

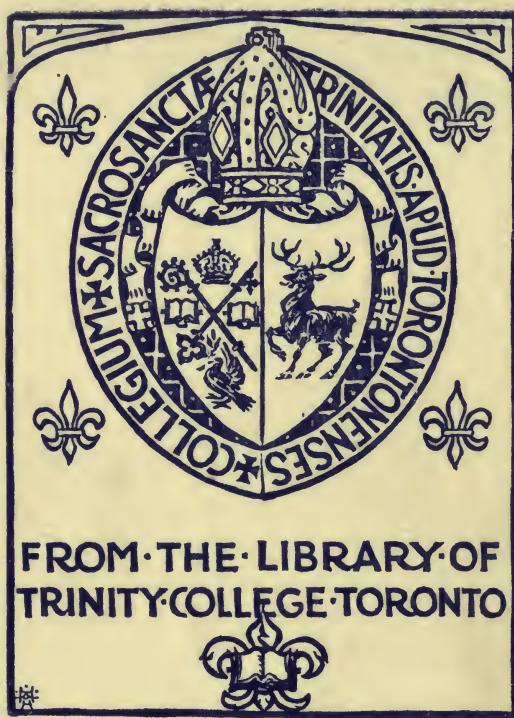
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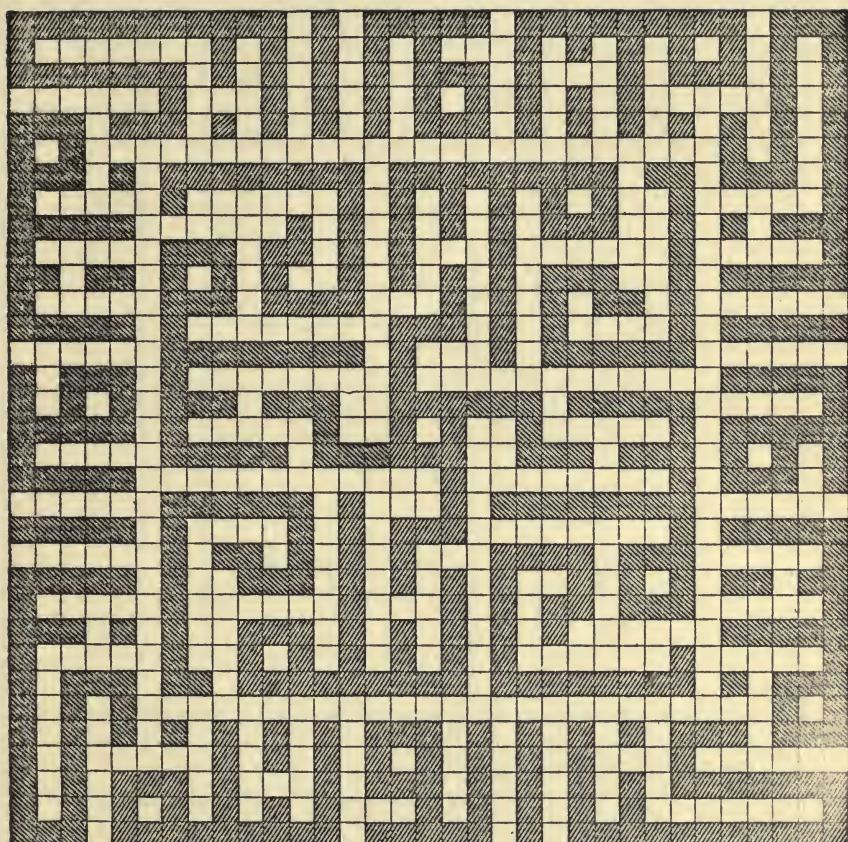


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Arabician

لِقَالْلَهُ
بِعْدَ الْقَالِلِ





لا ابرار كل شي تبر

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura)

—*Arab Proverb.*

"Niuna corrotta mente intese mai sanamente parole."

—*"Decameron"—conclusion.*

"Erubuit, posuitque meum Lucretia librum
Sed coram Bruto. Brute! recede, leget."

—*Marital.*

"Mieux est de ris que de larmes escripre,
Pour ce que rire est le propre des hommes."

—*RABELAIS.*

"The pleasure we derive from perusing the Thousand-and-One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—*CRICHTON'S "History of Arabia."*





PLAIN AND LITERAL TRANSLATION OF THE
ARABIAN NIGHTS' ENTERTAINMENTS, NOW
ENTITLED

THE BOOK OF THE

Thousand Nights and a Night

WITH INTRODUCTION EXPLANATORY NOTES ON THE
MANNERS AND CUSTOMS OF MOSLEM MEN AND A
TERMINAL ESSAY UPON THE HISTORY OF **THE**
NIGHTS

VOLUME IX.

BY

RICHARD F. BURTON



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Shammar Edition

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PRINTED IN U. S. A.

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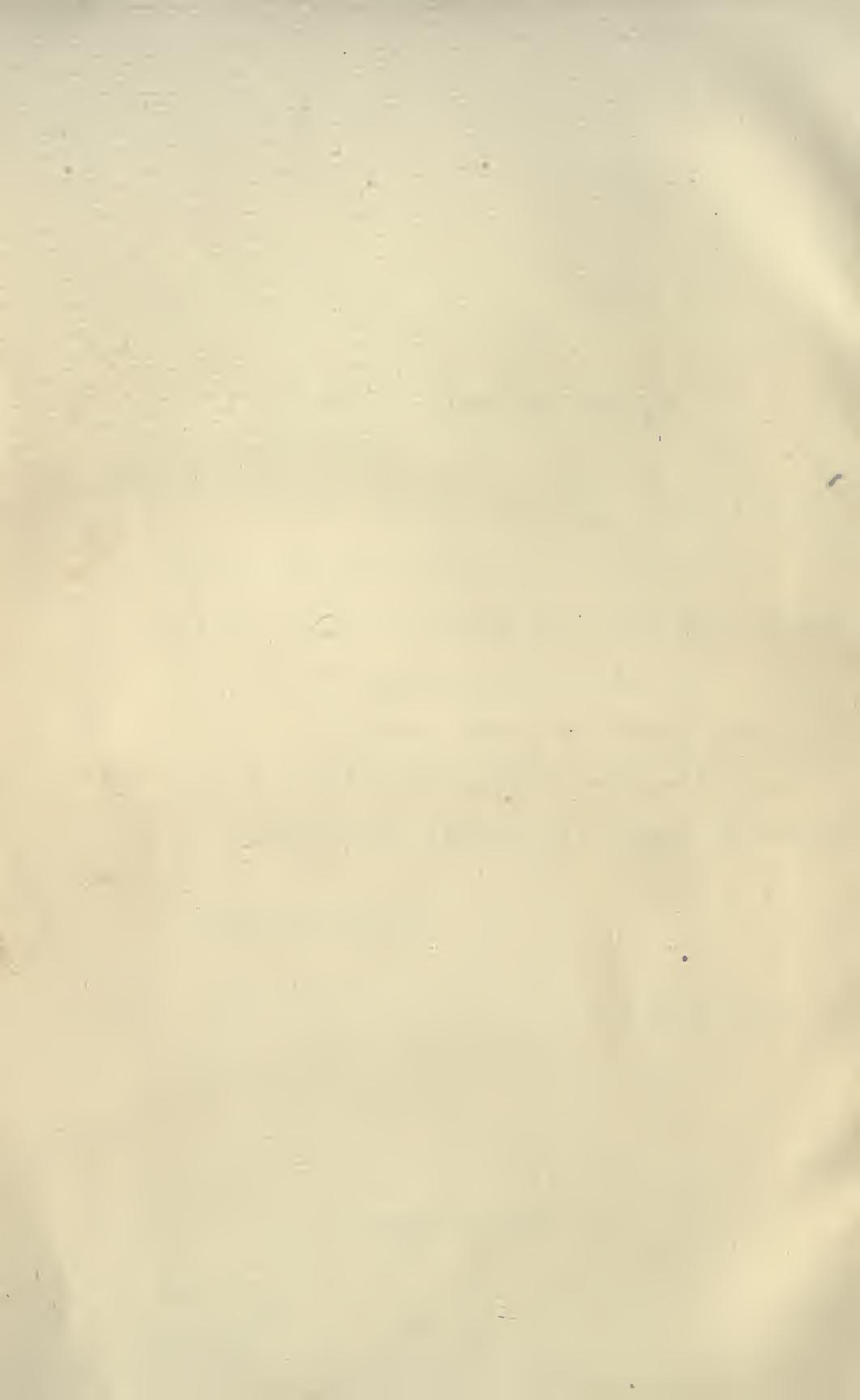
TO ALEXANDER BAIRD OF URIE.

MY DEAR BAIRD,

I avail myself of a privilege of authorship, not yet utterly obsolete, to place your name at the head of this volume. Your long residence in Egypt and your extensive acquaintance with its "politic," private and public, make you a thoroughly competent judge of the merits and demerits of this volume; and encourage me to hope that in reading it you will take something of the pleasure I have had in writing it.

RICHARD F. BURTON.

TANGIER, December 31st, 1885.



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Now when it was the Eight Hundred and Eighty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when Nur al-Din heard the voice singing these verses he said in himself, "Verily this be the Lady Miriam chanting without hesitation or doubt or suspicion of one from without.¹ Would Heaven I knew an my thought be true and if it be indeed she herself or other self!" And regrets redoubled upon him and he bemoaned himself and recited these couplets :—

When my blamer saw me beside my love • Whom I met in a site that lay open wide,
I spake not at meeting a word of reproach • Though oft it comfort sad heart to chide ;
Quoth the blamer, "What means this silence that bars • Thy making answer that hits his pride?"
And quoth I, "O thou who as fool dost wake, • To misdoubt of lovers and Love deride ;
The sign of lover whose love is true • When he meets his belovèd is mum to bide.

When he had made an end of these verses, the Lady Miriam fetched inkcase and paper and wrote therein :—" After honour due to the Basmalah,² may the peace of Allah be upon thee and His mercy and blessings be ! I would have thee know that thy slave-girl Miriam saluteth thee, who longeth sore for thee ; and this is her message to thee. As soon as this letter shall fall into thy hands, do thou arise without stay and delay and apply thyself to that she would have of thee with all diligence and beware with all wariness of transgressing her commandment and of sleeping. When the first third of the night is past, (for that hour is of the most favourable of times) apply thee only to saddling the two stallions and fare forth with them both to the Sultan's Gate.³ If any ask thee whither thou wend, answer, I am going to exercise the steeds, and none will hinder thee ; for the folk of this city trust to the locking of the gates." Then she folded the letter in a

¹ Arab. " Wa lá rajma ghaybin :" lit. == without stone-throwing (conjecture) of one latent.

