, drank the cup by its light, and intoxicated himself; and Aslan said to him, O my master, give me this lamp. He replied, I cannot give it thee.—Why so? said Aslan. He answered, Because lives have been lost on account of it? Aslan therefore said,

What life hath been lost on account of it? And Ahmad Kamakim answered him, There was a person who came to us here and was made Reis-el-sittein, named Aladdin Abushamat, and he died on account of this lamp.—And what is his story, said Aslan, and what was the cause of his death?—Thou hadst a brother, answered Ahmad Kamakim, named Habazlam Bazaza; and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl. Then Ahmad Kamakim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazaza, and of the unmerited fate of Aladdin. So Aslan said within himself, Probably that damsel is Jasmin, my mother, and none was my father but Aladdin Abushamat. And the youth Aslan went forth from him sorrowful, and he met Ahmad El-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon this, Hassan Shuman (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslan; for he is the nearest of mankind in resemblance to Aladdin Abushamat. And he called him, saying, O Aslan! And Aslan having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Jasmin. Ahmad El-Denef said to him, O Aslan, be of good heart and cheerful eye; for none was thy father but Aladdin Abushamat: but, O my son, go in to thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went in to his mother and asked her, and she answered him, Thy father is the Emir Kaled. But he replied, None was my father but Aladdin Abushamat. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Chief Ahmad ElDenef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was Aladdin Abushamat. None, however, reared thee but the Emir Kaled, and he adopted thee. And now, O my son, when thou meetest with Ahmad El-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father, Aladdin Abushamat.

So he went forth from her to Ahmad El-Denef. and kissed his hand; and Ahmad El-Denef said. What dost thou want, O Aslan? He answered, I have known of a certainty that my father was Aladdin Abushamat, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad El-Denef said, Who killed thy father? And Aslan answered him, Ahmad Kamakim the arch thief .- And who, said Ahmad El-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Caliph, and I said to him, Give me this lamp:-but he would not; and he replied. Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Caliph and stole the things, and that he deposited them in the house of my father. Upon this Ahmad El-Denef said to him, When thou seest the Emir Kaled attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Caliph will say to thee, Request of me what thou desirest, O Aslan. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Caliph thereupon will say to thee, Thy father is living, and he is the Emir Kaled the Judge.

And thou shalt reply, Verily my father was Aladdin Abushamat; and Kaled the Judge hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamakim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket. So Aslan replied, I hear and obey.

He then went forth, and found the Emir Kaled preparing himself to go up to the court of the Caliph, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Caliph's court. And he clad him, and took him to the court. The Caliph then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick. one of the horsemen striking the ball with the goffstick and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Caliph; and he took the ball and struck it with the goff-stick, aiming it at the face of the Caliph. But lo, Aslan warded it off from the Caliph, and smote with it him who had impelled it, and it struck him between the shoulders; whereupon he fell on the ground; and the Caliph exclaimed, God bless thee, O Aslan! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Caliph gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered, I am an enemy, and I was purposing to kill thee. For what reason? said the Caliph. Art thou not a Mohammedan?—No, he answered; but I am a Heretic. So the Caliph gave the order to put him to death,

And he said to Aslan, Request of me what thou He therefore replied, I request of thee that thou avenge my father for me upon him who killed The Caliph said to him, Thy father is living, and he is standing upon his feet.—Who is my father? said Aslan. The Caliph answered him, The Emir Kaled, the Judge.—O Prince of the Faithful, replied Aslan, he is not my father save in having reared me; and none was my father but Aladdin Abushamat. The Caliph said, Thy father was a traitor. Aslan replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee? The Caliph answered, He stole my suit of apparel, and the things that were with it.—O Prince of the Faithful, replied Aslan, God forbid it should be said that my father was a traitor! But, O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also? The Caliph answered, We found it not. Then said Aslan, I saw it in the possession of Ahmad Kamakim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazaza, the son of the Emir Kaled, and his passion for the damsel Jasmin, and his own release from the chains, and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him. So the Caliph said, Seize Ahmad Kamakim. And they did so. And he said, Where is the Chief Ahmad El-Denef? He therefore came before him; and the Caliph said to him, Search Kamakim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Caliph

said, Come hither, O traitor. Whence came to thee this lamp? He answered, I bought it, O Prince of the Faithful. But the Caliph said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel and the lamp. And the Caliph said to him, Wherefore didst thou these deeds, to destroy Aladdin Abushamat, who was the Trusty and Faithful? And he commanded to seize him, and the Judge also. But the Judge said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamakim and my wife, and I had no information of it. I implore thy protection, O Aslan! So Aslan interceded for him with the Caliph. The Prince of the Faithful then said. What hath God done with the mother of this youth? The Judge answered, She is in my house. And the Caliph said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to her rank of a lady, and that thou take off the seals that are upon the house of Aladdin, and give to his son his possessions and wealth. The Judge replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Jasmin in her apparel; and he took off the seals from the house of Aladdin, and gave Aslan the keys.

The Caliph then said, Request of me what thou desirest, O Aslan. Aslan replied, I request that thou unite me with my father. And the Caliph wept, and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So

upon this, Ahmad El-Denef advanced, and, having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Caliph replied, Thou hast indemnity. And Ahmad El-Denef said, I give thee the good news that Aladdin Abushamat, the Trusty and Faithful, is well, and still living. The Caliph said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Caliph said, I require thee to bring him. He replied, I hear and obey. And the Caliph commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

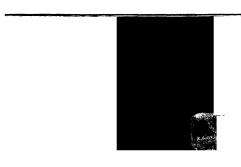
But as to Aladdin Abushamat, he sold all that he had in the shop, excepting a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead, large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him. So he said within himself, Probably it is a bead of onyx. He then hung it up in the shop. And lo, a Consul passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at Aladdin's shop, and said to him, O my master, is this bead for sale? Aladdin answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? Aladdin answered, May God open a better way to dispose of it. The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold:

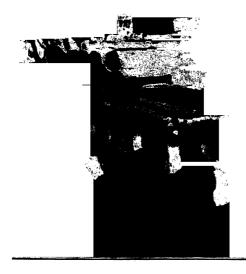
so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broad cloth. So Aladdin arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour, saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long away from thee, and the Chief Ahmad El-Denef, who established me in this place, come to thee, give him the keys, and

acquaint him with the circumstance.

He then repaired with the Consul to the ship; and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. Aladdin replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet: and there was bhang in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles, and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up Aladdin from the cabin; and they brought him up, and made him smell the antidote of bhang: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it, -I had increased my offer to thee.—And what, said Aladdin, is thy occupation? He answered, I am a captain,







HE RETURNED TO THE PORT, AND FIRED THE GUNS.

-"Story of Aladdin Abushamat."

and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Mohammedan merchants; and the Captain attacked them, fixed the grappling irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom Aladdin was a prisoner then went to the door of a palace, opening upon the sea; and lo, a damsel came down, drawing a veil before her face, and said to him, Hast thou brought the bead and its owner? He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port, and fired the guns to announce his safe return; and the King of the city, becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Mohammedan merchants. King then said to him, Bring them forth into the port. And he brought them forth in irons, with Aladdin among them; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him, Whence art thou, O Mohammedan? He answered, From Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also and the third, and to their companions successively, until forty had been put to death. Aladdin remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee,

O Aladdin! Thy life hath expired! Then the King said, And from what country art thou? He answered, From Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of Aladdin; but lo, an old woman, of venerable appearance, advanced before the King; whereupon he rose to her, to show her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church?—O my mother, he answered, would that thou hadst come a little earlier; but take this captive that remaineth. the old woman, looking towards Aladdin, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the So she took him, and, going forth with him from the council-chamber, repaired to the church; and Aladdin said to her, What service am I to perform? She answered, Thou shalt arise early in the morning, and take five mules, and repair with them to the forest, cut dry firewood, and break it up, and bring it to the kitchen of the convent. After that, thou shalt take up the carpets, and sweep and wipe the stone and marble pavements, and spread the carpets again as they were. And thou shalt take half an ardebb 1 of wheat. and sift it, and grind it, and knead it, and make it into cakes for the convent; and thou shalt take a bushel of lentils, and grind them with the handmill, Then thou shalt fill the tanks of the and cook them. four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the cakes into them, and pour into them some of the lentil-porridge, and take in to each monk

1 About two bushels.

or patriarch his bowl. To this, Aladdin replied, Return me to the King and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt_escape slaughter; and if thou perform it not, I will cause the King to put thee to death. So Aladdin sat full of trouble. there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church?-How many hands have I, said he, that I should be able to accomplish this work ?- Thou fool, she replied, I brought thee not but to work. She then said, Take, O my son, this rod (and it was of brass, with a cross at the top), and go forth into the great thoroughfarestreet; and when the Judge of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead it, and bake cakes of it; and whoever shall disobey thee, beat him, and fear not anyone. So he replied, I hear and obey. He did as she had told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen vears.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent.—Whither shall I go? said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, The beautiful Mary, the daughter of the King John, the King of the city, desireth to pay a visit to the church, and it is not proper that anyone should be in her way. So he professed his assent to

her order, and arose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go. therefore, until I have gratified myself by the sight of her. Accordingly he concealed himself in a closet which had a window looking into the church. while he was looking thence into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zobeide. And Aladdin, looking intently at the damsel, saw that she was his wife Zobeide the Lute Player, who (as he supposed) had died. The King's daughter then said to Zobeide, Perform for us now a piece of music on the lute. But Zobeide replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me.—What have I promised thee? said the daughter of the King. Zobeide answered her, Thou promisedst me to reunite me with my husband Aladdin Abushamat, the Trusty and the Faithful. And the King's daughter said to her, O Zobeide, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband Aladdin. So Zobeide said, And where is he?-Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zobeide performed a piece of music upon the lute, such as would make a rock to dance; and when Aladdin heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zobeide in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Mary came, and sprinkled some rosewater upon them, and recovered them, and said, God hath united you! Aladdin replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zobeide, and we buried thee in the grave. How then didst thou return to life, and come unto this palace?—O my master, she answered, I died not; but one of the Genii carried me off, and flew with me to this place; and as to her whom ye buried, she was a Fairy, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Mary, the daughter of the King. as to myself, I was possessed, and, opening my eyes, I saw that I was with Mary, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband Aladdin Abushamat. And she said, Wilt thou accept me, O Zobeide, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him, and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for his separation by melodious sounds, and playing upon musical instruments, until God unite us with him. I remained with her during this period, till God united me with thee in this church.

Then the beautiful Mary looked towards him and said to him, O my master Aladdin, wilt thou accept me as a wife, and be to me a husband?—O my mistress, said he, I am a Mohammedan, and thou art a

Christian: how then should I marry thee? But she replied, God forbid that I should be an infidel! Nay, I am a Mohammedan, and for eighteen years I have held fast the religion of the Prophet, and I am guiltless of following any religion that is at variance with his. He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced also, O Aladdin, by the information that a son of thine hath made his appearance, whose name is Aslan, and he is now sitting in thy place in the court of the Caliph, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our Lord hath removed the veil of His protection from him who stole the goods of the Caliph: he is Ahmad Kamakim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leathern bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses, and sent him in the garb of a merchant, though he was a Captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman. So Aladdin said to her, May God recompense thee for me with every blessing! Then the beautiful Mary renewed to him her profession of conversion to the Mohammedan faith; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mahomet (God favour and preserve him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Coran: so I believed in Mahomet. and became a Mohammedan, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted), and that the Lord of mankind approveth of no faith but that of Mahomet. My grandmother, when she fell sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy, and see the end of my history, and what will happen to me. And she said to him, Verily thou wilt die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Mohammedans, and whomsoever thou seest from Alexandria, thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know who will marry me. And it was revealed to me that none would marry me

but one named Aladdin Abushamat, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

Aladdin then married her, and said to her, I desire to return to my country. She replied, If the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from excessive oppression of spirits: sit therefore that I may intoxicate myself with thee. sat; and he called for the wine-table; and she proceeded to fill and to hand to him until he became insensible, when she put some bhang into his cup, and he drank the cup, and fell down upon his back. She then came to Aladdin, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupefied him with bhang. Aladdin therefore went in, and beheld him stupefied with bhang; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of bhang, and he recovered his senses, and found Aladdin and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace the Mohammedan faith: for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of Mahomet in this world and in that which is to come. If then thou become a Mohammedan, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life. Then Aladdin also admonished him. he refused and was obstinate: so Aladdin drew forth

a dagger, and cut his throat from one jugular vein to the other, and, having written a paper stating what had

happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereon was engraved a couch, she rubbed it; and lo, a couch was placed before her. mounted with Aladdin and his wife Zobeide the Lute Player upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation. Then she turned up the other four faces of the bead towards the sky. turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large murniuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces yet undescribed, until she came to a face upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which Aladdin had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to the old woman in the church, and inquired of her respecting her; and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened: whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when the Princess Mary turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were calling out, Whither will ye go when we are behind you? So the damsel said to Aladdin, How is thy stability in war and combat? And he answered her, As that of the stake in bran: for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead, and rubbed a face upon which were figured a horse and rider; and lo, a horseman appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to Aladdin, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye. And Aladdin having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and lo, the Chief Ahmad El-Denef

approached, arriving from Bagdad. Aladdin saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad El-Denef gave him good news of his son Aslan, telling him that he had attained the age of twenty years; after which Aladdin related to him all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad El-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, Aladdin sold the shop, and put its price with the rest of his money. Then Ahmad El-Denef informed him that the Caliph desired his presence. But Aladdin replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to the fortunate city of Cairo, and alighted in the Darb el-Asfar; for the house of Aladdin's family was in that quarter; and he knocked at the door; whereupon his mother said. Who is at the door after the loss of the beloved? He answered her, I am Aladdin. And on hearing this, the family came down and embraced him. then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad El-Denef, and they rested three days; after which, he desired to depart to Bagdad. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslan. And he took his father and his mother with him, and they journeyed to Bagdad.