² i.e. saying Bismillah, etc. See vol. v. 206.

³ Where he was to await her.

silken kerchief and threw it out of the latticed window to Nur al-Din, who took it and reading it, knew it for the handwriting of the Lady Miriam and comprehended all its contents. So he kissed the letter and laid it between his eyes ; then, calling to mind that which had betid him with her of the sweets of love-liesse, he poured forth his tears whilst he recited these couplets :—

Came your writ to me in the dead of the night ◊ And desire for you stirred
heart and sprite ;
And, remembered joys we in union joyed, ◊ Praised the Lord who placed
us in parting plight.

As soon as it was dark Nur al-Din busied himself with making ready the stallions and patiented till the first watch of the night was past ; when, without a moment delay, Nur al-Din the lover full of teen, saddled them with saddles of the goodliest, and leading them forth of the stable, locked the door after him and repaired with them to the city-gate, where he sat down to await the coming of the Princess. Meanwhile, Miriam returned forthright to her private apartment, where she found the one-eyed Wazir seated, elbow-propt upon a cushion stuffed with ostrich-down ; but he was ashamed to put forth his hand to her or to bespeak her. When she saw him, she appealed to her Lord in heart, saying, “ Allahumma—O my God—bring him not to his will of me nor to me defilement decree after purity ! ” Then she went up to him and made a show of fondness for him and sat down by his side and coaxed him, saying, “ O my lord, what is this aversion thou displayest to me ? Is it pride or coquetry on thy part ? But the current byword saith :—An the salam-salutation be little in demand, the sitters salute those who stand.¹ So if, O my lord, thou come not to me neither accost me, I will go to thee and accost thee.” Said he, “ To thee belong favour and kindness, O Queen of the earth in its length and breadth ; and what am I but one of thy slaves and the least of thy servants. Indeed, I was ashamed to intrude upon thine illustrious presence, O unique pearl, and my face is on the earth at thy feet.” She rejoined, “ Leave this talk and bring us to eat and drink.” Accordingly he shouted to his eunuchs and women an order to serve food, and they set before

¹ As a rule, amongst Moslems the rider salutes the man on foot and the latter those who sit. The saying in the text suggests the Christian byword anent Mohammed and the Mountain, which is, I need hardly say, utterly unknown to Mahomedans.

them a tray containing birds of every kind that walk and fly and in nests increase and multiply, such as sand-grouse and quails and pigeon-poults and lambs and fatted geese and fried poultry and other dishes of all sorts and colours. The Princess put out her hand to the tray and began to eat and feed the Wazir with her fair finger-tips and kiss him on the mouth. They ate till they had enough and washed their hands, after which the handmaidens removed the table of food and set on the service of wine. So Princess Miriam filled the cup and drank and gave the Wazir to drink and served him with assiduous service, so that he was like to fly for joy and his breast broadened and he was of the gladdest. When she saw that the wine had gotten the better of his senses, she thrust her hand into her bosom and brought out a pastile of virgin Cretan-Bhang, which she had provided against such an hour, whereof if an elephant smelt a dirham's weight, he would sleep from year to year. She distracted his attention and crumbled the drug into the cup : then, filling it up, handed it to the Wazir, who could hardly credit his senses for delight. So he took it and kissing her hand, drank it off, but hardly had it settled in his stomach when he fell head foremost to the ground. Then she rose and filling two great pairs of saddle-bags with what was light of weight and weighty of worth of jewels and jacinths and precious stones, together with somewhat of meat and drink, donned harness of war and armed herself for fight. She also took with her for Nur al-Din what should rejoice him of rich and royal apparel and splendid arms and armour, and shouldering the bags (for indeed her strength equalled her valiancy), hastened forth from the new palace to join her lover. On this wise fared it with the Lady Miriam ; but as regards Nur al-Din,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninetieth Night,

She resumed, It hath reached me, O auspicious King, that when the Lady Miriam left the new palace, she went straightways to meet her lover for indeed she was as valiant as she was strong ; but Nur al-Din the distracted, the full of teen, sat at the city-gate hending the horses' halters in hand, till Allah (to whom belong Majesty and Might) sent a sleep upon him and he slept—glory be to Him who sleepeth not ! Now at that time the Kings of the

Islands had spent much treasure in bribing folk to steal the two steeds or one of them ; and in those days there was a black slave, who had been reared in the islands skilled in horse-lifting ; wherefore the Kings of the Franks seduced him with wealth galore to steal one of the stallions and promised him, if he could avail to lift the two, that they would give him a whole island and endue him with a splendid robe of honour. He had long gone about the city of France in disguise, but succeeded not in taking the horses, whilst they were with the King ; but, when he gave them in free gift to the Wazir and the monocular one carried them to his own stable, the blackamoor thief rejoiced with joy exceeding and made sure of success, saying in himself, " By the virtue of the Messiah and the Faith which is no liar, I will certainly steal the twain of them ! " Now he had gone out that very night, intending for the stable, to lift them ; but, as he walked along, behold, he caught sight of Nur al-Din lying asleep, with the halters in his hands. So he went up to the horses and loosing the halters from their heads, was about to mount one of them and drive the other before him, when suddenly up came the Princess Miriam, carrying on her shoulders the couple of saddle-bags. She mistook the black for Nur al-Din and handed him one pair of bags, which he laid on one of the stallions : after which she gave him the other and he set it on the second steed, without word said to discover that it was not her lover. Then they mounted and rode out of the gate¹ in silence till presently she asked, " O my lord Nur al-Din, what aileth thee to be silent ? " Whereupon the black turned to her and cried angrily, " What sayst thou, O damsel ? " When she heard the slave's barbarous accents, she knew that the speech was not of Nur al-Din ; so raising her eyes she looked at him and saw that he was a black chattel, snub-nosed and wide-mouthed, with nostrils like ewers ; whereupon the light in her eyes became night and she asked him, " Who art thou, O Shaykh of the sons of Ham and what among men is thy name ? " He answered, " O daughter of the base, my name is Mas'ud, the lifter of horses, when folk slumber and sleep." She made him no reply, but straightway baring her blade, smote him on the nape and the blade came out

¹ The story-teller does not remember that "the city-folk trust to the locking of the gates" (cccclxxix.) ; and forgets to tell us that the Princess took the keys from the Wazir whom she had huccussed. In a carefully corrected Arabic Edition of The Nights, a book much wanted, the texts which are now in a mutilated state would be supplied with these details.

gleaming from his throat-tendons, whereupon he fell earthwards, weltering in his blood, and Allah hurried his soul to the Fire and abiding-place dire. Then she took the other horse by the bridle and retraced her steps in search of Nur al-Din, whom she found lying, asleep and snoring, in the place where she had appointed him to meet her, hending the halters in hand, yet knowing not his fingers from his feet. So she dismounted and gave him a cuff,¹ whereupon he awoke in affright and said to her, "O my lady, praised be Allah for thy safe coming!" Said she "Rise and back this steed and hold thy tongue!" So he rose and mounted one of the stallions, whilst she bestrode the other, and they went forth the city and rode on awhile in silence. Then said she to him, "Did I not bid thee beware of sleeping? Verily, he prospereth not who sleepeth." He rejoined, "O my lady, I slept not but because of the cooling of my heart by reason of thy promise. But what hath happened, O my lady?" So she told him her adventure with the black, first and last, and he said, "Praised be Allah for safety!" Then they fared on at full speed, committing their affair to the Subtle, the All-wise and conversing as they went, till they came to the place where the black lay prostrate in the dust, as he were an Ifrit, and Miriam said to Nur al-Din, "Dismount; strip him of his clothes and take his arms." He answered, "By Allah, O my lady, I dare not dismount nor approach him." And indeed he marvelled at the blackamoor's stature and praised the Princess for her deed, wondering the while at her valour and stout-heartedness. They fared on lustily and ceased not so doing all that night and halted not till the day

¹ Which probably would not be the last administered to him by the Amazonian young person, who after her mate feared to approach the dead blackamoor must have known him to be cowardly as Cairenes generally are. Moreover, he had no shame in his poltroonery like the recreant Fellah-soldiers, in the wretched Sawákin campaign against the noble Súdáni negroids, who excused their running away by saying, "We are Egyptians" i.e. too good men and Moslems to lose our lives as becomes you Franks and dog-Christians. Yet under Mohammed Ali the Great, Fellah-soldiers conquered the "colligated" Arabs (Pilgrimage iii. 48) of Al-Asír (Ophir) at Bissel and in Wahhabi-land and put the Turks to flight at the battle of Nazib, and the late General Jochmus assured me that he saved his command, the Ottoman cavalry in Syria, by always manoeuvring to refuse a pitched battle. But Mohammed Ali knew his men. He never failed to shoot a runaway, and all his officers, even the lieutenants, were Turks or Albanians. Sa'id Pasha was the first to appoint Fellah-officers and under their command the Egyptian soldier, one of the best in the East, at once became the worst. We have at last found the right way to make them fight, by officering them with Englishmen, but we must not neglect the shooting process whenever they dare to turn tail.

broke with its shine and sheen and the sun shone bright upon plain and height when they came to a wide riverino lea wherein the gazelles were frisking gracefully. Its surface was clothed with green and on all sides fruit trees of every kind were seen : its slopes for flowers like serpents' bellies showed, and birds sang on boughs aloud and its rills in manifold runnels flowed. And indeed it was as saith the poet and saith well and accomplisheth the hearer's desire :—

Rosy red Wady hot with summer-glow, • Where twofold tale of common growth
was piled.

In copse we halted wherein bent to us • Branches, as bendeth nurse o'er wean-
ling-child.

And pure cold water quenching thirst we sipped : • To cup-mate sweeter than
old wine and mild :

From every side it shut out sheen of sun • Screen-like, but wooed the breeze
to cool the wild :

And pebbles, sweet as maidens deckt and dight • And soft as threaded pearls,
the touch beguiled.

And as saith another :—

And when birdies o'er warble its lakelet, it gars • Longing¹ lover to seek it
where morning glows ;

For likest to Paradise lie its banks • With shade and fruitage and fount that
flows.

Presently Princess Miriam and Nur al-Din alighted to rest in this
Wady——And Shahrazad perceived the dawn of day and ceased
saying her permitted say.

Now when it was the Eight Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that when
Princess Miriam and Nur al-Din alighted in that valley, they
ate of its fruits and drank of its streams, after turning the stallions
loose to pasture : then they sat talking and recalling their past
and all that had befallen them and complaining one to other of
the pangs of parting and of the hardships suffered for estrange-
ment and love-longing. As they were thus engaged, behold, there

¹ “ Al-walhán ” (as it should be printed in previous places, instead of Al-walahán) is
certainly not a P.N. in this place.

arose in the distance a dust-cloud which spread till it walled the world, and they heard the neighing of horses and clank of arms and armour. Now the reason of this was, that after the Princess had been bestowed in wedlock upon the Wazir who had gone in to her that night, the King went forth at daybreak, to give the couple good Morrow, taking with him, after the custom of Kings with their daughters, a gift of silken stuffs and scattering gold and silver among the eunuchs and tire-women, that they might snatch at and scramble for it. And he fared on escorted by one of his pages ; but when he came to the new palace, he found the Wazir prostrate on the carpet, knowing not his head from his heels ; so he searched the place right and left for his daughter, but found her not ; whereat he was troubled sore with concern galore and his wits forlore. Then he bade bring hot water and virgin vinegar and frankincense¹ and mingling them together, blew the mixture into the Wazir's nostrils and shook him, whereupon he cast the Bhang forth of his stomach, as it were a bit of cheese. He repeated the process, whereupon the Minister came to himself and the King questioned him of his case and that of his daughter. He replied, "O mighty King, I have no knowledge of her save that she poured me out a cup of wine with her own hand ; and from that tide to this I have no recollection of aught nor know I what is come of her." When the King heard this, the light in his eyes became night, and he drew his scymitar and smote the Wazir on the head, that the steel came out gleaming from between his grinder teeth. Then, without an instant delay, he called the grooms and syces and demanded of them the two stallions : but they said, "O King, the two steeds were lost in the night and together with them our chief, the Master of Horse ; for, when we awoke in the morning, we found all the doors wide open." Cried the King, "By the faith of me and by all wherein my belief is stablished on certainty, none but my daughter hath taken the steeds, she and the Moslem captive which used to tend the Church and which took her aforetime ! Indeed I knew him right well and none delivered him from my hand save this one-eyed Wazir ; but now he is requited his deed." Then the King called his three sons, who were three doughty champions, each of whom could withstand a thousand horse in the field of strife and the stead

¹ Arab. "Kundur," Pers. and Arab. manna, mastich, frankincense, the latter being here meant.

where cut and thrust are rife ; and bade them mount. So they took horse forthwith and the King and the flower of his knights and nobles and officers mounted with them and followed on the trail of the fugitives till Miriam saw them, when she mounted her charger and baldrick'd her blade and took her arms. Then she said to Nur al-Din, " How is it with thee and how is thy heart for fight and strife and fray ? " Said he, " Verily, my steadfastness in battle-van is as the steadfastness of the stake in bran.¹" And he improvised and said :—

O Miriam thy chiding I pray, forego ; • Nor drive me to death or injurious blow :
 How e'er can I hope to bear fray and fight • Who quake at the croak of the corby-crow ?
 I who shiver for fear when I see the mouse • And for very funk I be piss my clo' !
 I love no foin but the poke in bed, • When coynte well knoweth my prickle's prow ;
 This is rightful rede, and none other shows • Righteous as this in my sight, I trow.

Now when Miriam heard his speech and the verse he made, she laughed and smilingly said, " O my lord Nur al-Din, abide in thy place and I will keep thee from their ill grace, though they be as the sea-sands in number. But mount and ride in rear of me, and if we be defeated and put to flight, beware of falling, for none can overtake thy steed." So saying, she turned her lance-head towards foe in plain and gave her horse the rein, whereupon he darted off under her, like the stormy gale or like waters that from straitness of pipes outrail. Now Miriam was the doughtiest of the folk of her time and the unique pearl of her age and tide; for her father had taught her, whilst she was yet little, on steeds to ride and dive deep during the darkness of the night in the battle tide. When the King saw her charging down upon them, he knew her but too well and turning to his eldest son, said, " O Bartaut,² thou who art surnamed Ras al-Killaut,³ this is assuredly thy sister Miriam who chargeth upon us, and she seeketh to wage war and fight fray with

¹ So Emma takes the lead and hides her lover under her cloak during their flight to the place where they intended to lie concealed. In both cases the women are the men.

² Or " Bartút," in which we recognise the German Berthold.

³ i.e. Head of Killaut which makes, from the Muhit, " the name of a son of the sons of the Jinn and the Satans."

us. So go thou out to give her battle : and I enjoin thee by the Messiah and the Faith which is no liar, an thou get the better of her, kill her not till thou have propounded to her the Nazarene faith. An she return to her old creed, bring her to me prisoner ; but an she refuse, do her die by the foulest death and make of her the vilest of examples, as well as the accursed which is with her." Quoth Bartaut, "Hearkening and obedience"; and, rushing out forthright to meet his sister, said to her, "O Miriam, doth not what hath already befallen us on thine account suffice thee, but thou must leave the faith of thy fathers and forefathers and follow after the faith of the Vagrants in the lands, that is to say, the faith of Al-Islam ? By the virtue of the Messiah and the Faith which is no liar, except thou return to the creed of the Kings thy Forebears and walk therein after the goodliest fashion, I will put thee to an ill death and make of thee the most shameful of ensamples !" But Miriam laughed at his speech and replied, "Well-away ! Far be it that the past should present stay or that he who is dead should again see day ! I will make thee drink the sourest of regrets ! By Allah, I will not turn back upon the faith of Mohammed son of Abdullah, who made salvation general ; for his is the True Faith ; nor will I leave the right road though I drain the cup of ruin !"—And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-second Night,

She continued, It hath reached me, O auspicious King, that Miriam exclaimed to her brother, "Well-away ! Heaven forfend that I turn back from the faith of Mohammed Abdullah-son who made salvation general ; for his is the Right Road nor will I leave it although I drain the cup of ruin." When the accursed Bartaut heard this, the light in his eyes became night, the matter was great and grievous to him and between them there befel a sore fight. The twain swayed to and fro battling throughout the length and breadth of the valley and manfully enduring the stress of combat singular, whilst all eyes upon them were fixed in admiring surprise : after which they wheeled about and foined and feinted for a long bout and as often as Bartaut opened on his sister Miriam a gate of war,¹ she closed it to and put it to naught, of the goodli-

¹ i.e. attacked her after a new fashion : see vol. i. 136..

ness of her skill and her art in the use of arms and her cunning of cavalarice. Nor ceased they so doing till the dust overhung their heads vault-wise and they were hidden from men's eyes ; and she ceased not to baffle Bartaut and stop the way upon him, till he was weary and his courage wavered and his resolution was worsted and his strength weakened ; whereupon she smote him on the nape, that the sword came out gleaming from his throat tendons and Allah hurried his soul to the Fire and the abiding-place which is dire. Then Miriam wheeled about in the battle-plain and the stead where cut and thrust are fain ; and championed it and offered battle, crying out and saying, "Who is for fighting ? Who is for jousting ? Let come forth to me to-day no weakling or nidering ; ay, let none come forth to me but the champions who the enemies of The Faith represent, that I may give them to drink the cup of ignominious punishment. O worshippers of idols, O miscreants, O rebellious folk, this day verily shall the faces of the people of the True Faith be whitened and theirs who deny the Compassionate be blackened !" Now when the King saw his eldest son slain, he smote his face and rent his dress and cried out to his second son, saying, "O Bartús, thou who art surnamed Khara al-Sús,¹ go forth, O my son, in haste and do battle with thy sister Miriam ; avenge me the death of thy brother Bartaut and bring her to me a prisoner, abject and humiliated !" He answered, "Hearkening and obedience, O my sire, and charging down drove at his sister, who met him in mid-career, and they fought, he and she, a sore fight, yet sorer than the first. Bartus right soon found himself unable to cope with her might and would have sought safety in flight, but of the greatness of her prowess could not avail unto this sleight ; for, as often as he turned to flee, she drove after him and still clave to him and pressed him hard, till presently she smote him with the sword in his throat, that it issued gleaming from his nape, and sent him after his brother. Then she wheeled about in the mid-field and plain where cut and thrust are dealed, crying out and saying, "Where be the Knights ? Where be the Braves ? Where is the one-eyed Wazir, the lameter, of the crooked

¹ i.e. Weevil's dung ; hence Suez = Suways the little weevil, or "little Sus" from the Moroccan town : see The Mines of Midian p. 74 for a note on the name. Near Gibraltar is a fiumara called Guadalajara i.e. Wady al-Khara, of dung. "Bartús" is evidently formed "on the weight" of "Bartút;" and his metonym is a caricature, a chaff fit for Fellahs.

faith¹ the worthy believer?" Thereupon the King her father cried out with heart in bleeding guise and tear-ulcerated eyes, saying, "She hath slain my second son, by the virtue of the Messiah and the Faith which is no liar!" And he called aloud to his youngest son, saying, "O Fasyán, surnamed Salh al-Subyán,² go forth, O my son, to do battle with thy sister and take of her the blood-wreak for thy brothers and fall on her, come what may; and whether thou gain or thou lose the day³; and if thou conquer her, slay her with foulest slaughter!" So he drove out to Miriam, who ran at him with the best of her skill and charged him with the goodness of her cleverness and her courage and her cunning in fence and cavalarice, crying to him, "O accursed, O enemy of Allah and the Moslems, I will assuredly send thee after thy brothers and woeful is the abiding-place of the Miscreants!" So saying, she unsheathed her sword and smote him and cut off his head and arms and sent him after his brothers and Allah hurried his soul to the Fire and the abiding-place dire. Now when the Knights and the riders who rode with her sire saw his three sons slain, who were the doughtiest of the folk of their day, there fell on their hearts terror of the Princess Miriam, awe of her over-powered them; they bowed their heads earthwards and they made sure of ruin and confusion, disgrace and destruction. So with the flames of hate blazing in heart they turned their backs forth-right and addressed themselves to flight. When the King saw his sons slain and on his flying troops cast sight, there fell on him bewilderment and affright, whilst his heart also was a-fire for despight. Then quoth he to himself, "In very sooth Princess Miriam hath belittled us; and if I venture myself and go out against her alone, haply she will gar me succumb and slay me without ruth, even as she slew her brothers. and make of me the foulest of examples, for she hath no longer any desire for us nor have we of her return any hope. Wherefore it were the better rede that I guard mine honour and return to my capital." So he gave reins to his

¹ Arab. "Al-Din al-a'raj," the perverted or falsified Faith, Christianity having been made obsolete and abolished by the Mission of Mohammed, even as Christianity claims to have superseded the Mosaic and Noachian dispensations. Moslems are perfectly logical in their deductions, but logic and truth do not always go together.