Then Ahmad El-Denef went in to the Caliph, and imparted to him the happy news of the arrival of Aladdin; on hearing which, the Caliph went forth to meet him, taking with him his son Aslan, and they met and embraced him. And the Caliph gave orders to bring Ahmad Kamakim, the arch thief, and, when

he came before him, said, O Aladdin, avenge thyself upon thine adversary. So Aladdin drew his sword, and, smiting Ahmad Kamakim, severed his head. The Caliph then made a magnificent entertainment for Aladdin, after he had summoned the Cadies and witnesses, and written Aladdin's contract of marriage to the Princess Mary. He also appointed his son Aslan to the office of Reis-el-sittein, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.



CHAPTER XII

CHIEFLY FROM THE EDITION OF BRESLAU, COMMENCING
WITH PART OF THE TWO HUNDRED AND SEVENTYFIRST NIGHT, AND ENDING WITH THE TWO HUNDRED
AND NINETIETH

-004-

THE STORY OF ABON-HASSAN THE WAG, OR THE SLEEPER AWAKENED

THERE was a merchant of Bagdad, in the reign of the Caliph Haroun Alrashid, and he had a son named Abon-Hassan the Wag. And this merchant died, leaving to his son vast wealth; whereupon Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a

broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abon-Hassan, thus are the sons of this age: as long as thou hast anything, they draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognise him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Alrashid and certain of his domestics passed by in disguise; for the Caliph had experienced a contraction of the bosom, and came forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Alrashid complied with his request, saying to him, Conduct us. And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they arrived at Abon-Hassan's house: and when Alrashid entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst



AS HE WAS SITTING ONE DAY UPON THE BRIDGE.

its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abon-Hassan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporised and sang these verses:—

O thou who ever dwellest in my heart, while thy person is distant from my sight!

Thou art my soul; though I see it not, it is nearer to me than anything beside.

And when Alrashid heard these verses, he said to her, Thou hast performed well. God bless thee! Her eloquence pleased him, and he wondered at Abon-Hassan and his entertainment.

He then said to Abon-Hassan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness. But Abon-Hassan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time!-And why so, said the Caliph, and why wilt thou not acquaint me with thy case? So Abon-Hassan told him his story, and when the Caliph heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; and Abon-Hassan sat, and cut off the meat, and put morsels into the mouth of the Caliph, and they continued eating until they were satisfied; when the basin and ewer were brought, with the kali; and they washed their After this Abon-Hassan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission.

Thy slave is by thee. May I never be afflicted by the loss of thee! And he drank the cup, and filled the second, which he handed to the Caliph, waiting upon him as a servant. And the Caliph was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abon-Hassan then, after he had kissed the cup, handed it to the Caliph, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abon-Hassan still continued serving him. He filled and drank, and filled again and handed the cup to the Caliph, after he had kissed it three times, reciting these verses:—

Thy presence with us is an honour, and we confess it to be so;

And if thou absent thyself from us, we have none to fill thy place.

Drink, he added, and may it be attended with health and vigour. And they drank and caroused until midnight.

After this, the Caliph said to his host, O Abon-Hassan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abon-Hassan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheikhs, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Alrashid replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of bhang, and handed

it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Alrashid then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abon-Hassan upon a mule, and returned to the palace; Abon-Hassan being intoxicated and insensible. when the Caliph had rested himself in the palace, he called for his Vizier Giafar, and Abdallah the son of Tahir, the Judge of Bagdad, and certain of his chief attendants, and said to them all. In the morning when ye see this young man (pointing to Abon-Hassan) seated on the royal couch, pay obedience to him, and salute him as Caliph, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abon-Hassan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and chinaware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants: whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is Paradise, and the abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom,

and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!-and Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Cluster of Pearls. And he said, Knowest thou in what place I am, and who I am? - Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case; my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil, or an enchanter, who hath sported with my reason.

All this time the Caliph was observing him, from a place where Abon-Hassan could not see him. And Abon-Hassan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful? And Abon-Hassan said to him, Who is the Prince of the Faithful?-Thou, he answered. Abon-Hassan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful? - Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Caliph of the Lord of all creatures. And Abon-Hassan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful! Was I not yesterday Abon-Hassan; and to-day am I Prince of the Faithful? He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the

Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abon-Hassan took them, and after examining them a long time, put them into his sleeve. eunuch said to him, These are shoes to walk in. Abon-Hassan replied, Thou hast spoken truth. put them not into my sleeve but in my fear lest they should be soiled. He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver. and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rekahs; meditating and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations, and finished his prayers. brought him a magnificent dress, and, looking at himself as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Genii.

And while he was in this state, lo, one of the memlooks came in and said to him, O Prince of the Faithful, the Chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abon-Hassan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abon-Hassan rose, and descended from the couch to the floor; whereupon the Chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to

anyone. Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the son of Tahir, and the chiefs of memlooks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which he called the Judge, who approached him, and said, At thy service, O Prince of the Faithful! And Abon-Hassan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation: then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours. And beware of neglecting that which I have commanded thee to do. So the Judge did as he was ordered. And when Abon-Hassan had exercised his authority until the close of the day, he looked towards the Chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey:—and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high-bosomed virgins, stood behind his head. Abon-Hassan, looking at one of these, said to her, What is thy name? She answered, Branch of Willow. And he said to her, O Branch of Willow, who am I?—Thou art the Prince of the Faithful, she

answered. But he replied, Thou liest, By Allah, thou slut! Ye girls are laughing at me. So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be affected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Genii, and this person who was my guest is one of the Kings of the Genii, who saw no way of requiting and compensating me for my kindness to him but by ordering his slaves to address me as Prince of the Faithful. All these are of the Genii. May Allah then deliver me from them happily! And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of bhang; and when it had settled in his stomach, he fell down senseless.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Branch of Willow! Cluster of Pearls! But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad? And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my

But he replied, Thou liest? I am the Prince of the Faithful, the lord of the countries and the people. -Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. answered. The Caliph gave orders yesterday to beat the Imam and the four sheikhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against anyone by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abon-Hassan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the skeikhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, O ye Faithful. And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me! And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the

neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and female slaves. So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion. And while he was sitting there, lo, Alrashid came to him in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, A friendly welcome to thee, O King of the Genii! So Alrashid said. What have I done to thee? - What more couldst thou do, said Abon-Hassan, than thou hast done unto me, O filthiest of the Genii? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that,

thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go

thy way.

The Caliph smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee. Abon-Hassan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me? And he related to the Caliph all that had happened to him from first to last, while Alrashid laughed, but concealed his laughter: after which, the Caliph said to him, Praise be to God that he hath dispelled from thee that which thou hatest. and that I have seen thee again in prosperity! But Abon-Hassan replied, I will not take thee again as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached:-and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me. The Caliph, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheikhs.-Yes, replied Abon-Hassan. And Alrashid added, Perhaps something will happen to thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abon-Hassan. My desire, answered Alrashid, is to be thy guest this night. And at length Abon-Hassan said, On the condition that thou swear to me by the inscription on the seal of Solomon the son of David (on both of whom be peace!) that thou

wilt not suffer thy Afrites to make sport with me.

And Alrashid replied, I hear and obey.

So Abon-Hassan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abon-Hassan then said to the Caliph, O my booncompanion, in truth I am perplexed respecting my It seemeth that I was Prince of the Faithful. and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep. But the Caliph replied, This was the result of confused dreams. And having said this, he put a piece of bhang into his cup, and said, By my life, drink this cup.-Verily I will drink it from thy hand, replied Abon-Hassan. So he took the cup, and when he had drunk it, his head fell before his feet. Caliph then rose immediately, and ordered his young men to convey Abon-Hassan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abon-Hassan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abon-Hassan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High! the Great! Come to my help this night; for this

night is more unlucky than the former! He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the mad-house, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah! And looking towards a memlook by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. memlook said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abon-Hassan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek. Alrashid (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the memlook, Art thou mad, that thou bitest the ear of the Caliph? And Abon-Hassan said to them, Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives! Upon this, Alrashid exclaimed from behind the curtain, Thou hast killed us, O Abon-Hassan! And Abon-Hassan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abon-Hassan, after this, became a greater favourite with the Caliph than all the other boon-companions, so that he sat with the Caliph and his wife the lady Zobeide, the daughter of Kasim, and he married her female Treasurer, whose name was Nouzatalfuad. With this wife he resided, eating and drinking and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nouzatalfuad! And she answered, At thy service.— I desire, said he, to practise a trick upon the Caliph, and thou shalt practise a trick upon the lady Zobeide, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk. Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: after which, dishevel my hair, and go to thy lady Zobeide, and tear thy vest, and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abon-Hassan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Caliph, and say to him, May thy head long survive Nouzatalfuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abon-Hassan a hundred pieces of gold, and a piece of silk: - and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee. And Nouzatal-

fuad was delighted with this, and replied, Truly this

is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zobeide, shrieking and weeping. When the lady Zobeide, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nouzatalfuad wept and shrieked, and said, O my mistress, may thy head long survive Abon-Hassan the Wag; for he is dead! And the lady Zobeide mourned for him, and said, Poor Abon-Hassan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nouzatalfuad a hundred pieces of gold, and a piece of silk, and said, O Nouzatalfuad, go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went in to Abon-Hassan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nouzatalfuad, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Caliph, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Caliph said to him, What hath befallen thee, O Abon-Hassan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Caliph therefore said to him, Tell me,

He replied, May thy head long survive, O my lord, Nouzatalfuad! And the Caliph exclaimed, There is no deity but God!-and struck his hands together. He then consoled Abon-Hassan, and said to him. Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Caliph said to Abon-Hassan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Caliph gave him, and went to his abode joyful, and going in to Nouzatalfuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Caliph, when Abon-Hassan parted from him, and went with the pretence of preparing the corpse of Nouzatalfuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesrour his Executioner, to console the lady Zobeide for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abon-Hassan the Wag. The Caliph said, May thy head long survive thy slave-girl Nouzatalfuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abon-Hassan the Wag; for he is dead! And the Caliph smiled, and said to his eunuch, O Mesrour, verily women are of little sense. By Allah, was not Abon-Hassan just now with me? Upon this, the lady Zobeide said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not

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the death of Abon-Hassan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense? The Caliph replied, Verily Nouzatalfuad is the person who is dead. And the lady Zobeide rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nouzatalfuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abon-Hassan the Wag: and I was going to send for thee. On hearing this, the Caliph laughed, and said, None is dead but Nouzatalfuad. And the lady Zobeide said, No, no, O my lord: none is dead but Abon-Hassan. Caliph now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed, and he called out to Mesrour the Executioner, saying to him, Go forth and repair to the house of Abon-Hassan the Wag, and see which of the two is dead.

Mesrour, therefore, went forth running. And the Caliph said to the lady Zobeide, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abon-Hassan is dead.—And I, replied the Caliph, lay a wager, and say that none is dead but Nouzatalfuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesrour to return with the information. Now as to Mesrour, he ran without ceasing until he entered the by-street in which was the house of Abon-Hassan the Wag. Abon-Hassan was sitting reclining against the window, and, turning his eyes, he saw Mesrour running along the street. So he said to Nouzatalfuad, It seemeth that

the Caliph, after I went forth from him, dismissed the court, and hath gone in to the lady Zobeide to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abon-Hassan the Wag!whereupon the Caliph had said to her, None is dead but Nouzatalfuad. May thy head long survive her! And she hath replied, None is dead but Abon-Hassan the Wag, thy boon-companion. And he hath said again to her. None is dead but Nouzatalfuad. have become obstinate, and the Caliph hath been enraged, and they have laid a wager, in consequence of which, Mesrour the Executioner hath been sent to see who is dead. It is therefore the more proper that thou lay thyself down, that he may see thee, and go and inform the Caliph, who will thereupon believe my assertion.