² The "Breaker of Wind" (*faswah* = a fizzle, a silent crepitus) "son of Children's dung."

³ Arab. "Ammá laka au 'alayk" lit. = either to thee (be the gain) or upon thee (be the loss). This truly Arabic idiom is varied in many ways.

charger and rode back to his city. But when he found himself in his palace, fire was loosed in his heart for rage and chagrin at the death of his three gallant sons and the defeat of his troops and the disgrace to his honour ; nor did he abide half an hour ere he summoned his Grandees and Officers of state and complained to them of that his daughter Miriam had done with him of the slaughter of her brothers and all he suffered therefrom of passion and chagrin, and sought advice of them. They all counselled him to write to the Vicar of Allah in His earth, the Commander of the Faithful, Harun al-Rashid, and acquaint him with his circumstance. So he wrote a letter to the Caliph, containing, after the usual salutations, the following words. " We have a daughter, Miriam the Girdle-girl hight, who hath been seduced and debauched from us by a Moslem captive, named Nur al-Din Ali, son of the merchant Taj al-Din of Cairo, and he hath taken her by night and went forth with her to his own country ; wherefore I beg of the favour of our lord the Commander of the Faithful that he write to all the lands of the Moslems to seize her and send her back to us by a trusty messenger.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-third Night,

She pursued, It hath reached me, O auspicious King, that the King of France wrote to the Caliph and Prince of True Believers, Harun al-Rashid, a writ humbling himself by asking for his daughter Miriam and begging of his favour that he write to all the Moslems, enjoining her seizure and sending back to him by a trusty messenger of the servants of his Highness the Commander of the Faithful ; adding, " And in requital of your help and aidance in this matter, we will appoint to you half of the city of Rome the Great, that thou mayst build therein mosques for the Moslems, and the tribute thereof shall be forwarded to you." And after writing this writ, by rede of his Grandees and Lords of the land, he folded the scroll and calling his Wazir, whom he had appointed in the stead of the monocular Minister, bade him seal it with the seal of the kingdom, and the Officers of state also set hands and seals thereto ; after which the King bade the Wazir

bear the letter to Baghdad,¹ the Palace of Peace, and hand it into the Caliph's own hand, saying, "An thou bring her back, thou shalt have of me the fiefs of two Emirs and I will bestow on thee a robe of honour with two-fold fringes of gold." The Wazir set out with the letter and fared on over hill and dale, till he came to the city of Baghdad, where he abode three days, till he was rested from the way, when he sought the Palace of the Commander of the Faithful and when guided thereto he entered it and craved audience. The Caliph bade admit him; so he went in and kissing ground before him, handed to him the letter of the King of France, together with rich gifts and rare presents beseeming the Commander of the Faithful. When the Caliph read the writ and apprehended its significance, he commanded his Wazir to write, without stay or delay, despatches to all the lands of the Moslems, setting out the name and favour of Princess Miriam and of Nur al-Din, stating how they had eloped and bidding all who found them lay hands on them and send them to the Commander of the Faithful, and warning them on no wise in that matter to use delay or indifference. So the Wazir wrote the letters and sealing them, despatched them by couriers to the different Governors, who hastened to obey the Caliph's commandment and addressed themselves to make search in all the lands for persons of such name and favour. On this wise it fared with the Governors and their subjects; but as regards Nur al-Din and Miriam the Girdle-girl, they fared on without delay after defeating the King of France and his force and the Protector protected them, till they came to the land of Syria and entered Damascus-city. Now the couriers of the Caliph had foregone them thither by a day and the Emir of Damascus knew that he was commanded to arrest the twain as soon as found, that he might send them to the Caliph. Accordingly, when they entered the city, the secret police² accosted them and asked them their names. They told them the truth and acquainted them with their adventure and all that had betided them; whereupon they knew them for those of

¹ In addition to what was noted in vol. iii. 100 and viii. 51, I may observe that in the "Masnavi" the "Baghdad of Nulliquity" is opposed to the Ubiquity of the World. The popular derivation is Bagh (the idol-god, the slav "Bog") and dád a gift, he gave (Persian). It is also called Al-Zaurá = a bow, from the bend of the Tigris where it was built.

² Arab. "Jawásis" plur. of Jásús lit. the spies.

whom they were in search and seizing them, carried them before the Governor of the city. He despatched them to the city of Baghdad under escort of his officers who, when they came thither, craved audience of the Caliph which he graciously granted ; so they came into the presence ; and, kissing ground before him, said, "O Commander of the Faithful, this is Miriam the Girdle-girl, daughter of the King of France, and this is the captive Nur al-Din, son of the merchant Taj al-Din of Cairo, who debauched her from her sire and stealing her from his kingdom and country fled with her to Damascus, where we found the twain as they entered the city, and questioned them. They told us the truth of their case : so we laid hands on them and brought them before thee." The Caliph looked at Miriam and saw that she was slender and shapely of form and stature, the handsomest of the folk of her tide and the unique pearl of her age and her time ; sweet of speech¹ and fluent of tongue, stable of soul and hearty of heart. Thereupon she kissed the ground between his hands and wished him permanence of glory and prosperity and surcease of evil and enmity. He admired the beauty of her figure and the sweetness of her voice and the readiness of her replies and said to her, "Art thou Miriam the Girdle-girl, daughter of the King of France?" Answered she, "Yes, O Prince of True Believers and Priest of those who the Unity of Allah receive and Defender of the Faith and cousin of the Primate of the Apostles!" Then the Caliph turned to Nur al-Din Ali and seeing him to be a shapely youth, as he were the shining full moon on fourteenth night, said to him, "And thou, art thou Ali Nur al-Din, son of the merchant Taj al-Din of Cairo?" Said he, "Yes, O Commander of the Faithful and stay of those who for righteousness are care-full!" The Caliph asked, "How cometh it that thou hast taken this damsel and fled forth with her of her father's kingdom?" So Nur al-Din proceeded to relate to the Commander of the Faithful all his past, first and last ; whereat the Caliph was astonished with extreme astonishment and diverted and exclaimed, "How manifold are the

¹ The Caliph could not "see" her "sweetness of speech" ; so we must understand that he addressed her and found out that she was fluent of tongue. But this idiomatic use of the word "see" is also found in the languages of Southern Europe : so Camoens (Lus. I. ii.), "Ouvi * * * vereis" lit. = "hark, you shall see" which sounds Hibernian.

sufferings that men suffer!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-fourth Night,

She resumed, It hath reached me, O auspicious King, that when the Caliph Harun al-Rashid asked Nur al-Din of his adventure and was told of all that had passed, first and last, he was astonished with extreme astonishment and exclaimed, "How manifold are the sufferings that men suffer!" Then he turned to the Princess and said to her, "Know, O Miriam, that thy father, the King of France, hath written to me anent thee. What sayst thou?" She replied, "O Vicar of Allah on His earth and Executor of the precepts of His prophet and commands to man's unworth,¹ may He vouchsafe thee eternal prosperity and ward thee from evil and enmity! Thou art Viceregent of Allah in His earth and I have entered thy Faith, for that it is the creed which Truth and Righteousness inspire; and I have left the religion of the Miscreants who make the Messiah a liar,² and I am become a True Believer in Allah the Bountiful and in the revelation of His compassionate Apostle. I worship Allah (extolled and exalted be He!) and acknowledge Him to be the One God and prostrate myself humbly before Him and glorify Him; and I say before the Caliph:—Verily, I testify that there is no god but *the* God and I testify that Mohammed is the Messenger of God, whom He sent with the Guidance and the True Faith, that He might make it victorious over every other religion, albeit they who assign partners to God be averse from it.³ Is it therefore in thy competence, O Commander of the Faithful, to comply with the letter of the King of the heretics and send me back to the land of the shismatics who deny The Faith and give partners to the All-wise King, who magnify the Cross and bow down before idols and believe in the divinity of Jesus, for all he was only a creature?

¹ Here "Farz" (Koranic obligation which it is mortal sin to gainsay) follows whereas it should precede "Sunnat" (sayings and doings of the Apostle) simply because "Farz" jingles with "Arz" (earth.)

² Moslems, like modern Agnostics, hold that Jesus of Nazareth would be greatly scandalized by the claims to Godship advanced for him by his followers.

³ Koran ix. 33: See also v. 85. In the passage above quoted Mr. Rodwell makes the second "He" refer to the deity.

An thou deal with me thus, O Viceregent of Allah, I will lay hold upon thy skirts on the Day of Muster before the Lord and make my complaint of thee to thy cousin the Apostle of Allah (whom God assain and preserve !) on the Day when wealth availeth not neither children save one come unto Allah whole-hearted¹!" Answered the Caliph, "O Miriam, Allah forfend that I should do this ever! How can I send back a Moslemah believer in the one God and in His Apostle to that which Allah hath forbidden and eke His Messenger hath forbidden?" Quoth she, "I testify that there is no God but *the* God and that Mohammed is the Apostle of God!" Rejoined the Caliph, "O Miriam, Allah bless and direct thee in the way of righteousness! Since thou art a Moslemah and a believer in Allah the One, I owe thee a duty of obligation and it is that I should never transgress against thee nor forsake thee, though be lavished unto me on thine account the world full of gold and gems. So be of good cheer and eyes clear of tear; and be thy breast broadened and thy case naught save easy. Art thou willing that this youth Ali of Cairo be to thee man and thou to him wife?" Replied Miriam, "O Prince of True Believers, how should I be other than willing to take him to husband, seeing that he bought me with his money and hath entreated me with the utmost kindness and, for crown of his good offices, he hath ventured his life for my sake many times?" So the Caliph summoned the Kazi and the witnesses and married her to him assigning her a dowry and causing the Grandees of his realm be present and the marriage day was a notable. Then he turned to the Wazir of the French King, who was present, and said to him, "Hast thou heard her words? How can I her send back to her father the Infidel, seeing that she is a Moslemah and a believer in the Unity? Belike he will evil entreat her and deal harshly with her, more by token that she hath slain his sons, and I shall bear blame for her on Resurrection-day. And indeed quoth the Almighty 'Allah will by no means make a way for the Infidels over the True Believers.'² So return to thy King and say to him:— Turn from this thing and hope not to come at thy desire thereof." Now this Wazir was a Zany: so he said to the Caliph, "O

¹ Koran xxvi. 88, 89. For a very indifferent version (and abridgment) of this speech, see Saturday Review, July 9, 1881.

² Koran iv. 140.

Commander of the Faithful, by the virtue of the Messiah and the Faith which is no liar, were Miriam forty times a Moslemah and forty times thereto, I may not depart from thee without that same Miriam! And if thou send her not back with me of free will, I will hie me to her sire and cause him despatch thee an host, wherewith I will come upon you from the landward and the seaward; and the van whereof shall be at your capital city whilst the rear is yet on the Euphrates¹ and they shall lay waste thy realms." When the Caliph heard these words from the accursed Wazir of the King of France, the light in his face became night and he was wroth at his speech with exceeding wrath and said to him, "O damned one, O dog of the Nazarenes, art thou come to such power that thou durst assail me with the King of the Franks?" Then quoth he to his guards, "Take this accursed and do him die"; and he repeated this couplet²:—

This be his recompense who will o Oppose and thwart his betters' will.

Then he commanded to cut off the Wazir's head and burn his body; but Princess Miriam cried, "O Commander of the Faithful, soil not thy sword with the blood of this accursed." So saying, she bared her brand and smote him and made his head fly from his corpse, and he went to the house of ungrace; his abode was Gehenna, and evil is the abiding-place. The Caliph marvelled at the force of her fore-arm and the strength of her mind, and they carried the dead Wazir forth of the pavilion and burnt him. Then the Commander of the Faithful bestowed upon Nur al-Din a splendid robe of honour and assigned to him and her a lodging in his palace. Moreover, he appointed them soldi and rations, and commanded to transport to their quarters all they needed of raiment and furniture and vessels of price. They sojourned awhile in Baghdad in all delight of life and solace thereof till Nur al-Din longed for his mother and father. So he

¹ Arab. "Furát" from the Arab. "Faruta" = being sweet, as applied to water. Al-Furátáni = the two sweet (rivers), are the Tigris and Euphrates. The Greeks, who in etymology were satisfied with Greek, derived the latter from εὐφραῖν (to gladden, lætificare, for which see Pliny and Strabo, although both are correct in explaining "Tigris") and Selden remarks hereon, "Talibus nugis nugantur Græculi." But not only the "Græculi"; e.g. Parkhurst's good old derivations from the Heb. "Farah" of fero, fructus, Freya (the Goddess), frayer (to spawn), friand, fry (of fish), etc., etc.

² The great Caliph was a poet; and he spoke verses as did all his contemporaries; his lament over his slave-girl Haylanah (Helen) is quoted by Al-Suyuti, p. 305.

submitted the matter to the Caliph and sought his leave to revisit his native land and visit his kinsfolk, and he granted him the permission he sought and calling Miriam, commended them each to other. He also loaded them with costly presents and rarities and bade write letters to the Emirs and Olema and notables of Cairo the God-guarded, commanding Nur al-Din and his wife and parents to their care and charging them honour them with the highmost honour. When the news reached Cairo, the merchant Taj al-Din joyed at the return of his son and Nur al-Din's mother likewise rejoiced therein with passing joy. The Emirs and the notables of the city went forth to meet him, in obedience to the Caliph's injunctions, and indeed it was for them a right note-worthy day, wherein foregathered the lover and the beloved and the seeker attained the sought. Moreover, all the Emirs made them bride-feasts, each on his own day, and joyed in them with joy exceeding and vied in doing them honour, one the other succeeding. When Nur al-Din foregathered with his mother and father, they were gladdened in each other with the utmost gladness and care and affliction ceased from them, whilst his parents joyed no less in the Princess Miriam and honoured her with the highmost honour. Every day, there came to them presents from all the Emirs and great merchants, and they were in new delight and gladness exceeding the gladness of festival. Then they ceased not abiding in solace and pleasance and good cheer and abounding prosperity, eating and drinking with mirth and merriment, till there came to them the Destroyer of delights and Sunderer of societies, Waster of houses and palace-domes and Peopler of the bellies of the tombs. So they were removed from worldly stead and became of the number of the dead ; and glory be to the Living One, who dieth not and in whose hand are the keys of the Seen and the Unseen ! And a tale was also told by the Emir Shuja' al-Din,¹ Prefect of Cairo anent

¹ "The Brave of the Faith."

THE MAN OF UPPER EGYPT AND HIS FRANKISH WIFE.

WE lay one night in the house of a man of the Sa'íd or Upper Egypt, and he entertained us and entreated us hospitably. Now he was a very old man swart with exceeding swarthiness, and he had little children, who were white, of a white dashed with red. So we said to him, "Harkye, such an one, how cometh it that these thy children are white, whilst thou thyself art passing swart?" And he said, "Their mother was a Frankish woman, whom I took prisoner in the days of Al-Malik al-Násir Saláh al-Dín,¹ after the battle of Hattín,² when I was a young man." We asked, "And how gottest thou her?" and he answered, "I had a rare adventure with her." Quoth we, "Favour us with it;" and quoth he:—With all my heart! You must know that I once sowed a crop of flax in these parts and pulled it and scutched it and spent on it five hundred gold pieces; after which I would have sold it, but could get no more than this therefor, and the folk said to me, "Carry it to Acre: for therè thou wilt haply make good gain by it." Now Acre was then in the hands of the Franks³; so I carried my flax thither and sold part of it at six months' credit One day, as I was selling, behold, there came up a Frankish woman (now 'tis the custom of the women of the Franks to go about the market streets with unveiled faces), to buy flax of me, and I saw of her beauty what dazed my wits. So I sold her somewhat of flax and was easy with her concerning the price; and she took it and went away. Some days after, she

¹ i.e. Saladin. See vol. iv. p. 116.

² Usually called the Horns of Hattin (classically Hittin) North of Tiberias where Saladin by good strategy and the folly of the Franks annihilated the Latin kingdom of Jerusalem. For details see the guide-books. In this action (June 23, 1187), after three bishops were slain in its defence, the last fragment of the True Cross (or rather the cross verified by Helena) fell into Moslem hands. The Christians begged hard for it, but Saladin, a conscientious believer, refused to return to them even for ransom "the object of their iniquitous superstition." His son, however, being of another turn, would have sold it to the Franks who then lacked money to purchase. It presently disappeared and I should not be surprised if it were still lying, an unknown and *inutile lignum* in some Cairene mosque.

³ Akká (Acre) was taken by Saladin on July 29, 1187. The Egyptian states that he was at Acre in 1184 or three years before the affair of Hattin (Night dcccxcv.).

returned and bought somewhat more flax of me and I was yet easier with her about the price ; and she repeated her visits to me, seeing that I was in love with her. Now she was used to walk in company of an old woman to whom I said, "I am sore enamoured of thy mistress. Canst thou contrive for me to enjoy her ?" Quoth she, "I will contrive this for thee ; but the secret must not go beyond us three, me, thee and her ; and there is no help but that thou be lavish with money, to boot." And I answered, saying, "Though my life were the price of her favours 'twere no great matter."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the man, "However the secret must not go beyond us three, to wit me, thee and her ; and there is no help but thou be lavish of thy money to boot." He replied, "Though my life were the price of her favours 'twere no great matter." So it was agreed (continued the man of Upper Egypt), that I should pay her fifty dinars and that she should come to me ; whereupon I procured the money and gave it to the old woman. She took it and said, "Make ready a place for her in thy house, and she will come to thee this night." Accordingly I went home and made ready what I could of meat and drink and wax candles and sweetmeats. Now my house overlooked the sea and 'twas the season of summer ; so I spread the bed on the terrace roof. Presently, the Frank woman came and we ate and drank, and the night fell dark. We lay down under the sky, with the moon shining on us, and fell to watching the shimmering of the stars in the sea : and I said to myself, "Art thou not ashamed before Allah (to whom belong Might and Majesty !) and thou a stranger, under the heavens and in presence of the deep waters, to disobey Him with a Nazarene woman and merit the torment of Fire ?" Then said I, "O my God, I call Thee to witness that I abstain from this Christian woman this night, of shamefastness before Thee and fear of Thy vengeance !" So I slept till the morning, and she arose at peep of day full of anger and went away. I walked to my shop and sat there ; and behold, presently she passed, as she were the moon, accompanied by the old woman

who was also angry; whereat my heart sank within me and I said to myself, "Who art thou that thou shouldst refrain from yonder damsels? Art thou Sarí al-Sakatí or Bishr Barefoot or Junayd of Baghdad or Fuzayl bin 'Iyáz?" Then I ran after the old woman and coming up with her said to her, "Bring her to me again;" and said she, "By the virtue of the Messiah, she will not return to thee but for an hundred ducats!" Quoth I, "I will give thee a hundred gold pieces." So I paid her the money and the damsels came to me a second time; but no sooner was she with me than I returned to my whilome way of thinking and abstained from her and forbore her for the sake of Allah Almighty. Presently she went away and I walked to my shop, and shortly after the old woman came up, in a rage. Quoth I to her, "Bring her to me again;" and quoth she, "By the virtue of the Messiah, thou shalt never again enjoy her presence with thee, except for five hundred ducats, and thou shalt perish in thy pain!" At this I trembled and resolved to expend the whole price of my flax and therewith ransom my life. But, before I could think, I heard the crier proclaiming and saying, "Ho, all ye Moslems, the truce which was between us and you is expired, and we give all of you Mahometans who are here a week from this time to have done with your business and depart to your own country."¹ Thus her visits were cut off from me and I betook myself to getting in the price of my flax which men had bought upon credit, and to bartering what remained in my hands for other goods. Then I took with me fair merchandise and departed Acre with a soul full of affection and love-longing for the Frankish woman, who had taken my heart and my coin. So I journeyed till I made Damascus, where I sold the stock in trade I had brought from Acre, at the highest price, because of the cutting off of communication by reason of the term of truce having expired; and Allah (extolled and exalted be He!) vouchsafed me good gain. Then I fell to trading in captive slave-girls, thinking thus to ease my heart of its pining for the Frankish woman, and in this traffic engaged I abode three years, till there befel between Al-Malik al-Násir and the Franks what befel of the action of Hattin and other encounters and Allah gave him the victory over them,

¹ Famous Sufis and ascetics of the second and third centuries A.H. For Bishr Barefoot, see vol. ii. p. 127. Al-Sakati means "the old-clothes man;" and the names of the others are all recorded in D'Herbelot.

so that he took all their Kings prisoners and he opened¹ the coast² cities by His leave. Now it fortuned one day after this, that a man came to me and sought of me a slave-girl for Al-Malik al-Nasir. Having a handsome handmaid I showed her to him and he bought her of me for an hundred dinars and gave me ninety thereof, leaving ten still due to me, for that there was no more found in the royal treasury that day, because he had expended all his monies in waging war against the Franks. Accordingly they took counsel with him and he said, "Carry him to the treasury³ where are the captives' lodging and give him his choice among the damsels of the Franks, so he may take one of them for the ten dinars—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-sixth Night,

She continued, It hath reached me, O auspicious King, that whenas Al-Malik al-Nasir said, "Give him his choice to take one of the girls for the ten dinars that are due to him ;" they brought me to the captives' lodging and showed me all who were therein, and I saw amongst them the Frankish damsel with whom I had fallen in love at Acre and knew her right well. Now she was the wife of one of the cavaliers of the Franks. So I said, "Give me this one," and carrying her to my tent, asked her, "Dost thou know me ?" She answered, "No ;" and I rejoined, "I am thy friend, the sometime flax-merchant with whom thou hadst to do at Acre and there befel between us what befel. Thou tookest money of me and saidest, 'Thou shalt never again see me but for five hundred dinars.' And now thou art become my property for ten ducats." Quoth she, "This is a mystery. Thy faith is the True Faith and I testify that there is no god but *the* God and that Mohammed is the Messenger of God ! And she made perfect

¹ i.e. captured, forced open their gates.