Accordingly Nouzatalfuad extended herself, and Abon-Hassan covered her with her veil, and seated himself at her head, weeping. And lo, Mesrour the eunuch came up into the house of Abon-Hassan, and saluted him, and saw Nouzatalfuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nouzatalfuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility! He then returned, and related what had happened before the Caliph and the lady Zobeide, laughing as he spoke. So the Caliph said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead. He therefore replied, By Allah, O my lord, verily Abon-Hassan is well, and none is dead but Nouzatalfuad. And upon this the Caliph said to Zobeide, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesrour, relate to her what thou sawest. So

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Mesrour said to her, In truth, O my mistress, I ran incessantly until I went in to Abon-Hassan in his house; whereupon I found Nouzatalfuad lying dead, and Abon-Hassan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nouzatalfuad, I beheld her dead, with her face swollen. I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you. Upon this, the Caliph laughed, and said, Tell it again and again to my mistress, the person of little sense. But when the lady Zobeide heard the words of Mesrour, she was enraged. and said, None is deficient in sense, but he who believeth a slave. And she abused Mesrour, while the Caliph continued laughing; and Mesrour was displeased, and said to the Caliph, He spoke truth who said, that women are deficient in sense and religion.

The lady Zobeide then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Caliph replied, Do so. And she called to an old woman, a confidential slave, and said to her, Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running: the Caliph and Mesrour laughing. The old woman ran without ceasing until she entered the street; when Abon-Hassan saw her and knew her; and he said to his wife. O Nouzatalfuad, it seemeth that the lady Zobeide hath sent to us to see who is dead, and hath not believed what Mesrour hath said respecting thy death: wherefore she hath sent the old woman, to ascertain the truth of the matter. It is therefore more proper now for me to be dead, that the lady Zobeide

may believe thee.

Then Abon-Hassan laid himself along, and Nouzatalfuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nouzatalfuad, and saw her sitting at the head of Abon-Hassan, weeping, and enumerating his merits; and when Nouzatalfuad saw the old woman, she shrieked, and said to her, See what hath befallen me! Abon-Hassan hath died and left me single and solitary! Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was! woman replied, Truly thou art excusable; for thou hadst become habituated to him, and he had become habituated to thee. And knowing how Mesrour had acted to the Caliph and the lady Zobeide, she said to Nouzatalfuad, Mesrour is about to cause a quarrel between the Caliph and the lady Zobeide. - And what is this cause of quarrel, O my mother? said Nouzatalfuad. The old woman answered, O my daughter, Mesrour hath come to them and told them that thou wast dead, and that Abon-Hassan was well .- O my aunt, replied Nouzatalfuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk: and see thou my condition, and what hath befallen me. I am perplexed; and what shall I do, single and solitary? Would that I had died, and that he had lived! Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abon-Hassan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nouzatalfuad, thou hast been afflicted for Abon-Hassan. And she consoled her, and went forth from her running until she went in to the lady Zobeide, when she related to her the story; on hear-

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ing which, the lady Zobeide laughed, and said, Tell it to the Caliph, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesrour said, Verily this old woman lieth; for I saw Abon-Hassan in good health, and it was Nouzatalfuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Caliph and the lady Zobeide. Mesrour rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zobeide cried out at him, enraged at him and at his words; and she wept.

At length the Caliph said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh So Mesrour said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinade her for her lying. - O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen. And Mesrour was enraged at her words, and would have laid violent hands upon her; but the lady Zobeide, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag; when Abon-Hassan saw them, and said to his wife Nouzatalfuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour the eunuch, and they have laid wagers respecting our death: so the Caliph and the eunuch and the lady Zobeide and the old woman have all four come to us. And upon this Nouzatalfuad arose from her extended position, and said, What is to be done? Abon-Hassan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kebla, and covered themselves with the veil. Then the Caliph and Zobeide and Mesrour and the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, They continued to assert the death of my female-slave until she actually died; but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it. The Caliph, however, said, Do not prevent me with thy talk and assertions; for she died before Abon-Hassan, because Abon-Hassan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than her, and she shall serve in her stead:—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake. But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!),

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and by the tombs of my ancestors, if anyone would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn. Then Nouzatalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid her female slave. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zobeide said to Nouzatalfuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nouzatalfuad. But as to the Caliph, he was almost senseless from laughing, and said, O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts. Hassan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this the Caliph and the lady Zobeide both

laughed; and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zobeide gave to Nouzatalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.



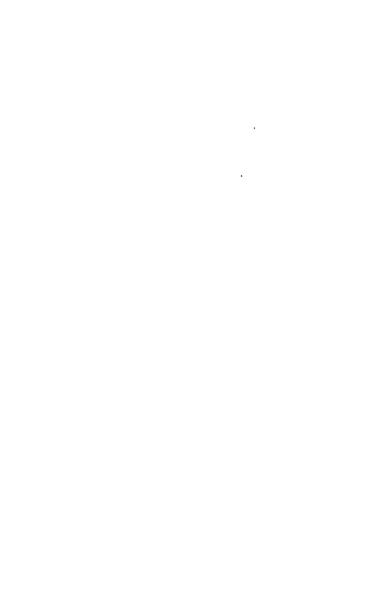
CHAPTER XIII

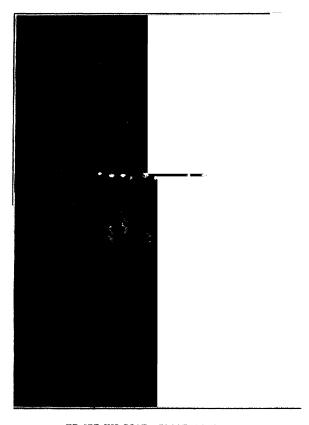
COMMENCING WITH PART OF THE TWO HUNDRED AND
EIGHTY-FIFTH NIGHT, AND ENDING WITH PART OF
THE TWO HUNDRED AND NINETY-FOURTH

THE STORY OF MAHOMED ALI THE JEWELLER,
OR THE FALSE CALIPH

IT is related that the Caliph Haroun Alrashid was troubled one night with an exceeding restlessness, in consequence of which he summoned his Vizier Giafar the Barmecide, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Bagdad, and to observe the employments of the people; but on the condition that we disguise ourselves in the garb of merchants, so that no one may know us. And the Vizier replied, I hear and obey. They arose immediately, and having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Caliph, and Giafar, and Mesrour the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him, and





HE SET HIS BOAT AFLOAT WITH THEM.

--"Story of Mahomed All."

said to him, O sheikh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheikh said. Who is he that can amuse himself here? For the Caliph Haroun Alrashid embarketh every night on the river Tigris on board a small vessel, attended by a crier who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel! Ye have now almost encountered him; for his bark is approaching. So the Caliph and Giafar said, O sheikh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Caliph hath passed. And the sheikh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets. The sheikh therefore said to them. Did I not tell you that the Caliph passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of Thy protection! He conveyed them into an arch, and spread a black cloth over them; and they gratified their curiosity by gazing at the spectacle from beneath the cloak. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff; upon his head, a muslin turban; and upon his other shoulder, a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common firewood. They saw likewise another

man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred memlooks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black, with embroidery of yellow gold. Before him was a man resembling the Vizier Giafar, and at his head stood a eunuch like Mesrour, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Caliph beheld this, he said, O Giafar. The Vizier replied, At thy service, O Prince of the Faithful. And the Caliph said, Probably this is one of my sons; either Mamoun, or Emin. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Vizier, and said, O Vizier. -At thy service, replied Giafar. And the Caliph said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Caliph; and he who is before him is as though he were thyself, O Giafar; and the eunuch who is standing at his head, as though he were Mesrour; and these boon-companions as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Giafar!—And I also, by Allah, O Prince of the Faithful! replied the Vizier. The bark then passed on until it disappeared from before their eyes; whereupon the sheikh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Caliph said, O sheikh, doth the Caliph every night embark on the Tigris? The sheikh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Caliph said, O sheikh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] Khandak. The sheikh replied, I am entirely at your service.

Then the Caliph and Giafar and Mesrour departed from the sheikh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The Emirs and Viziers came in, and the Chamberlains and Lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Caliph Haroun Alrashid said, O Giafar, arise with us that we may amuse ourselves with the sight of the other Caliph. Whereupon Giafar and Mesrour laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way through the city, in a state of the utmost hilarity. They went out from a private door; and when they arrived at the Tigris, they found the sheikh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Caliph approached them; and, looking attentively at it, they saw in it two hundred memlooks, different from those of the preceding night, and the bearers of the cressets proclaiming as usual. And the Caliph said, O Vizier, this is such a thing that if I heard of it I could not believe it: but I have beheld it with my eyes. then said to the owner of the boat in which they were sitting, Take, O sheikh, these ten pieces of gold, and convey us towards them; for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not

see us. The sheikh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Caliph, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Caliph anchored; and lo, young men were standing there, with a mule saddled and bridled; and the False Caliph, having landed, mounted the mule, and proceeded in the midst of the booncompanions; the cresset-bearers vociferating, and the household attendants busying themselves in performing their several services for the False Caliph.

Haroun Alrashid then landed, together with Giafar and Mesrour, and they made their way through the midst of the memlooks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons, whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Caliph. who, when he saw them, said to them, How came ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day, and came forth tonight to walk, and lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story. And the False Caliph replied, No harm shall befall you, as ye are strangers; but had ye been of Bagdad, I had struck off your heads. Then looking towards the Vizier, he said to him, Take these persons with thee; for they are our guests this night. And the Vizier replied, I hear and obey, O our lord. After this, the False Caliph proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultan hath possessed, rising from

the dust, and reaching to the skirts of the clouds. Its door was of Indian wood, adorned with brilliant gold; and through this door one passed into a saloon with a fountain and a slightly elevated platform, and carpets, and cushions covered with brocade, and small pillows, and long mattresses; in it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe; and upon the door were inscribed these two verses:—

This palace—on which be blessing and peace!—fortune hath invested with its loveliness:

In it are varieties of wonders and rarities, so that the penmen are perplexed in describing it.

The False Caliph, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayercarpet of yellow silk; and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine service. The bottles and the cups were arranged, and the wine circulated until it came to the Caliph Haroun Alrashid; but he refused to drink; whereupon the False Caliph said to Giafar, Wherefore doth not thy companion drink?—O my lord, answered the Vizier, for a long time he hath not drunk of this beverage. The False Caliph therefore said, I have another beverage, suitable to thy companion; it is a kind of cider. And he gave orders to bring it. So they brought it immediately; and the False Caliph, advancing towards Haroun Alrashid, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their

reason; when the Caliph Haroun Alrashid said to his Vizier, O Giafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man! But while they were talking together privately, the young man cast a glance towards them, and found the Vizier whispering to the Caliph: so he said, Whispering is an act of rudeness. The Vizier therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Bagdad say, Drink without music sometimes occasioneth the headache.

And when the False Caliph heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four-andtwenty airs, so that she astonished the minds of her hearers. Then returning to her first air, with exhilarating modulations she sang these verses:-

The tongue of love in my heart addresseth thee, acquainting thee that I am enamoured of thee;

And I have evidence in the burning of a tortured heart, and a wounded eye, and incessant tears.

I knew not love until I loved thee; but God's decree overtaketh His creatures.

And when the False Caliph heard these verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendants brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And she seated herself upon the throne, having in her hand a lute that would sadden the heart of the envious, and she sang to it these two verses:—

How can I be patient, with the fire of love in my heart, and the tears ever pouring in a flood from my eye?

By Allah, life hath no sweetness to rejoice me. And how can a heart filled with grief be happy?

And the young man, on hearing these verses, again uttered a great cry, and tore the clothes that were upon him to the skirt; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang to it these verses:—

Cease from your abandonment, and abate your cruelty; for my heart, by your existence, hath not relinquished you!

Have mercy on a disordered, sad, mourning lover, full of desire, and enslaved by his passion for you!

Sickness hath wasted him, through the excess of his ecstasy, and he hath supplicated the Deity for thine approval.

O full moon, whose place is in my heart! How can I prefer any mortal to you?

And again, when the young man heard these verses, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before; whereupon the door opened, and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and thus sung to it;—

When will disjunction and hatred cease, and the pleasures that have passed return unto me?

Yesterday we were united in the same abode, in happy converse, and saw the enviers heedless;

But fortune hath betrayed us and disunited us, having left our residence like the desert.

Wouldst thou have me relinquish the beloved, O my censurer? I find my heart will not comply with the censurer's wish.

Cease then to blame me, and leave me in my passion; for my mind hath not been void of cheering thoughts of the beloved.

O my lord who hast been faithless and changing, think not that my heart on account of thine estrangement hath relinquished thee.

And the False Caliph, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immoveable; and Haroun Alrashid, looking towards the young man, beheld upon his body the marks of beating with sticks. So after

he had looked, and certified himself of the fact, he said to his Vizier, O Giafar, by Allah, he is a comely young man, but an abominable thief.—How, said Giafar, hast thou discovered that, O Prince of the Faithful? The Caliph rejoined, Didst thou not see upon his sides the scars occasioned by whips?

Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions; but looking towards the Caliph and Giafar, he saw them conversing together privately; whereupon he said to them, What is the news, O ye two young men? So Giafar answered, O our lord, good news; save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Caliph this night is excessive extravagance, and I have not seen anyone do as he hath done in all the countries of the earth; for he hath rent such and such suits of apparel; each suit of the value of a thousand pieces of gold; and this is exceeding extravagance. But the False Caliph replied, What is this? Verily the wealth is mine, and the stuff is mine; and this is one of the means of bestowing presents upon the servants and other attendants: for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them, with each suit of apparel, five hundred pieces of gold. The Vizier therefore said, Excellently hast thou done, O our lord. And he recited these two verses:---

The virtues have built a mansion in the midst of thy hand, and thou hast made thy wealth common to all men.

If the virtues should ever close their doors, thy hands would be a key that would open their lock.

And when the young man heard these verses from the mouth of the Vizier Giafar, he gave orders to present him with a thousand pieces of gold and a suit of

apparel.

The cups then circulated among them again, and the wine was pleasant to them, and Alrashid, addressing his Vizier, said, O Giafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Giafar replied, Hasten not, O our lord, but soothe thy mind; for patience is more becoming. The Caliph, however, said, By my head, and by the tomb of Abbas, if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Vizier and said. What is the matter with thee and thy companion, that we are whispering together? Acquaint me with the subject of your conversation. Giafar answered, It is good. But the young man replied, I conjure thee by Allah that thou tell me your story, and conceal from me nothing of your affair. So the Vizier said, O my lord, he saw upon thy sides the marks occasioned by whips and sticks, and he wondered thereat extremely, and said, How can the Caliph be beaten? And he desireth to know the cause. And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful; if it were engraved upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and recited these verses:-

My story is wonderful, surpassing all wonders, I swear by love that my ways have become strait to me.

If then ye desire to hear me, listen; and let everyone in this assembly be silent.

Attend to my words; for they are significant, and my speech is true; it is not false.

I am a victim of desire, and of ardent passion, and my murderess surpasseth all the high-bosomed damsels. She hath a deep black eye, like an Indian sword, and she shooteth arrows from the bows of her eyebrows.

Now my heart feeleth that among you is our Imam, the Caliph of this age, and of excellent descent;

And that the second of you is he who is called Giafar, his Vizier, a lord and the son of a lord;

And that the third of you is Mesrour, his Executioner: then if this my assertion be not false,

I have attained the whole of what I wish by this occurrence; and in every respect my heart is rejoiced.

But when they heard these words from his mouth, Giafar swore to him, making use of an ambiguous oath, that they were not the persons whom he had mentioned. And upon this, the young man laughed, and said—

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mahomed Ali the son of Ali the My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields, and gardens, and shops and ovens, and male black slaves and female slaves and pages. it happened one day, that I was sitting in my shop, with my servants and dependants around me, and lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and, seating herself with me, said to me, Art thou Mahomed the Jeweller? I answered her, Yes, I am he, thy memlook and thy slave. And she said, Hast thou a necklace of iewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before

thee; and if any of them please thee, it will be of the good fortune of the memlook; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them: but none of those pleased her, and she said, I desire better than I have seen. Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultans: so I said to her, I have yet a necklace of fine stones and iewels, the like of which no one of the great or of the small possesseth. And she replied, Show it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this thy day is to us like milk.

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned with gold and silver and ultramarine, and upon it were inscribed these two verses:—

O mansion, may mourning never enter thee, nor fortune act treacherously to thine owner!

An excellent mansion to every guest art thou when other places are strait unto him.

The damsel alighted, and entered the house, ordering me to seat myself upon the bench at the door until the money-changer should come. So I sat a while at the door; and lo, a damsel came forth to me and said to me, O my master, enter the vestibule, for thy sitting at the door is dishonourable. I arose, therefore, and entered the vestibule, where I seated myself upon the wooden sofa; and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accordingly I arose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silken curtain over it. and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she rose from the throne, and came towards me, saying to me, O light of my eye, is everyone who is comely like thee, without sympathy for his beloved?—O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode. Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am? I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunia, the daughter of Yahya the son of Kaled the Barmecide, and my brother is Giafar, the Vizier of the Caliph. So when I heard these her words, I drew back from her, saying to her, O my mistress, I am not in fault in making advances

towards thee. Thou excitest my desire.—But she replied, No harm shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Cadi shall officiate for me in performing the ceremony of my contract. I desire to be unto thee a wife, and that thou be to me a husband.

She then called for the Cadi and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mahomed Ali the son of Ali the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this she caused the wine-vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung. Then the lady Dunia took the lute, and, with delightful modulations, sang these verses:—

I swear by the pliancy of thy gracefully-moving figure, that I am suffering the torture of thine estrangement.

Pity then a heart that is burning with thy love, O bright as the full moon in the darkness of night!

And when she had finished, I took the lute from her, and, playing in an extraordinary manner, sang thus—

Extolled be the perfection of my Lord who hath given thee all beauty, so that I have become thy captive! O thou who hast an eye by which thou captivatest mankind, pray that I may be safe from the arrows that thou shootest!

And on hearing my song, she rejoiced exceedingly.

I resided with her a whole month, abandoning my

shop and family and home; and she said to me one day, O light of the eye, O my master Mahomed, I have determined to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking the female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened and there came in through it an old woman, who said, O my master Mahomed, the lady Zobeide summoneth thee: for she hath heard of thy polite accomplishments and elegance, and of the excellence of thy singing. I replied, By Allah, I will not rise from my place until the lady Dunia cometh. But the old woman rejoined, O my master, cause not the lady Zobeide to be incensed against thee, and to become thine enemy. Arise then, and answer her summons, and return to thy place. So I arose immediately and repaired to her, the old woman preceding me, until she conducted me to the lady Zobeide; and when I came to her, she said to me, O light of the eye, art thou the beloved of the lady Dunia? I answered, I am thy memlook and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpassest the description: but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to it these verses :---

The heart of the lover is wearied in his suit, and his body becometh the spoil of diseases.

Among the riders of these haltered camels is none other than a lover whose beloved is among the caravan.

I commit to God's care a moonlike beauty in your tents, whom my heart loveth, but who is veiled from my eye;

Now consenting, now angry; how sweet is her feigned coyness! for everything that the loved-one doth is loved.

And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise and repair to thy place before the lady Dunia cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered, and came to the couch, I found that the lady Dunia had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; whereupon she opened her eyes, and, seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zobeide. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head! She then said to her black slave, O Sawab, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some

mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After that, she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and showed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred memlooks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Caliph, appointing each of my servants to the office of some one of the dependants of the Caliph, and equipping him in his costume, and proclaimed, Whosoever amuseth himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited these verses:—

By Allah, I shall never forget her, nor draw near to any but such as may draw her to me.

She is like the full moon in her aspect. Extolled be the perfection of her Maker! Extolled be her Creator! She hath made me full of mourning, sleepless, love-sick; and my mind is confounded by her charms.

And when Haroun Alrashid heard his words, and knew his transport and ardour and desire, his mind was

disturbed with sorrow for him; he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for everything a cause! Then they begged leave of the young man to depart; and he gave them permission; Alrashid determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Mesrour the Executioner stood before the Caliph and Giafar, and the Caliph said to Giafar, O Vizier, bring hither to me the young man with whom we were last night. The Vizier replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Caliph Haroun Alrashid. So the young man went with him to the palace, with a heart contracted in consequence of the summons; and when he went in to the Caliph, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the Believers! Then he recited these two

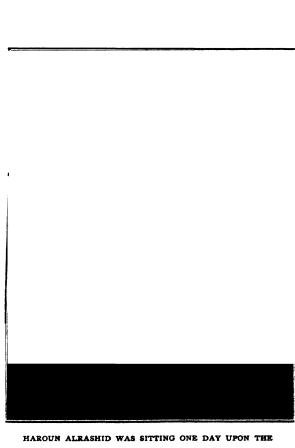
May thy gate never cease to be repaired to as a Caaba, and may its dust ever mark the foreheads of men! That throughout all countries it may be proclaimed, this is the Makam, and thou art Ibrahim.

And the Caliph smiled in his face, returned his salutation, and looking at him with the eye of respect, caused him to draw near and to seat himself before him, and said to him, O Mahomed Ali, I desire of thee that thou relate to me what happened to thee this last night;

for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity, that my terror may subside, and my heart be appeased. And the Caliph said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Caliph, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee?-This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Caliph, looking towards the Vizier, said to him, O Giafar, bring to me thy sister, the lady Dunia, the daughter of the Vizier Yahya the son of Kaled. So Giafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Caliph said to her, Knowest thou who is this?-O Prince of the Faithful, she said, how should women have knowledge of men? And the Caliph smiled, and said to her, O Dunia, this is thy lover, Mahomed Ali the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was veiled .- O Prince of the Faithful, she replied, it was written in the book [of God's decrees, and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Caliph laughed, and, having summoned the Cadi and the witnesses, renewed the contract of her marriage to her husband Mahomed Ali the son of the Jeweller: and there resulted to them the utmost felicity; and to the envious, mortification.

Caliph also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights, and the separator of companions.



IMPERIAL THRONE.





CHAPTER XIV

COMMENCING WITH PART OF THE TWO HUNDRED AND NINETY-NINTH NIGHT AND ENDING WITH PART OF THE THREE HUNDRED AND FIFTH

THE STORY OF ABOU MAHOMED THE LAZY

AROUN ALRASHID was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds of jacinths and jewels such as no money would suffice to procure. This young man kissed the ground before the Caliph, and said to him, O Prince of the Faithful, the lady Zobeide kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Caliph said to the Chamberlains and Lieutenants, Search for a large jewel such as Zobeide desireth. They therefore searched, but found nothing that suited her; and they acquainted the Caliph with this; in consequence of which his bosom became contracted, and he said, How is it that I am Caliph, and King of the Kings of the earth, and am unable to procure a jewel? Wo unto you! Inquire of the merchants. And they inquired of the merchants; but they answered them, Our Lord the Caliph will not find the jewel save with a man of Balsora, named Abou Mahomed the Lazy. So they informed the Caliph of this; and he ordered his Vizier Giafar to send a note to the Emir Mahomed Zobeidi, the Governor of Balsora, desiring him to fit out Abou Mahomed the Lazy, and to bring him before the Prince of the Faithful. The Vizier, therefore, wrote a note to that effect, and sent it by Mesrour.

Mesrour immediately repaired with it to the city of Balsora, and went in to the Emir Mahomed Zobeidi, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful Haroun Alrashid, and he said, I hear and obey. He forthwith sent Mesrour with a number of his retinue to Abou Mahomed the Lazy. and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesrour said to him, Say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesrour, the Chamberlain of the Caliph, attended by the retinue of the Emir Mahomed Zobeidi; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful: but enter ye our abode. They replied. We cannot do so, unless to pay a hasty visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival. But he said, Have patience with me a little, that I may arrange my business.

they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Abou Mahomed the Lazy ordered some of his pages to conduct Mesrour into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rosewater. The pages paid all attention to Mesrour and those who were with him. and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which, Mesrour and his companions entered and found Abou Mahomed the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattress, which was upon a couch set with jewels. When Mesrour came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table; and when Mesrour beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt china-ware. We ate, says Mesrour, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour. Mesrour then said to Abou Mahomed the Lazy, It is impossible for us to remain longer than this period, from our fear of the Caliph. But Abou Mahomed the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Abou Mahomed the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesrour said within himself, When Abou Mahomed presenteth himself before the Caliph with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mahomed Zobeidi, and, going forth from Balsora, journeyed on until they arrived at the city of Bagdad; and when they went in to the Caliph, and stood before him, he ordered Abou Mahomed to seat himself. So he sat, and, addressing the Caliph with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Alrashid answered, There will be no harm in that. Accordingly Abou Mahomed gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of brilliant emeralds, and its fruits of red and yellow jacinths, and white pearls; whereat the Caliph wondered. Then he caused a second chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels: its poles were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds, and chrysolites and balass rubies and all kinds of minerals. And when Alrashid beheld it, he rejoiced exceedingly. Abou Mahomed the Lazy then said, O Prince of the Faithful, imagine not that I have brought to thee this, fearing anything or coveting aught; for the truth is, that I

saw myself to be a man of the common people, and saw that this was not suitable to anyone but the Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this, Alrashid replied, Do what thou wilt, that we may see. And Abou Mahomed said, I hear and obey. Then he moved his lips, and made a sign to the battlements of the palace; whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Alrashid wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Abou Mahomed the Lazy, and they have informed me that thy father was a cupper serving in a public bath, and that he left thee nothing?-O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraved on the understanding, it would be a lesson to him who would be admonished. Alrashid said, Relate what thou hast to tell, and acquaint me with it. O Abou Mahomed. So he said-

Know, O Prince of the Faithful (may God continue thy glory and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade.

Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheikh Aboul Muzaffar hath determined to make a voyage to China. This sheikh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to arise and go with her. And upon this she swore by Allah that if I did not arise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst. when I heard her words. O Prince of the Faithful, I knew that she would do so, on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept. Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. then said, Lift me up from the ground. And when she had done this, I said, Support me, that I may So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheikh, and I said to him, O uncle, art thou Muzaffar? answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the land of China: perhaps God may give me a profit from it. And the sheikh Aboul Muzaffar said to his companions, Do ye know this young man? They answered, Yes: this person is known by the name of Abou Mahomed the Lazy; and we have never seen him to have come forth from his house excepting on this occasion. The sheikh Aboul Muzaffar then said, O my son, give me the money, and may the blessing of God (whose name be exalted!) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheikh Aboul Muzaffar set forth on the voyage, and with him a company of merchants, and they proceeded without interruption until they arrived at the land of China; when the sheikh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheikh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Abou Mahomed the Lazy, I have forgotten: so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted!) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors and exceeding trouble. Still he said, We must return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise consisting of minerals and jewels

and pearls and other things. And Aboul Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat, and beat them, and chained and tormented them for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now when the sheikh Aboul Muzaffar saw this ape, he grieved for him, and showed kindness to him, and said to his owner, Wilt thou sell me this ape? man answered, Buy. And the sheikh said, I have with me, belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum? He answered, I sell him to thee. May God bless thee in him! Then the sheikh took possession of him, and paid the money to his owner; and the slaves of the sheikh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded to another island, where they cast anchor. divers who dived for minerals and pearls and jewels and other things came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Aboul Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great. We have lost the ape, with the luck of this poor youth for whom we bought him! They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Aboul Muzaffar, who wondered at this, and said, Verily, there is a great mystery in this ape!

Then they loosed, and proceeded to an island called

the Island of the Ethiops, who are a people of the blacks, that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night imprisoned, in great misery; but in the night the ape arose and came to Aboul Muzaffar, and loosed his And when the merchants beheld Aboul chains. Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Aboul Muzaffar! But he replied, Know ye that none liberated me, by the will of God (whose name be exalted!) but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from their chains; and they repaired to the ship, and embarked in it, and found it safe; nothing being lost from it.

They loosed immediately, and continued their voyage, and Aboul Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Aboul Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They then continued their voyage until they arrived at the city of Balsora; whereupon their companions came to meet them; and when they had landed, Aboul Muzaffar said, Where is Abou Mahomed the Lazy? The news therefore reached my mother,

and while I was lying asleep, my mother came to me and said. O my son, the sheikh Aboul Muzaffar hath arrived, and come to the city: arise then, and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheikh Aboul Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee. I therefore took the ape before me, and went, saying within myself, By Allah, this is none other than magnificent merchandise! entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic: see then with thine eye this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Aboul Muzaffar approached me, and said to me, Art thou Abou Mahomed the Lazy? I answered them, Yes. And behold, Aboul Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee with this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at

this, and said, O my son, God hath blessed thee with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate, he ate with me: and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and houses, and planted gardens, and purchased memlooks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak with an eloquent tongue, and he said, O Abou Mahomed! On hearing this, I was violently terrified; but he said, Fear not. I will acquaint thee with my condition. I am a Marid of the Genii: but I came to thee on account of thy poverty, and now thou knowest not the amount of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee .-What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon.—And how so? said I. To-morrow, he answered, attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef, and seat thyself by him, and say to him, I have come to thee as a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor

descent,—give him a thousand pieces of gold: and if he say to thee, Give me more,—do so, and excite his cupidity for money. So I replied, I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves and memlooks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee.-And what is it? he asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, Thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God favour and preserve hath said, An excellent rank is [that conferred by] wealth. How good also is the saying of the poet-

Whoso possesseth two dirhems, his lips have learned varieties of speech, which he uttereth:

His brethren draw near and listen to him, and thou seest him haughty among mankind.

Were it not for his money, in which he glorieth, thou wouldst find him in a most ignominious state.

When the rich man erreth in speech, they reply, Thou hast spoken truly, and not uttered vanity:

But when the poor man speaketh truly, they reply, Thou hast lied,—and make void what he hath asserted.

Verily money, in every habitation, investeth men with dignity and with comeliness:

It is the tongue for him who would be eloquent, and it is the weapon for him who would fight.

And when the Shereef heard these words, and understood the verses, he hung down his head for a while towards the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the memlooks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from his shop, and said to his young men, Close it. Then he invited his companions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain from me what thou wilt.—And what is thy want? said I. answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef is a closet, upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee. And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and I was exceedingly delighted with her; and when midnight came, and the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock killed; and she exclaimed, There is no strength nor power but in God, the High, the Great! The Marid hath taken me! And her words were not ended when the Marid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and, lo, the Shereef approached, slapping his face, and said, O Abou Mahomed, what is this deed that thou hast done unto us? Is this the recompense that we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my abode, searched for the ape; but I found him not, nor saw any trace of him: so I knew that he was the Marid who had taken my wife, and that he had practised a stratagem against me, so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me: and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one tawny coloured, and the other

white; and they were contending together. I therefore took up a stone from the ground, and struck with
it the tawny serpent, and killed her; for she was
oppressing the white one. Then the white serpent
departed, and was absent for a while; after which she
returned, accompanied by ten other white serpents;
and they came to the dead serpent, and tore her in
pieces, so that there remained only her head; which
having done, they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, uttered these two

verses:---

Let destiny run with slackened reins, and pass not the night but with careless mind;

For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

On hearing this, O Prince of the Faithful, I was vehemently affected, and inspired with the utmost trouble of mind; and I heard a voice behind me reciting this couplet:—

O Faithful, whose guide is the Coran, rejoice in it; for safety hath come to thee;

And fear not what Satan hath suggested; for we are a people whose religion is the true one.

So I said to the person who addressed me, By the Object of thy worship, acquaint me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Genii; if then thou hast any want, acquaint us with it, that we may have the pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity.

And unto whom hath happened the like of my calamity? And he said, Perhaps thou art Abou Mahomed the Lazy. I replied, Yes. And he said, O Abou Mahomed, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for thy kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Marids of the Genii: and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Marid; for thy kindness is not lost upon us. He then uttered a great cry, with a terrible voice; and lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said, Where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Abou Mahomed, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But know that the slave is one of the Marids, and when he carrieth thee mention not the name of God while he beareth thee: for if thou mention it, he will fly from thee, and thou wilt fall and perish. So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Marid was conversing with me and amusing me, and diverting me

from mentioning God, whose name be exalted! But while I was in this state, lo, a person clad in green garments, and having long locks of hair, and a resplendent countenance, and in his hand a spear from which sparks flew forth, approached and said to me, O Abou Mahomed, say, There is no deity but God: Mahomet is God's Apostle—or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!): so I said, There is no deity but God: Mahomet is God's Apostle. And immediately that person smote the Marid with the spear; whereupon he dissolved, and became ashes; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

But lo, there was a ship, containing five sailors; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close of the day, when they cast a net, and caught a large fish, which they broiled; and they gave me to eat. They continued their voyage until they had conveyed me to their city; upon which they took me into their King, and placed me before him; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city? He answered, Its name is Henad, and it is in the land of China. Then the King delivered me to the Vizier of the city, commanding him to show me the city. The inhabitants of this city were originally infidels; in consequence of which, God (whose name be exalted!) had turned them into stones. I amused myself by taking a view

of it; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks; and while I was sitting, lo, a horseman came and said, Art thou Abou Mahomed the Lazy? I answered him, Yes. And he said, Fear not; for thy kind conduct hath become known unto us. So I asked him, Who art thou? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not; for the slave who perished beneath thee was one of our slaves. And after this the horseman took me up behind him, and conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass: then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. replied, I hear and obey. I alighted from behind him, and walked on till I arrived at the city, when I saw that its wall was of brass; and I went round about it, hoping to find a gate to it: but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent anyone from seeing me. He then went his way; and he had been but a short time absent from me when cries rose, and I beheld a number of persons whose eyes were in their breasts; and when they saw me, they said, Who art thou, and what cast thee into this place? So I acquainted them with the occurrence; and they replied, The damsel whom thou hast mentioned is with the Marid in this city, and we know not what he hath done with her; and we are brothers of the serpent. Then they added,

Go to that spring, see by what channel the water entereth, and enter thou with it; for it will convey

thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me; and, having saluted me first, she said to me, O my master, who brought thee to this place? So I informed her of the events that had happened; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will profit him, and hath informed me that there is in this city a talisman with which, if he desired to destroy all who are in the city, he could destroy them; and whatsoever he should order his Afrites to do, they would comply with his command; and that talisman is upon a pillar.—And where, said I, is the pillar? She answered, In such a place.—And what is that talisman? I asked. She answered, It is the figure of an eagle, and upon it is an inscription which I know not. Take it and place it before thee, and take a censer with fire, and throw into it a little musk, whereupon there will arise from it a smoke which will attract the Afrites. If thou do so, they will all present themselves before thee; not one of them will remain absent; and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act. So I replied, I hear and obey.

I arose, and went to that pillar, and did all that she desired me to do, and the Afrites came and presented themselves before me, each of them saying, At thy service. O my master! Whatsoever thou commandest us to do, we will do it. I therefore said to them. Chain the Marid who brought this damsel from her abode. And they replied, We hear and obey. repaired immediately to that Marid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. I ordered them to return. I then went back to the damsel, and, having acquainted her with what had happened, said, O my wife, wilt thou go with me? She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered; and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of Balsora. when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and lo, the Afrites approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in Balsora; and they did so. After that, I commanded them to bring the ape; and they brought him in an abject and despicable state: whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with

lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire anything, of wealth or aught else, I will command the Genii to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.



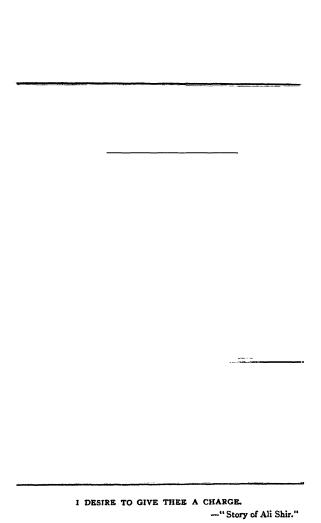
CHAPTER XV

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

THE STORY OF ALI SHIR AND ZUMROUD

THERE was, in ancient times, a certain merchant in the land of Khorassan, whose name was Majdal-din, and he had great wealth, and black slaves and memlooks and pages; but he had attained to the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him Ali Shir.

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge.—And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with anyone among mankind, and that thou shun what may bring injury and





misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his smoke will annoy thee. How excellent is the saying of the poet-

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

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

And the saying of another—

Men are as a latent disease: rely not therefore upon them.

Thou wilt find guile and artifice in them if thou examine them.

And that of another-

Intercourse with men profiteth nothing, unless to pass time in idle conversation.

Then converse with them little, except for the purpose of acquiring knowledge or rectifying an affair.

And the saying of another—

If a person of sagacity hath tried mankind, I have eaten them, when he hath but tasted;

And I have seen their affection to be nought but deceit, and their religion I have seen to be nought but hypocrisy.

The young man replied, O my father, I hear and obey. Then what next dost thou counsel me to do? His father answered, Do good when thou art able; persevere in comely conduct towards men, and avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment; and how good is the saying of the poet-

It is not at every time and season that acts of beneficence are easily performed.

When thou art able, then, hasten to do them, lest they should become difficult to execute.

And the son replied, I hear and obey. Then what more?—O my son, answered the father, Be mindful of God: He will then be mindful of thee. Guard also thy wealth, and be not prodigal of it; for if thou be prodigal of it, thou wilt become in need of the assistance of the least of mankind: and know that the estimation in which a man is held is according to that which his right hand possesseth. How excellent is the saying of the poet—

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

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

—And what besides? said the young man. His father answered, O my son, consult him who is older than thyself, and hasten not to perform a thing that thou desirest to do: have compassion also upon him who is thine inferior; then he who is thy superior will have compassion upon thee; and oppress not any, lest God give power over thee to one who will oppress thee. How excellent is the saying of the poet—

Add to thy judgment another's and ask counsel; for the truth is not concealed from the minds of two. A man's mind is a mirror, which showeth him his face; but by means of two mirrors he will see his back.

And that of another-

Deliberate, and haste not to accomplish thy desire; and be merciful, so shalt thou meet with one merciful: For there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

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

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

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

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee! Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name be exalted.

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Coran recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him, and inscribed upon his tomb these two verses:—

Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse;

And to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

His son Ali Shir grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfulls, and to the beauties morning and evening he repaired; and he said within himself, My father hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it? By Allah, I will not do but as the poet hath said-

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

thus acquired?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and after that, he sold his clothes, not leaving for himself more than one suit.