² Arab. "Al-Sáhil" i.e. the seaboard of Syria ; properly Phœnicia or the coast-lands of Southern Palestine. So the maritime lowlands of continental Zanzibar are called in the plur. Sawáhil = "the shores" and the people Sawáhilí = Shore-men.

³ Arab. "Al-Khizánah" both in Mac. Edit. and Breslau x, 426. Mr. Payne has translated "tents" and says, "Saladin seems to have been encamped without Damascus and the slave-merchant had apparently come out and pitched his tent near the camp for the purposes of his trade." But I can find no notice of tents till a few lines below.

profession of Al-Islam. Then said I to myself, "By Allah, I will not go in unto her till I have set her free and acquainted the Kazi." So I betook myself to Ibn Shaddád¹ and told him what had passed and he married me to her. Then I lay with her that night and she conceived ; after which the troops departed and we returned to Damascus. But within a few days there came an envoy from the King of the Franks, to seek the captives and the prisoners, according to the treaty between the Kings. So Al-Malik al-Nasir restored all the men and women captive, till there remained but the woman who was with me and the Franks said, "The wife of such an one the Knight is not here." Then they asked after her and making strict search for her, found that she was with me ; whereupon they demanded her of me and I went in to her sore concerned and with colour changed ; and she said to me, "What aileth thee and what evil assaileth thee ?" Quoth I, "A messenger is come from the King to take all the captives, and they demand thee of me." Quoth she, "Have no fear, bring me to the King and I know what to say before and to him." I carried her into the presence of the Sultan Al-Malik al-Nasir, who was seated, with the envoy of the King of the Franks on his right hand, and I said to him, "This is the woman that is with me." Then quoth the King and the envoy to her, "Wilt thou go to thy country or to² thy husband ? For Allah hath loosed thy bonds and those of thy fellow captives." Quoth she to the Sultan, "I am become a Moslemah and am great with child, as by my middle ye may see, and the Franks shall have no more profit of me." The envoy asked, "Whether is dearer to thee, this Moslem or thy first husband the knight such an one ?;" and she answered him even as she had answered the Sultan. Then said the envoy to the Franks with him, "Heard ye her words ?" They replied, "Yes." And he said to me, "Take thy wife and depart with her." So I took her and went away ; but the envoy sent after me in haste and cried, "Her mother gave me a charge for her, saying, My daughter is a captive and naked : and I would have thee carry her this chest. Take it thou and deliver it to her." Accordingly I carried the chest home and gave it to her. She opened it and found in it all her raiment as she had left it and therein I saw the two purses of

¹ Bahá al-Dín ibn Shaddád, then Kázi al-Askar (of the Army) or Judge-Advocate-General under Saladin.

² i.e. "abide with" thy second husband, the Egyptian.

fifty and an hundred dinars which I had given her, untouched and tied up with my own tying, wherefore I praised Almighty Allah. These are my children by her and she is alive to this day and 'twas she dressed you this food. We marvelled at his story and at that which had befallen him of good fortune, and Allah is All-knowing. But men also tell a tale anent the

RUINED MAN OF BAGHDAD AND HIS SLAVE-GIRL.

THERE was of old time in Baghdad a man of condition, who had inherited from his father abounding affluence. He fell in love with a slave-girl ; so he bought her and she loved him as he loved her ; and he ceased not to spend upon her, till all his money was gone and naught remained thereof ; whereupon he sought a means of getting his livelihood, but availed not to find any. Now this young man had been used, in the days of his affluence, to frequent the assemblies of those who were versed in the art of singing and had thus attained to the utmost excellence therein. Presently he took counsel with one of his intimates, who said to him, "Meseems thou canst find no better profession than to sing, thou and thy slave-girl ; for on this wise thou wilt get money in plenty and wilt eat and drink." But he disliked this, he and the damsel, and she said to him, "I have bethought me of a means of relief for thee." He asked, "What is it ?;" and she answered, "Do thou sell me ; thus shall we be delivered of this strait, thou and I, and I shall be in affluence ; for none will buy the like of me save a man of fortune, and with this I will contrive for my return to thee." He carried her to the market and the first who saw her was a Háshim¹ of Bassorah, a man of good breeding, fine taste and generosity, who bought her for fifteen hundred dinars. (Quoth the young man, the damsel's owner), When I had received the price, I repented me and wept, I and the damsel ; and I sought to cancel the sale ; but the purchaser would not consent. So I took the gold in a bag,

¹ A descendant of Háshim, the Apostle's great-grandfather from whom the Abbasides were directly descended. The Ommiades were less directly akin to Mohammed, being the descendants of Hashim's brother, Abd al-Shams. The Hashimis were famed for liberality ; and the quality seems to have been inherited. The first Háshim got his name from *crumbling* bread into the Sarid or brewis of the Meccan pilgrims during "The Ignorance." He was buried at Ghazzah (Gaza) but his tomb was soon forgotten.

knowing not whither I should wend, now my house was desolate of her, and buffeted my face and wept and wailed as I had never done before. Then I entered a mosque and sat shedding tears, till I was stupefied and losing my senses fell asleep, with the bag of money under my head by way of pillow. Presently, ere I could be ware, a man plucked the bag from under my head and ran off with it at speed : whereupon I started up in alarm and affright and would have arisen to run after him ; but lo ! my feet were bound with a rope and I fell on my face. Then I took to weeping and buffeting myself, saying, "Thou hast parted with thy soul¹ and thy wealth is lost!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-seventh Night,

She pursued, It hath reached me, O auspicious King, that the young man continued :—So I said to myself, "Thou hast parted with thy soul and thy wealth is lost." Then, of the excess of my chagrin, I betook myself to the Tigris and wrapping my face in my gown, cast myself into the stream. The bystanders saw me and cried, "For sure, this is because of some great trouble that hath betided him." They cast themselves in after me and bringing me ashore, questioned me of my case. I told them what misadventure had befallen me and they condoled with me. Then an old man of them came to me and said, "Thou hast lost thy money, but why goest thou about to lose thy life and become of the people of The Fire ?² Arise, come with me, that I may see thy lodging." I went with him to my house and he sat with me awhile, till I waxed calmer, and becoming tranquil I thanked him and he went away. When he was gone, I was like to kill myself, but bethought me of the Future and the Fire ; so I fared forth my house and fled to one of my friends and told him what had befallen me. He wept for pity of me and gave me fifty dinars, saying, "Take my advice and hie thee from Baghdad forthright and let this provide thee till thy heart be diverted from the love of her and thou forget her. Thy forbears were Secretaries and Scribes and thy handwriting is fine and thy breeding right good :

¹ i.e. thy lover.

² i.e. of those destined to hell ; the especial home of Moslem suicides.

seek out, then, whom thou wilt of the Intendants¹ and throw thyself on his bounty ; thus haply Allah shall reunite thee with thy slave-girl.” I hearkened to his words (and indeed my mind was strengthened and I was somewhat comforted) and resolved to betake myself to Wásit,² where I had kinsfolk. So I went down to the river-side, where I saw a ship moored and the sailors embarking goods and goodly stuffs. I asked them to take me with them and carry me to Wasit ; but they replied, “We cannot take thee on such wise, for the ship belongeth to a Hashimi.” However I tempted them with promise of passage-money and they said, “We cannot embark thee on this fashion ;³ but, if it must be, doff those fine clothes of thine and don sailor’s gear and sit with us as thou wert one of us.” I went away and buying somewhat of sailors’ clothes, put them on ; after which I bought me also somewhat of provisions for the voyage ; and, returning to the vessel, which was bound for Bassorah, embarked with the crew. But ere long I saw my slave-girl herself come on board, attended by two waiting-women ; whereupon what was on me of chagrin subsided and I said in myself, “Now shall I see her and hear her singing, till we come to Bassorah.” Soon after, up rode the Hashimi, with a party of people, and they embarked aboard the ship, which dropped down the river with them. Presently the Hashimi brought out food and ate with the damsel, whilst the rest ate amidships. Then said he to her, “How long this abstinence from singing and permanence in this wailing and weeping ? Thou art not the first that hath been parted from a beloved !” Wherefore I knew what she suffered for love of me. Then he hung a curtain before her along the gunwale and calling those who ate apart, sat down with them without the curtain ; and I enquired concerning them and behold they were his brethren.⁴ He set before them what they needed of wine and dessert, and they ceased not to press the damsel to sing, till she called for the lute and tuning it, intoned these two couplets :—

¹ Arab. “‘Ummál” (plur. of ‘Ámil) viceroys or governors of provinces.

² A town of Irák Arabi (Mesopotamia) between Baghdad and Bassorah built upon the Tigris and founded by Al-Hajjaj : it is so called because the “Middle” or half-way town between Basrah and Kufah. To this place were applied the famous lines :—

“In good sooth a right noble race are they ;
Whose men “yea” can’t say nor their women “nay.”

³ i.e. robed as thou art.

⁴ i.e. his kinsfolk of the Hashimis.

The company left with my love by night, • Nor forbore to fare with my heart's delight :

And raged, since their camels off paced, a fire • As of Ghazá¹-wood in the lover's sprite.

Then weeping overpowered her and she threw down the lute and ceased singing ; whereat the folk were troubled and I slipped down a-swoon. They thought I was possessed² and one of them began reciting exorcisms in my ear ; nor did they cease to comfort her and beseech her to sing, till she tuned the lute again and chaunted these couplets twain :—

I stood and bewailed who their loads had bound. • And far yode but still in my heart are found :

I drew near the ruins and asked of them • And the camp was void and lay waste the ground.

Then she fell down in a fainting-fit and weeping arose amongst the folk ; and I also cried out and fainted away. The sailors were startled by me and one of the Hashimi's pages said to them, "How came ye to take this madman on board ?" So they said one to other, "As soon as we come to the next village, we will set him ashore and rid us of him." When I heard this, I was sore troubled but I heartened and hardened myself, saying in thought, "Nothing will serve me to deliver myself from their hands, except I make shift to acquaint her with my presence in the ship, so she may prevent my being set ashore. Then we sailed when we came hard by a hamlet³ and the skipper said, "Come, let us go ashore." Therewith they all landed, save myself : and as evening fell I rose and going behind the curtain took the lute and changed its accord, mode⁴ by mode, and tuning it after a fashion of my own,⁵ that

¹ See vol. ii. 24.

² Arab. "Sur'itu" = I was possessed of a Jinn, the common Eastern explanation of an epileptic fit long before the days of the Evangel. See vol. iv. 89.

³ Arab. "Z'läh," village, feof or farm.

⁴ Arab. "Tarikah."

⁵ "Most of the great Arab musicians had their own peculiar fashion of tuning the lute, for the purpose of extending its register or facilitating the accompaniment of songs composed in uncommon keys and rhythms or possibly of increasing its sonority, and it appears to have been a common test of the skill of a great musician, such as Ishac el-Mausili or his father Ibrahim, to require him to accompany a difficult song on a lute purposely untuned. As a (partial) modern instance of the practice referred to in the text, may be cited Paganini's custom of lowering or raising the G string of the violin in

she had learnt of me, returned to my place in the ship ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eight Hundred and Ninety-eighth Night,

She resumed, It hath reached me, O auspicious King, that the young man continued :—I returned to my place in the ship ; and presently the whole party came on board again and the moon shone bright upon river and height. Then said the Hashimi to the damsels, “Allah upon thee, trouble not our joyous lives !” So she took the lute, and touching it with her hand, gave a sob, that they thought her soul had fled her frame, and said, “By Allah, my master and teacher is with us in this ship !” Answered the Hashimi, “By Allah, were this so, I would not forbid him our conversation ! Haply he would lighten thy burthen, so we might enjoy thy singing : but his being on board is far from possible.” However she said, “I cannot smite lute-string or sing sundry airs I was wont to sing whilst my lord is with us.” Quoth the Hashimi, “Let us ask the sailors ;” and quoth she, “Do so.” He questioned them, saying, “Have ye carried anyone with you ?”; and they answered, “No.” Then I feared lest the enquiry should end there ; so I laughed and said, “Yes ; I am her master and taught her whences I was her lord.” Cried she, “By Allah, that is my lord’s voice !” Thereupon the pages carried me to the Hashimi, who knew me at first sight and said to me, “Out on thee ! What plight is this in which I see thee and what hath brought thee to such condition ?” I related to him all that had befallen me of my affair, weeping the while, and the damsels made loud wail from behind the curtain. The Hashimi wept with sore weeping, he and his brethren, for pity of me, and he said, “By Allah, I have not drawn near this damsels nor enjoyed her, nor have I even heard her sing till this day ! I am a man to whom Allah hath been ample and I came to Baghdad but to hear singing and seek my allowances of the Commander of the Faithful. I

playing certain of his own compositions. According to the *Kitab el-Aghani*, Ishac el-Mausili is said to have familiarized himself, by incessant practice, with the exact sounds produced by each division of the strings of the four course lute of his day, under every imaginable circumstance of tuning.” It is regrettable that Mr. Payne does not give us more of such notes.

accomplished both my needments and being about to return home, said to myself, 'Let us hear some what of the singing of Baghdad.' Wherefore I bought this damsel, knowing not that such was the case with you twain; and I take Allah to witness that, when I reach Bassorah I will free her and marry her to thee and assign you what shall suffice you, and more; but on condition that, whenever I have a mind to hear music, a curtain shall be hung for her and she shall sing to me from behind it, and thou shalt be of the number of my brethren and boon-companions.' Hereat I rejoiced and the Hashimi put his head within the curtain and said to her, "Will that content thee?"; whereupon she fell to blessing and thanking him. Then he called a servant and said to him, "Take this young man and do off his clothes and robe him in costly raiment and incense him¹ and bring him back to us." So the servant did with me as his master bade him and brought me back to him, and served me with wine, even as the rest of the company. Then the damsel began singing after the goodliest fashion and chanted these couplets:—

They blamed me for causing my tears to well • When came my beloved to
bid farewell :
They ne'er tasted the bitters of parting nor felt • Fire beneath my ribs that
flames fierce and fell !
None but baffled lover knows aught of Love, • Whose heart is lost where
he wont to dwell.

The folk rejoiced in her song with exceeding joy and my gladness redoubled, so that I took the lute from the damsel and preluding after the most melodious fashion, sang these couplets:—

Ask (if needs thou ask) the Compassionate, • And the generous donor of high
estate .
For asking the noble honours man • And asking the churl entails bane and
bate :
When abasement is not to be 'scaped by wight • Meet it asking boons of the
good and great.
Of Grandee to sue ne'er shall vilify man, • But 'tis vile on the vile of mankind
to 'wait.

The company rejoiced in me with joy exceeding and they ceased not from pleasure and delight, whilst anon I sang and anon the damsel, till we came to one of the landing-places, where the vessel

¹ See vol. vii. 363 for the use of these fumigations.

moored and all on board disembarked and I with them. Now I was drunken with wine and squatted on my hams to make water ; but drowsiness overcame me and I slept, and the passengers returned to the ship which ran down stream without any missing me, for that they also were drunken, and continued their voyage till they reached Bassorah. As for me I awoke not till the heat of the sun aroused me, when I rose and looked about me, but saw no one. Now I had given my spending-money to the damsel and had naught left : I had also forgotten to ask the Hashimi his name and where his house was at Bassorah and his titles ; thus I was confounded and my joy at meeting the damsel had been but a dream ; and I abode in perplexity till there came up a great vessel wherein I embarked and she carried me to Bassorah. Now I knew none there much less the Hashimi's house, so I accosted a grocer and taking of him inkcase and paper,— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight Hundred and Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that when the Baghdad man who owned the maid entered Bassorah, he was perplexed for not knowing the Hashimi's house. So I accosted (said he) a grocer and, taking of him inkcase and paper, sat down to write. He admired my handwriting and seeing my dress stained and soiled, questioned me of my case, to which I replied that I was a stranger and poor. Quoth he, "Wilt thou abide with me and order the accounts of my shop and I will give thee thy food and clothing and half a dirham a day for ordering the accompts of my shop ?" ; and quoth I, "'Tis well," and abode with him and kept his accounts and ordered his income and expenditure for a month, at the end of which he found his income increased and his disbursements diminished ; wherefore he thanked me and made my wage a dirham a day. When the year was out, he proposed to me to marry his daughter and become his partner in the shop. I agreed to this and went in to my wife and applied me to the shop. But I was broken in heart and spirit, and grief was manifest upon me ; and the grocer used to drink and invite me thereto, but I refrained for melancholy. I abode on this wise two years till, one day, as I sat in the shop, behold, there passed by a parcel of people with meat and drink, and I asked the grocer what was

the matter. Quoth he, "This is the day of the pleasure-makers, when all the musicians and dancers of the town go forth with the young men of fortune to the banks of the Ubullah river¹ and eat and drink among the trees there." The spirit prompted me to solace myself with the sight of this thing and I said in my mind, "Haply among these people I may foregather with her I love." So I told the grocer that I had a mind to this and he said, "Up and go with them an thou please." He made me ready meat and drink and I went till I came to the River of Ubullah, when, behold, the folk were going away: I also was about to follow, when I espied the Rais of the bark wherein the Hashimi had been with the damsel and he was going along the river. I cried out to him and his company who knew me and took me on board with them and said to me, "Art thou yet alive?"; and they embraced me and questioned me of my case. I told them my tale and they said, "Indeed, we thought that drunkenness had gotten the better of thee and that thou hadst fallen into the water and wast drowned." Then I asked them of the damsel, and they answered, "When she came to know of thy loss, she rent her raiment and burnt the lute and fell to buffeting herself and lamenting and when we returned with the Hashimi to Bassorah we said to her, "Leave this weeping and wailing." Quoth she, "I will don black and make me a tomb beside the house and abide thereby and repent from singing.² We allowed her so to do and on this wise she abideth to this day." Then they carried me to the Hashimi's house, where I saw the damsel as they had said. When she espied me, she cried out a great cry, methought she had died, and I embraced her with a long embrace. Then said the Hashimi to me, "Take her; " and I said, "'Tis well: but do thou free her and according to thy promise marry her to me." Accordingly he did this and gave us costly goods and store of raiment and furniture and five hundred dinars, saying, "This is the amount of that which I purpose to

¹ In the Mac. Edit. "Aylah" for Ubullah: the latter is one of the innumerable canals, leading from Bassorah to Ubullah-town a distance of twelve miles. Its banks are the favourite pleasure-resort of the townsfolk, being built over with villas and pavilions (now no more) and the orchards seem to form one great garden, all confined by one wall. See Jaubert's translation of Al-Idrisi, vol. i. pp. 368-69. The Aylah, a tributary of the Tigris, waters (I have noted) the Gardens of Bassorah.

² Music having been forbidden by Mohammed who believed with the vulgar that the Devil has something to do with it. Even Paganini could not escape suspicion in the nineteenth century.

allow you every month, but on condition that thou be my cup-companion and that I hear the girl sing when I will." Furthermore, he assigned us private quarters and bade transport thither all our need; so, when I went to the house, I found it filled full of furniture and stuffs and carried the damsel thither. Then I betook me to the grocer and told him all that had betided me, begging to hold me guiltless for divorcing his daughter, without offence on her part; and I paid her her dowry¹ and what else behoved me.² I abode with the Hashimi in this way two years and became a man of great wealth and was restored to the former estate of prosperity wherein I had been at Baghdad, I and the damsel. And indeed Allah the Bountiful put an end to our troubles and loaded us with the gifts of good fortune and caused our patience to result in the attainment of our desire: wherefore to Him be the praise in this world and the next whereto we are returning.³ And among the tales men tell is that of

KING JALI'AD OF HIND AND HIS WAZIR SHIMAS;
 FOLLOWED BY THE HISTORY OF KING WIRD
 KHAN, SON OF KING JALI'AD, WITH HIS
 WOMEN AND WAZIRS.⁴

THERE was once in days of yore and in ages and times long gone before, in the land of Hind, a mighty King, tall of presence and fair of favour and goodly of parts, noble of nature and generous, beneficent to the poor and loving to his lieges and all the people

¹ The "Mahr," or Arab dowry consists of two parts, one paid down on consummation and the other agreed to be paid to the wife, contingently upon her being divorced by her husband. If she divorce him this portion, which is generally less than the half, cannot be claimed by her; and I have related the Persian abomination which compels the woman to sacrifice her rights. See vol. iii. p. 304.