Now when intoxication had quitted him and reflection had come, he fell into grief; and he sat one day from dawn until the time of afternoon-prayers without breaking fast; whereupon he said within himself, I will go round to those upon whom I spent my wealth; perhaps one of them will feed me this day. He therefore went round to all of them; but on each occasion of his knocking at the door of one of them, the man denied himself, and hid himself from him; so hunger tortured him. And he went to the market of the merchants, and found there a ring of persons crowding together, and the people flocking thither; upon which he said within himself. What can be the reason of the assembling of these people? By Allah. I will not remove from this place until I have gratified myself with a sight of this ring. Then advancing to it, he found there a damsel of quinary stature, of just figure, rosy-cheeked, high-bosomed; she surpassed the people of her age in beauty and loveliness, and in elegance and in every charm. The name of this damsel was Zumroud; and when Ali Shir beheld her, he wondered at her beauty and loveliness, and said, By Allah, I will not depart until I see to what sum the price of this damsel will amount, and know who will purchase her. So he stood among the merchants, and they imagined that he would buy, as they knew the abundance of wealth that he had inherited from his parents.

The broker having stationed himself at the head of the damsel, then said, O merchants! O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumroud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding; for the opener is not obnoxious to blame or reproach! And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheikh, named Rashideddin, who had blue eyes, and a foul aspect, said, And a hundred. Another then said. And ten. And the sheikh said, For a thousand pieces of gold. And upon this the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto him whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-like beauties, this merchant desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheikh whom old age hath reduced to a most evil condition. Divinely gifted was he who said—

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

And she turned away from me, saying, Nay: by Him

who created mankind out of nothing,

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

And when the broker heard her words, he said to her, By Allah, thou art excused, and thy value is ten thousand pieces of gold. Then he informed her owner that she approved not of that sheikh; and he replied, Consult her respecting another. And another man advanced and said, Let her be mine for the sum that the sheikh of whom she approved not offered for her. But the damsel, looking at that man, found that he had a dyed beard; whereupon she said, What is this disgrace, and this dubious conduct, and blackening of hoary hairs? And after expressing great wonder, she recited these verses:—

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

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

Dyeing disgracefully thy hoary hairs, and concealing them for fraudulent purposes?

Thou goest with one beard and returnest with another, as though thou wert one of the puppetmen.

And the broker, when he heard her verses, said to her, By Allah, thou hast spoken truth. The merchant who had bidden for her asked, What was it that she said? So the broker repeated the verses to him; and he knew that he was in fault, and gave up the idea of purchasing her. Then another merchant advanced and said, Ask her if she will consent to be mine for the sum that thou hast heard. He therefore consulted

her for him; and she looked at him, and saw that he was one-eyed, and replied, This man is one-eyed, and the poet hath said of such a person—

Keep not company with the one-eyed for a single day; but beware of his malignity and falsehood.

For had there been any good in him, God had not caused the blindness in his eye.

The broker then [pointing to another] said to her, Wilt thou be sold to that merchant? And she looked at him, and seeing that he was a short man, with a beard descending to his girdle, she answered, This is he of whom the poet hath said—

I have a friend with a beard which God hath made to grow to a useless length.

It is like unto one of the nights of winter, long and dark and cold.

The broker therefore said to her, O my mistress, see who among the persons here present pleaseth thee, and say which he is, that I may sell thee to him. So she looked at the ring of merchants, and as she examined their physiognomies, one after another, her eye fell upon Ali Shir. The sight of him occasioned her a thousand sighs, and her heart became enamoured of him; for he was of surprising loveliness, and more bland than the northern zephyr; and she said, O broker, I will not be sold to any but to this my master, with the comely face and surpassing figure, of whom one of his describers hath thus said—

They displayed thy lovely face, and then blamed the person who was tempted.

If they had desired to protect me, they had veiled thy beautiful countenance.

None then shall possess me but he; for his cheek is smooth, and the moisture of his mouth is like the fountain of Paradise, a cure for the sick, and his charms perplex the poet and the prose-writer. He is as the poet hath said of him—

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

The Guardian of Paradise hath sent him forth from his abode in his fear that the Houries might be tempted. Mankind reproach him for his pride; but for pride the

full moon is to be excused.

The person with the curling hair, and the rosy cheek, and the enchanting glance, of whom the poet hath said—

Oft a fawn-like person hath promised me a meeting, and my heart hath been restless and mine eye expectant.

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

And when the broker heard the verses that she recited on the charms of Ali Shir, he wondered at her eloquence, as well as at the splendour of her beauty. But her owner said to him, Wonder not at her beauty, that putteth to shame the sun of day, nor at her having her memory stored with the elegant effusions of the poets; for she also reciteth the glorious Coran according to the seven readings, and relateth the noble traditions as authentically transmitted, and writeth the seven different hands, and knoweth of the sciences what the very learned sage knoweth not, and her hands are better than gold and silver; for she maketh curtains of silk, and selleth them, gaining by every one fifty pieces of gold; and she worketh a curtain in eight days. So the broker said, O the good fortune of him in whose house this damsel shall be, and who includeth her among his choice treasures! Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly, the broker returned to Ali Shir, and, having kissed his hands, said, O my master, purchase this damsel! for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of His gifts hath bestowed her upon thee. So Ali Shir hung down his head for a while towards the ground, laughing at his case, and saying within himself, I am to the present hour without breakfast; but I am ashamed before the merchants to say that I have no money wherewith to purchase her. And the damsel seeing him hanging down his head, said to the broker, Take me by the hand and lead me to him, that I may display myself to him, and excite his desire to possess me; for I will not be sold to any but him. The broker therefore took her and stationed her before Ali Shir, saying to him, What is thy good pleasure, O my master? But he returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee. And he raised his head towards her, and said, Is a person to be made by force to purchase? Thou art dear at the price of a thousand pieces of gold. She replied, O my master, purchase me for nine hundred. He said, No.—For eight hundred, she rejoined. He said, No. And she ceased not to abate the price until she said to him, For one hundred pieces of gold. But he said, I have not a hundred complete. And she laughed, and said to him, How much dost thou want of a hundred? He answered, I have not a hundred nor less than a hundred. By Allah, I possess not either white or red, either a piece of silver or a piece of gold. seek for thyself some other desirous customer. And when she knew that he had nothing, she said to him, Take my hand, as though thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore gave him a thousand pieces of gold, saying to him, Go to the market, and buy for us with three hundred pieces of gold, furniture and utensils for the house. And he did so. she said to him, Buy for us food and beverage with three pieces of gold. And he did this. Next she said to him, Buy for us a piece of silk, as much as will suffice for a curtain, and buy gold and silver thread, and silk thread of seven different colours. And this also he did. She then spread the furniture in the house, and lighted the candles, and sat eating and drinking with him; after which, they embraced each other, and presented the spectacle thus described by the poet:-

Eyes have not beheld a more beautiful sight than that of two lovers side by side,

Embracing each other, in the garments of content,

pillowing themselves with wrist and arm.
When hearts have become united together, the censurers beat upon cold iron.

O thou who reproacheth the lovers for their passion, canst thou reform a heart that is spoiled?

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

The love of each became fixed in the heart of the other, and on the following morning the damsel took the curtain, and embroidered it with the coloured silks, and ornamented it with the gold and silver thread. She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to pourtray upon it. She continued working upon it for eight days; and when it was finished, she cut it and glazed it, and then gave it to her master, saying to him, Repair with it to the market, and sell it for fifty pieces of gold to a merchant, and beware of selling it to anyone passing along the street, because that would be a cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him; after which he bought another piece of silk, together with the silk thread, and the gold and silver thread, as before, and what they required of food, and, having brought these things to her, gave her the rest of the money. And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus he continued to do for the space of a whole And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him: but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to Ali Shir, informed him of the price that had been offered, and made use of artifice to induce him to sell the curtain to the Christian for that sum, saying to him, O my master, fear not this Christian; for no harm shall befall thee from him. The merchants also arose and urged him. So he sold it to the Christian, though his heart was full of fear, and, having taken the price, returned to the house. But he found the Christian walking behind him; and he said, O Christian, wherefore art thou walking behind me?—O my master, he answered, I have a want to accomplish at the upper end of the street: may God never cause thee to have any want! And Ali Shir arrived not at his abode without the Christian's overtaking him. So he said to him, O accursed, wherefore dost thou follow me whithersoever I go? The Christian replied, O my master, give me a draught of water, for I am thirsty, and thou wilt receive thy recompense from God, whose name be exalted! Ali Shir therefore said within himself, This is a tributary, and he hath demanded of me a draught of water: so by Allah I will not disappoint him.

Then he entered the house, and took a mug of water; and his slave-girl Zumroud, seeing him, said to him, O my beloved, hast thou sold the curtain? He answered, Yes. And she said, To a merchant or a passenger? For my heart is impressed with a presentiment of separation. He answered, I sold it not but to a merchant. But she said, Acquaint me with the truth of the matter, that I may provide against my case. And wherefore, she added, tookest thou the mug of water?—To give drink to the broker, he answered. And she exclaimed, There is no strength nor power but in God, the High, the Great!—and recited these two verses:—

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

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

He then went forth with the mug, and found the Christian within the passage of the house. So he said, Hast thou come in hither, O dog? How is it that thou enterest my abode without my permission?

—O my master, he answered, there is no difference between the door and the passage; and I shall not move from this my place but to go forth: yet thanks

are due to thee for bounty and kindness, and liberality and obliging conduct. Then he took the mug of water, and drank what it contained; after which he handed it to Ali Shir, who took it, and expected that he would rise: but he rose not. So Ali Shir said to him, Wherefore dost thou not arise and go thy way? The Christian answered, O my lord, be not of those who confer favour and then make it a subject of reproach, nor of those of whom the poet hath said—

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

O my lord, he added, I have drunk; but I desire of thee that thou give me to eat of anything that is in the house; it will be equal to me if it be a morsel of bread or a biscuit and an onion. Ali Shir replied, Arise, without contention. There is nothing in the house. But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and salt may be established between me and thee. So Ali Shir said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food; and how excellent is the saying of the poet-

Hunger is banished by a stale cake of bread. Why then are my grief and troubles so great?

Death is most just, since it acteth impartially both to the Caliph and the miserable pauper.

Ali Shir therefore said to him, Wait here while I lock the saloon and bring thee something from the market. And the Christian replied, I hear and obey. Then Ali Shir went away from him, and locked the saloon, putting a padlock upon it; and taking the key with him, he repaired to the market, bought some fried cheese, and honey and bananas and bread, and brought them to him. And when the Christian saw this, he said, O my lord, this is a great quantity, sufficient for ten men, and I am alone; perhaps then thou wilt eat with me. Ali Shir replied, Eat thou alone: for I am satiated. But the Christian rejoined, O my lord, the sages have said, He who eateth not with his guest is baseborn. So when Ali Shir heard these words, he sat and ate with him a little; and was about to take up his hand, when the Christian took a banana, peeled it, and divided it in two, and put into one half of it some refined bhang, mixed with opium, a dram of which would make an elephant to fall down. Then he dipped this half of the banana into the honey, and said to Ali Shir, O my lord, by thy religion thou shalt take this. And Ali Shir was ashamed to make him swear falsely: he therefore took it from him, and swallowed it, and scarcely had it settled in his stomach when his head fell before his feet, and he became as though he had been a year asleep.

So when the Christian beheld this, he rose upon his feet, as though he were a bald wolf, or empowered fate; he took with him the key of the saloon, and, leaving Ali Shir prostrate, went running to his brother, and acquainted him with what he had done. And the cause of his conduct was this. The brother of this Christian was the decrepit old man who had desired to purchase Zumroud for a thousand pieces of gold, and she accepted him not, but lampooned him with verses. He was an infidel in his heart, but a

Mohammedan externally, and he named himself Rashideddin. And when Zumroud lampooned him, and accepted him not as her master, he complained to his brother, the Christian, who employed this stratagem to take her from her master Ali Shir, and whose name was Barsum; and he replied, Grieve not on account of this affair; for I will employ a stratagem to take her without a piece of silver or of gold:—because he was a skilful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practised the stratagem which we have described; and having taken the key, he repaired to his brother,

and acquainted him with what had happened.

Upon this, Rashideddin mounted his mule, took his young men, and repaired with his brother to the house of Ali Shir, taking with him also a purse containing a thousand pieces of gold, that if the Judge met him he might give it to him. He opened the saloon, and the men who were with him rushed upon Zumroud, and took her by force, threatening her with slaughter if she should speak; but the house they left as they found it, taking nothing from it, and they left Ali Shir lying in the passage. Then they closed the door upon him, having put the key of the saloon by his side; and the Christian Rashideddin took the damsel to his pavilion, where he put her among his female slaves and concubines, and said to her, O impudent wench, I am the sheikh whom thou wouldst not accept as thy master, and whom thou lampoonedst, and I have taken thee without expending a piece of silver or of gold. She replied, with her eyes filled with tears, God will sufficiently requite thee, O wicked old man, for thy separating me from my master. - O impudent wench! he rejoined, O thou inflamed with love! thou shalt see what torture I will inflict upon thee. By my faith, if thou do not comply with my command, and adopt my religion, I will inflict upon thee varieties of torture! But she said, If thou cut my flesh in pieces, I will not abandon the Mohammedan faith: and perhaps God (whose name be exalted!) will send me speedy relief; for He is able to do whatsoever He willeth; and the wise have said, An evil in the body rather than an evil in religion. upon this he called out to the eunuchs and female slaves, saying to them, Throw her down! So they threw her down. And he ceased not to inflict upon her cruel blows while she called for aid; but she was not aided! Then she abstained from imploring aid, and began to say, God is my sufficiency, and He is indeed sufficient!-until her voice failed, and her groaning became inaudible. And when his heart was satisfied with punishing her, he said to the eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. The accursed wretch then passed that night, and on the following morning he desired that she should be brought, and he repeated the beating; after which he ordered the eunuchs to throw her in her place; and they did so. And when the pain occasioned by the beating became alleviated, she said, There is no deity but God; Mahomet is God's apostle! God is my sufficiency, and excellent is the Guardian! Then she implored aid of our lord Mahomet, may God favour and preserve him! Such was her case.

Now as to Ali Shir, he continued lying asleep until the following day, when the intoxication occasioned by the bhang quitted his head, and he opened his eyes, and called out, saying, O Zumroud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited

verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones and went round about the city, beating his bosom with them, and crying, O Zumroud! The children therefore surrounded him, and said, A madman! A madman! And everyone who knew him wept for him, and said, This is such-a-one. What hath befallen him? Thus he continued to do until the close of the day; and when the darkness of night came over him, he slept in one of the by-streets until the morning. And he went round about the city again with the stones till the evening, when he returned to his saloon to pass the night there.

Then a female neighbour of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becamest thou mad? And he answered her with these two verses:—

They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad. Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness, do not blame me.

So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with His good pleasure. He therefore told her all that had befallen him with Barsum the Christian, the brother of the magician who called himself Rashideddin; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and recited these two verses:—

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

For they have perished of their passion, and chastely concealed it: and the truth of this the tradition attesteth. And after she had finished these verses, she said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and earrings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

Ali Shir rejoiced at her words, and kissed her He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured kerchief, and taking in her hand a walking-staff, bore the crate about through the by-lanes, and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rashideddin the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you anyone who will buy aught of them? The girl answered her, Yes:-and she took her into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness, and the gentleness of her speech. Meanwhile, she looked round narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her: so she treated

the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumroud, laid prostrate. She recognised her, and wept, and said to the female slaves, O my children, wherefore is this damsel in this condition? And they related to her the whole story, adding, This affair is not of our choice; but our master commanded us to do thus; and he is now on a iourney. And she said, O my children, I desire of you a favour, which is, that ye loose this poor damsel from her bonds, and leave her so until ye know of the return of your master, when ye shall bind her again as she was; and ye will gain a recompense from the Lord of all creatures. They replied, We hear and obey. And they loosed her, and fed her, and gave her to drink. The old woman then said, Would that my leg had broken, and that I had not entered your abode! And after that, she went to Zumroud, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction. told her that she had come from her master Ali Shir, and made an agreement with her, that she (Zumroud) should, in the following night, listen for a sound: saying, Thy master will come to thee and stand by the stone seat of the pavilion, and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and returning to Ali Shir, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore

thanked her for this; and having waited till the night became dark, and the appointed time arrived, he went to that quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a bench beneath it; but sleep overcame him, and he slept. Glory be to Him who sleepeth not! For a long time he had not slept, from the ecstasy of his passion; so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it: but found no way of ascending and entering it; and he continued walking round it until he came to the bench, when he beheld Ali Shir asleep. took his turban; and when he had done so, immediately Zumroud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumroud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The old woman told me that thou wast infirm on my account; but lo, thou art stronger than the horse. And he returned her no answer. she felt his face, and found that his beard was like the broom of the public bath; as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him, and said to him, What art thou? He answered her, O wench, I am the sharper Jawan the Kurd, of the gang of Ahmad El-Denef: we are forty sharpers, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no resource but that of resignation to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said, There is no deity but God! Each time that we are delivered from anxiety we fall into greater anxiety!

Now the cause of Jawan's coming to the place above-mentioned was this. He had said to Ahmad El-Denef, O sharper, I entered this place before the present time, and know a cavern without the town, affording room for forty persons; and I desire to go before you to it, and to place my mother in that cavern. Then I will return to the city, and steal from it something for your luck, and keep it for you until ye come; so your entertainment on that day shall be of my supplying. And Ahmad El-Denef replied, Do what thou desirest. Accordingly he went before them to that place, and put his mother in the cavern; and when he went forth from it, he found a trooper lying asleep, with a horse picketed by him: so he slaughtered him, and took his clothes, and his horse and arms, and hid them in the cavern with his mother, picketing the horse there. He then returned to the city, and walked on till he came to the pavilion of the Christian, where he did what we have described.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumroud said within herself, Why am I thus careless about liberating myself by some stratagem? Wherefore should I wait until these forty men arrive? Then she looked towards the old woman, the mother of Jawan the Kurd, and

said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun?—Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zumroud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumroud arose, and clad herself in the clothes of the trooper whom Jawan the Kurd had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddlebags full of gold with her, saying, O kind Protector, protect me, I conjure Thee by the dignity of Mahomet; God favour and preserve him! Then she said within herself, If I go to the city, perhaps some one of the family of the trooper may see me; and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddle-bags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers, for the space of ten days.

And on the eleventh day, she approached a pleasant and secure city, established in prosperity; the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the Emirs and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are all assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to

meet her, and, having alighted, kissed the ground before her, and said, God aid thee, O our lord the Sultan! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Mohammedans, O Sultan of all creatures! God establish thee, O King of the age, and incomparable one of the age and time! Zumroud said to them, What is your story, O ye people of this city? The Chamberlain answered, Verily He who is not sparing of His benefits hath bestowed favour upon thee, and made thee Sultan over this city, and ruler over the necks of all whom it con-Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by the way by which thou hast come, they make him Sultan over them. And praise be to God, who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultan. Now Zumroud was a person of judgment in all her actions; so she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great; but I was incensed against my family, and went forth from them and left them; and look ye at this pair of saddle-bags full of gold that I have brought beneath me, to give alms out of it to the poor and needy all the way. And on hearing this, they prayed for her, and were extremely rejoiced at her arrival; and she was also pleased with them. She then said within herself, Since I have attained to this, perhaps God will unite me with my master in this place; for He is able to do whatsoever He willeth! And she proceeded, accompanied by the troops, until they entered the city, when

the troops alighted and walked before her till they had conducted her into the palace. She there alighted, and the Emirs and grandees conveyed her with their hands, beneath her arm-pits, and seated her upon the throne. Then all of them kissed the ground before her. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened; and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

She remained thus for some time, commanding and forbidding, and the hearts of the people were impressed with exceeding respect for her, on account of her generosity, and her abstinence from what is forbidden. She abolished the custom-taxes, liberated the persons confined in the prisons, and redressed the grievances of her subjects; so that all the people loved her. But whenever she thought upon her master, she wept, and supplicated God to effect her union with him. And thinking upon him one night, and upon her days that had passed, she poured forth tears, and recited these two verses:—

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

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

And when she had ended these verses, she wiped away her tears, and went up into the pavilion. Then she entered the harem, and assigned separate apartments for the female slaves and concubines, appointing them allowances and supplies, and asserted that she desired to remain in a place alone, for the purpose of assiduously employing herself in devotion; and she betook herself to fasting and praying, so that the Emirs said, Verily this Sultan is of exceeding piety. She retained of the eunuchs only two lads to serve her.

For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and her disquietude becoming excessive, she summoned the Viziers and Chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the Emirs, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the Emirs, I desire when the new month commenceth, that ye do thus, and proclaim in the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and whosoever of them acteth contrary to this order shall be hanged at the door of his house. So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumroud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied of all the dishes. Accordingly, they sat and ate as she had

commanded them, while she sat upon the throne of her kingdom looking at them; and everyone at the table said within himself, The King is looking at none but me. They continued eating, and the Emirs said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultan that loveth the poor like this Sultan. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master Ali Shir.

And when the second month commenced, she did the same, as usual. They prepared the table, and Zumroud descended and seated herself upon her throne, and ordered the people to sit and eat. And while she was sitting at the head of the table, and the people were seating themselves at it, company after company, and person after person, her eye fell upon Barsum the Christian, who had bought the curtain of her master; and she knew him, and said, This is the commencement of the dispelling of my affliction, and the attainment of my desire. Then Barsum advanced, and seated himself among the people to eat; and he looked at a dish of rice sweetened with sugar sprinkled over it; but it was far from him; so he pressed towards it, and, stretching forth his hand to it, reached it and put it before him. Upon this, a man by his side said to him, Why dost thou not eat of that which is before thee? Is not this a disgrace to thee? How is it that thou stretchest forth thy hand to a thing that is distant from thee? Art thou not ashamed? Barsum replied, I will eat of none but it. So the man rejoined, Eat; may God not give thee enjoyment in it! And a man who was a drunkard said, Let him eat of it, that I too may eat with him. The man before mentioned, however, said to him, O most illomened of drunkards, this is not your food, but it is the food of the Emirs; therefore leave it, that it may return to those to whom it belongeth, that they may But Barsum disobeyed him: he took from it a mouthful, and put it into his mouth, and was about to take the second, when Zumroud, observing him, called out to certain of the soldiers, and said to them. Bring this man before whom is the dish of sweet rice. and let him not eat the mouthful that is in his hand: but throw it down from his hand. So four of the soldiers came to him, and dragged him along upon his face, after they had thrown down the mouthful from his hand; and they stationed him before Zumroud. Upon this, the people refrained from eating; one of them saying to another, By Allah, he was unjust; for he would not eat of the food suited to persons of his own class. Another said, I was content with this pottage that is before me. And the drunkard said, Praise be to God, who prevented my eating aught of this dish of sweet rice; for I was waiting for it to stop before him and for him to enjoy it, when I would have eaten with him; but what we have witnessed befell him. And the people said, one to another, Wait, that we may see what will happen to him.

Now when they brought him before the Queen Zumroud, she said to him, Wo to thee, O blue-eyed! What is thy name, and what is the reason of thy coming to our country? And the accursed refused to give his true name, and, having a white turban, he answered, O King, my name is Ali, and my business is that of a weaver, and I have come to this city for the sake of traffick. Zumroud said, Bring ye to me a geomantic tablet, and a pen of brass. And they brought her

what she demanded immediately; and she took the geomantic tablet and the pen, and performed an operation of geomancy, designing with the pen a figure like that of an ape; after which she raised her head, and looked attentively at Barsum for a long time, and said to him, O dog, how is it that thou liest unto kings? Art thou not a Christian, and is not thy name Barsum, and hast thou not come to search for something? Tell me then the truth, or, by the glory of the Deity, I will strike off thy head! And the Christian was agitated; and the Émirs and others who were present said, This King is acquainted with geomancy. Extolled be the perfection of Him who hath endowed him with this knowledge! Then she called out to the Christian, saying to him, Tell me the truth, or I destroy thee! And the Christian replied, Pardon, O King of the age! Thou art right in thy geomantic divination: for thy slave is a Christian. So the Emirs and others who were present wondered at the King's exactness in discovering the truth by geomancy, saying, Verily this King is an astrologer of whom there is not the like in the world! The Queen then ordered that the Christian should be flaved, that his skin should be stuffed with straw, and hung over the gate of the horse-course, and that a pit should be dug without the city, and his flesh and his bones should be burnt in it, and dirt and filth thrown upon his ashes. They replied, We hear and obey: - and did all that she had commanded them. And when the people saw what had befallen the Christian, they said, His recompense was that which hath befallen him: and what an unlucky mouthful was that unto him! One of them said, Divorcement shall be incumbent on the remote [if I break this vow]: in my life henceforth I will never eat of sweet rice! And the drunkard said, Praise be to God, who hath saved me from that which hath befallen this man, by His preserving me from eating that rice! Then all the people went forth; and they had become prohibited from sitting opposite to the sweet rice, in the place of that Christian.

Again, when the third month commenced, they spread the table as usual, and covered it with the dishes. and the Queen Zumroud sat upon the throne, the troops standing in the customary manner, but fearing her awful power. The people of the city then entered as they were wont, and went around the table, looking for the place of the dish of rice; and one of them said to another, O hadgi Kalaf! The other replied, At thy service, O hadgi Kaled. And the former said, Avoid the dish of sweet rice, and beware of eating of it; for if thou eat of it, thou wilt be hanged. then seated themselves around the table to eat; and while they were eating, and the Queen Zumroud was sitting on the throne, a glance of her eye fell upon a man entering with a hurried pace from the gate of the horse-course, and, looking attentively at him, she found that he was Jawan the Kurd, the robber who murdered the trooper; and the cause of his coming was this. He had left his mother, and gone to his companions, and said to them, I obtained yesterday excellent booty: I murdered a trooper, and took his horse; and there fell to my lot the same night a pair of saddle-bags full of gold, and a damsel whose value is greater than the gold in the saddle-bags; and I have put all this booty in the cavern, with my mother. So they rejoiced at this, and repaired to the cavern at the close of the day. Jawan the Kurd entered before them, and they followed him; and he desired to bring to them the things of which he had told them; but he found the place He therefore inquired of his mother the truth of the matter, and she acquainted him with all that had happened; on hearing which, he bit his hands in repentance, and said, By Allah, I will search about for this impudent wench, and take her from the place in which she is, though she be within the shell of a pistachio-nut, and I will satisfy my malice upon her! Accordingly he went forth to search for her, and ceased not to go about the surrounding districts until he came to the city of the Queen Zumroud. And when he entered the city, he found no man in it: he therefore inquired of some of the women who were looking out from the windows, and they informed him that on the first day of every month the Sultan made a banquet, and the people went and ate of it; and they directed him to the horse-course in which the table was spread.

So he came hurrying on, and, not finding a vacant place in which to seat himself excepting opposite the dish above mentioned, he seated himself there, and, as the dish was before him, stretched forth his hand to it. Upon this, the people called to him, saying, O our brother, what dost thou desire to do? answered, I desire to eat of this dish until I am satiated. And one of them said to him, If thou eat of it thou wilt be hanged. But he replied, Be silent, and utter not these words. Then he stretched forth his hand to the dish, and drew it before him. The drunkard before mentioned was sitting by his side, and when he saw Jawan draw the dish before him, he fled from his place; the effect of the intoxicating drug instantly passed away from his head, and he seated himself afar off, saying, I have nothing to do with this dish. Jawan the Kurd stretched forth his hand to the dish, and it resembled the foot of a raven; and he ladled the rice with it, and took it forth resembling the foot of a camel. Then he compressed the handful into the form of a ball, so that it was like a great orange; he threw it rapidly into his mouth, and it descended into his throat, making a noise like thunder; and the bottom of the dish appeared in the place from which it was taken. So a man by his side said to him, Praise be to God, who hath not made me to be a dish of meat before thee: for thou hast exhausted the dish by a single mouthful! And the drunkard said, Let him eat; for I imagine that I behold in him the figure of the hanged. Then looking towards him, he said to him, Eat: may God not give thee enjoyment! And Jawan stretched forth his hand to take the second mouthful, and was about to press it into the form of a ball like the first mouthful, when the Queen called to some of the soldiers, saying to them, Bring that man quickly, and suffer him not to eat the mouthful that is in his hand.

The soldiers therefore ran to him, while he was bending his head over the dish, and they seized him and took him and placed him before the Queen Zumroud. Upon this, the people exulted over him, saying, one to another, Verily he deserveth it; for we gave him good advice, and he would not follow it. This place is predestined to occasion the slaughter of him who sitteth in it, and that rice is unfortunate to every one who eateth of it. Then the Queen Zumroud said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming to our city?—O our lord the Sultan, he answered, my name is Osman, and my occupation is that of a gardener, and the reason of my coming to this city is, that I am going about searching for a thing that I have And the Queen said, Bring me the geomantic So they placed it before her; and she took the pen, and, having performed an operation of geomancy, meditated upon it a while; after which she raised her head, and said to him, Wo to thee, O wicked wretch! How is it that thou liest unto kings?

This geomantic experiment acquainteth me that thy name is Jawan the Kurd, and thine occupation is that of a robber, that thou takest the property of men by iniquitous means, and slayest the soul that God hath forbidden to be slain unless for a just cause. Then she called out to him and said, O hog, tell me thy true story, or I will cut off thy head! And when he heard her words, his complexion became sallow, and his teeth appeared, and, imagining that if he spoke the truth he would save himself, he replied, Thou hast spoken truth, O King; but I vow repentance unto thee from this time, and return unto God, whose name be exalted! The Queen, however, said to him, It is not lawful unto me to leave a viper in the path of the Faithful. And she said to some of her attendants, Take him and flay him, and do unto him as ye did unto the like of him last month. So they did as she commanded them. And when the drunkard saw the soldiers seize that man, he turned his back to the dish of rice, and said, Verily, to present my face unto thee is unlawful! And as soon as they had finished eating, they dispersed, and went to their abodes: the Queen also went up into her palace and gave permission to the memlooks to disperse.

And when the fourth month commenced, they descended into the horse-course as usual, and made ready the banquet, and the people sat waiting for permission. The Queen then approached, and sat upon the throne, looking at them; and she observed that the place opposite the dish of rice, affording room for four persons, was vacant; whereat she wondered. And while she was looking about, she beheld a man entering from the gate of the horse-course, with a quick pace, and he ceased not to hurry on until he stopped over the table, where he found no place vacant but that opposite the dish of rice. So he

seated himself there; and she looked at him attentively, and found that he was the Christian who had named himself Rashideddin: whereupon she said within herself, How fortunate is this repast, by which this infidel hath been ensnared! Now the cause of his coming was wonderful; and it was this. When he returned from his journey, the people of his house informed him that Zumroud was lost, together with a pair of saddle-bags full of money; on hearing which he rent his clothes, and slapped his face, and plucked his beard. Then he sent his brother Barsum to search for her through the surrounding districts; and when he was tired of waiting for news of him, he went forth himself to search through the provinces for his brother and Zumroud, and destiny impelled him to Zumroud's city. He entered that city on the first day of the month, and when he walked along its great thoroughfare streets, he found them desolate, and saw the shops closed, and the women at the windows; so he inquired of some of them respecting this circumstance, and they told him that the King made a banquet for all the people on the first of every month, and all ate of it; none being able to sit in his house or in his shop; and they directed him to the horse-course.

On his entering the horse-course, he found the people crowding around the food, and found no place vacant excepting that opposite the well-known dish of rice. So he seated himself in it, and stretched forth his hand to eat of that dish; whereupon the Queen called to some of the soldiers, saying, Bring ye him who hath seated himself opposite the dish of rice. And they knew him from the former occurrences of the same kind, and seized him, and stationed him before the Queen Zumroud, who said to him, Wo to thee! What is thy name, and what is thine occupation; and what is the reason of thy coming unto our city? He

answered, O King of the age, my name is Rustum, and I have no occupation, for I am a poor dervise. And she said to her attendants, Bring me a geomantic tablet, and the pen of brass. So they brought her what she demanded as usual: and she took the pen, and made some marks with it upon the tablet, and remained a while contemplating it: then raising her head and looking towards him, she said, O dog, how is it that thou liest unto the Kings? Thy name is Rashideddin the Christian, and thine occupation is, to practise stratagems against the female slaves of the Faithful, and to take them; and thou art a Mohammedan externally, but in heart a Christian. Declare then the truth; for if thou do not, I will strike off thy head. And he hesitated to reply; but afterwards said, Thou hast spoken truth, O King of the age. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes; and upon his body, a thousand lashes; and after that, that he should be flayed, and his skin stuffed with hards of flax; then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth thrown upon his ashes. And they did as she commanded them.

After this she gave leave to the people to eat, and when they had finished, and gone their ways, the Queen Zumroud went up into her palace, and said, Praise be to God, who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens. Then her master Ali Shir occurred to her mind, and she shed copious tears; after which, returning to her reason, she said within herself, Perhaps God, who hath given me power over mine enemies, may grant me the return of my beloved. She begged forgiveness of God (to whom be ascribed might and glory!), and said, Perhaps God will soon reunite me with my beloved Ali

Shir; for He is able to do whatsoever He willeth, and is gracious unto His servants, and acquainted with their states. She praised God again, continued her prayers for forgiveness, and resigned herself to the course of destiny, assured that everything which hath a beginning must come to an end; and recited the saying of the poet—

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

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

She continued for the whole of that month occupying herself by day in judging the people, and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved Ali Shir; and when the next month commenced, she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-course, to see everyone who entered it. And she said within herself, O Thou who restoredst Joseph to Jacob, and removedst the affliction from Job, favour me by the restoration of my master Ali Shir, by Thy power and greatness; for Thou art able to accomplish everything! O Lord of all creatures! O Guide of those who go astray! O Hearer of cries! O Answerer of prayers! Hear my prayer, O Lord of all creatures! And her supplication was not ended when there entered from the gate of the horse-course a person whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment and in polite accomplishments. When he entered he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumroud beheld him, her heart palpitated. She looked at him with a scrutinising glance, and it was evident to her that he was her master Ali Shir, and she was inclined to cry aloud for joy; but she stilled her mind, fearing to disgrace herself among the people: her bowels were moved, and her heart throbbed; yet she concealed what she felt. And the cause of Ali Shir's coming was this.

When he lay asleep upon the stone seat, and Zumroud descended and Jawan the Kurd took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him unjustly, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we Then he went back to the old woman who had acquainted him with the situation of Zumroud, and knocked at her door; whereupon she came forth to him; and he wept before her until he fell down in a fit. And when he recovered, he informed her of all that had befallen him; on hearing which, she blamed him and severely reproved him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself. She ceased not to blame him until blood ran from his nostrils, and he fell down again in a fit; and on his recovering from his fit, he beheld the old woman weeping on his account, pouring forth tears, and in a state of anguish; and he recited these two verses:-

How bitter unto lovers is separation, and how sweet unto them is union!

May God unite every separated lover, and preserve me, for I am of their number!

The old woman mourned for him, and said to him,

Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O Ali, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirat; 1 for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumroud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Judge standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great! Now when Ali Shir heard these words from her, the light before his face became converted into darkness; he despaired of life, and made sure of death, and ceased not to weep until again he fell down in a fit; and after he recovered from his fit, love and separation so afflicted him that he was attacked by a severe sickness, and was confined to his house. old woman, however, continued to bring the physicians to him, and to give him beverages, and make pottages for him, during the space of a whole year, until his soul returned to him. And when the second year commenced, the old woman said to him, O my son, this sadness and grief that thou sufferest will not restore to thee thy beloved: arise then, brace up thy nerves, and search for her through the surrounding districts; perhaps thou mayest meet with tidings of her. And she ceased not to encourage him and to strengthen his mind until she cheered him; and she conducted him into the bath, gave him wine to drink, and fed him with fowls. Thus she did every day for the space of

¹ The bridge over which all men must pass at the Day of Judgment,

a month, till he gained strength, and set forth on his journey, and he ceased not to travel until he arrived at

the city of Zumroud.

Having entered the horse-course, he seated himself at the table, and stretched forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate the first morsel; and Zumroud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten, and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey:and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the summons of the King, and let thy heart be dilated. He replied, I hear and obey: - and he went with the eunuchs; while the people said one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him? But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied. And when he stood before Zumroud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and

what is the reason of thy coming unto this city? So he answered her, O King, my name is Ali Shir; I am of the sons of the merchants, and my country is Khorassan, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story. Then he wept until he fainted; whereupon she gave orders to sprinkle some rosewater upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy. She then ordered the Chamberlain to take him to the bath, and to attire him in a handsome suit of the apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The Chamberlain replied, I hear and obey: - and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? For his appearance is comely, and from the King's waiting until he had satisfied himself, I knew that. And every one of them said something. Then the people dispersed, and went their ways.

Zumroud scarcely believed that the night was approaching when she should be with the beloved of her heart alone; and as soon as the night came, she entered her chamber, and sent to her beloved Ali Shir. And when they brought him, he kissed the ground before her, and prayed for her; and she said

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within herself, I must jest with him a while, without making myself known to him. So she said, O Ali, hast thou gone to the bath! He answered, Yes, O my lord. And she said, Arise, eat of this fowl and meat, and drink of this sherbet of sugar, and wine; for thou art tired; and after that, come hither. He replied. I hear and obey: - and he did as she commanded him: and when he had finished eating and drinking, she said to him, Come up unto me, and rub my feet. He therefore began to rub her feet and her legs, and found them softer than silk. And after she had continued a while jesting with him, she said, O my master, hath all this happened, and dost thou not know me? He asked, And who art thou, O King? And she answered, I am thy slave-girl Zumroud. when he knew this, he kissed her, and embraced her throwing himself upon her like the lion upon the sheep.

And on the following morning, Zumroud sent to all the troops, and the lords of the empire, and summoned them, and said to them, I desire to journey to the city of this man. Choose for you therefore a viceroy to exercise authority among you until I return to you. And they replied, We hear and obey. betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of Ali Shir, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were visited by the terminator of delights and the separator of companions. Extolled be the perfection of the Eternal; and praise be to God in every case!