² i.e. the cost of her maintenance during the four months of single blessedness which must or ought to elapse before she can legally marry again.

³ Lane translates most incompletely, "To Him, then, be praise, first and last!"

⁴ Lane omits because it is "extremely puerile" this most characteristic tale, one of the two oldest in The Nights which Al-Mas'udi mentions as belonging to the Hazár Afsáneh (See Terminal Essay). Von Hammer (Preface in Trébutien's translation p. xxv.) refers the fables to an Indian (Egyptian?) origin and remarks, "sous le rapport de leur antiquité et de la morale qu'ils renferment, elles méritent la plus grande attention, mais d'un autre côté elles ne sont rien moins qu'amusantes."

of his realm. His name was Jali'ad and under his hand were two and-seventy Kings and in his cities three hundred and fifty Kazis. He had three score and ten Wazirs and over every ten of them he set a premier. The chiefest of all his ministers was a man called Shimás¹ who was then² two-and-twenty years old, a statesman of pleasant presence and noble nature, sweet of speech and ready in reply; shrewd in all manner of business, skilful withal and sagacious, for all his tender age, a man of good counsel and fine manners versed in all arts and sciences and accomplishments; and the King loved him with exceeding love and cherished him by reason of his proficiency in eloquence and rhetoric and the art of government and for that which Allah had given him of compassion and brooding care³ with his lieges for he was a King just in his Kingship and a protector of his peoples, constant in beneficence to great and small and giving them that which befitted them of good governance and bounty and protection and security and a lightener of their loads in taxes and tithes. And indeed he was loving to them each and every, high and low, entreating them with kindness and solicitude and governing them in such goodly guise as none had done before him. But, with all this, Almighty Allah had not blessed him with a child, and this was grievous to him and to the people of his reign. It chanced, one night, as Jali'ad⁴ lay in his bed, occupied with anxious thought of the issue of the affair of his Kingdom, that sleep overcame him and he dreamt that he poured water upon the roots of a tree,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundredth Night,

She continued, It hath reached me, O auspicious King, that the King saw himself in his vision pouring water upon the roots of a tree, about which were many other trees; and lo and behold! there came fire out of this tree and burnt up every growth which encompassed it; whereupon Jali'ad awoke affrighted and trembling, and calling one of his pages said to him, "Go fetch the Wazir

¹ Lane (iii. 579) writes the word "Shemmas": the Bresl. Edit. (viii. 4) "Shímás."

² i.e. When the tale begins.

³ Arab. "Khafz al-jináh" drooping the wing as a brooding bird. In the Koran (lvii. 88) "lowering the wing" = demeaning oneself gently.

⁴ The Bresl. Edit. (viii. 3) writes "Kil'ad": Trébutien (iii. 1) "le roi Djilia."

Shimas in all haste." So he betook himself to Shimas and said to him, "The King calleth for thee forthright because he hath awoke from his sleep in affright and hath sent me to bring thee to him in haste." When Shimas heard this, he arose without stay or delay and going to the King, found him seated on his bed. He prostrated himself before him, wishing him permanence of glory and prosperity, and said, "May Allah not cause thee grieve, O King! What hath troubled thee this night, and what is the cause of thy seeking me thus in haste?" The King bade him be seated; and, as soon as he sat down, began telling his tale and said to him, "I have dreamt this night a dream which terrified me, and 'twas, that methought I poured water upon the roots of a tree where about were many other trees and as I was thus engaged, lo and behold! fire issued therefrom and burnt up all the growths that were around it; wherefore I was affrighted and fear took me. Then I awoke and sent to bid thee to me, because of thy knowledge and skill in the interpretation of dreams and of that which I know of the vastness of thy wisdom and the greatness of thine understanding." At this Shimas the Wazir bowed his head groundwards awhile and presently raising it, smiled; so the King said to him, "What deemest thou, O Shimas? Tell me the truth of the matter and hide naught from me." Answered Shimas, "O King, verily Allah Almighty granteth thee thy wish and cooleth thine eyes; for the matter of this dream presageth all good, to wit, that the Lord will bless thee with a son, who shall inherit the Kingdom from thee, after thy long life. But there is somewhat else I desire not to expound at this present, seeing that the time is not favourable for interpretation." The King rejoiced in these words with exceeding joy and great was his contentment; his trouble departed from him, his mind was at rest and he said, "If the case be thus of the happy presage of my dream, do thou complete to me its exposition when the fitting time betideth: for that which it behoveth not to expound to me now, it behoveth that thou expound to me when its time cometh, so my joy may be fulfilled, because I seek naught in this save the approof of Allah extolled and exalted be He!" Now when the Wazir Shimas saw that the King was urgent to have the rest of the exposition, he put him off with a pretext; but Jali'ad assembled all the astrologers and interpreters of dreams of his realm and as soon as they were in the presence related to them his vision, saying, "I desire you to tell me the true interpretation of this." Whereupon

one of them came forward and craved the King's permission to speak, which being granted, he said, "Know, O King, that thy Wazir Shimas is nowise unable to interpret this thy dream ; but he shrank from troubling thy repose : wherefore he disclosed not unto thee the whole thereof : but, an thou suffer me to speak I will expose to thee that which he concealed from thee." The King replied, " Speak without respect for persons, O interpreter, and be truthful in thy speech." The interpreter said, " Know then, O King, that there will be born to thee a boy-child who shall inherit the Kingship from thee, after thy long life ; but he shall not order himself towards the lieges after thy fashion ; nay, he shall transgress thine ordinances and oppress thy subjects, and there shall beset him what beset the Mouse with the Cat¹ ; and I seek refuge with Almighty Allah²!" The King asked, " But what is the story of the Cat and the Mouse ?"; and the interpreter answered " May Allah prolong the King's life ! They tell the following tale of

THE MOUSE AND THE CAT."

A GRIMALKIN, that is to say, a Cat, went out one night to a certain garden, in search of what she might devour, but found nothing and became weak for the excess of cold and rain that prevailed that night. So she sought for some device whereby to save herself. As she prowled about in search of prey, she espied a nest at the foot of a tree, and drawing near unto it, sniffed therat and purred till she scented a Mouse within and went round about it, seeking to enter and seize the inmate. When the Mouse smelt the Cat, he turned his back to her and scraped up the earth with his forehand, to stop the nest-door against her; whereupon she assumed a weakly voice and said, " Why dost thou thus, O my brother ? I come to seek refuge with thee, hoping that thou wilt take pity on me and harbour me in thy nest this night ; for I am weak because of the greatness of my age and the loss of my strength, and can hardly move. I have ventured into thy garden

¹ As the sequel shows the better title would be, "The Cat and the Mouse" as in the headings of the Mac. Edit. and "What beset the Cat with the Mouse," as a punishment for tyranny. But all three Edits. read as in the text and I have not cared to change it. In our European adaptations the mouse becomes a rat.

² So that I may not come to grief by thus daring to foretell evil things.

to-night, and how many a time have I called upon death, that I might be at rest from this pain! Behold, here am I at thy door, prostrate for cold and rain and I beseech thee, by Allah, take of thy charity my hand and bring me in with thee and give me shelter in the vestibule of thy nest; for I am a stranger and wretched and 'tis said:—Whoso sheltereth a stranger and a wretched one in his home his shelter shall be Paradise on the Day of Doom. And thou, O my brother, it behoveth thee to earn eternal reward by succouring me and suffering me abide with thee this night till the morning, when I will wend my way.” —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and First Night,

She pursued, It hath reached me, O auspicious King, that quoth the Cat to the Mouse, “ So suffer me to night with thee this night, after which I will wend my way.” Hearing these words the Mouse replied, “ How shall I suffer thee enter my nest seeing that thou art my natural foe and thy food is of my flesh? Indeed I fear lest thou false me, for that is of thy nature and there is no faith in thee, and the byword saith:—It befitteth not to entrust a lecher with a fair woman nor a moneyless man with money nor fire with fuel. Neither doth it behove me to entrust myself to thee; and 'tis said:—Enmity of kind, as the enemy himself groweth weaker groweth stronger.” The Cat made answer in the faintest voice, as she were in most piteous case, saying, “ What thou advancest of admonitory instances is the truth and I deny not my offences against thee; but I beseech thee to pardon that which is past of the enmity of kind between me and thee; for 'tis said:—Whoso forgiveth a creature like himself, his Creator will forgive him his sins. 'Tis true that whilome I was thy foe, but here am I a suitor for thy friendship, and they say, “ An thou wilt have thy foe become thy friend, do with him good. O my brother, I swear to thee by Allah and make a binding covenant with thee that I will hurt thee nevermore and for the best of reasons, to wit, that I have no power thereto; wherefore place thy trust in Allah and do good and accept my oath and covenant.” Quoth the Mouse, “ How can I accept the covenant of one between

whom and me there is a rooted enmity, and whose wont it is to deal treacherously by me? Were the feud between us aught but one of blood, this were light to me; but it is an enmity of kind between souls, and it is said:—Whoso trusteth himself to his foe is as one who thrusteth hand into a serpent's¹ mouth.” Quoth the Cat, full of wrath, “My breast is strait and my soul is faint: indeed I am *in articulo mortis* and ere long I shall die at thy door and my blood will be on thy head, for that thou hadst it in thy power to save me in mine extremity: and this is my last word to thee.” Herewith the fear of Allah Almighty overcame the Mouse and ruth gat hold upon his heart and he said in himself, “Whoso would have the succour of Allah the Most High against his foe, let him entreat him with compassion and kindness show. I rely upon the Almighty in this matter and will deliver this Cat from this her strait and earn the divine reward for her.” So he went forth and dragged into his nest the Cat, where she abode till she was rested and somewhat strengthened and restored, when she began to bewail her weakness and wasted strength and want of gossips. The Mouse entreated her in friendly guise and comforted her and busied himself with her service; but she crept along till she got command of the issue of the nest, lest the Mouse should escape. So when the nest-owner would have gone out after his wont, he drew near the Cat; whereupon she seized him and taking him in her claws, began to bite him and shake him and take him in her mouth and lift him up and cast him down and run after him and cranch him and torture him.² The Mouse cried out for help, beseeching deliverance of Allah and began to upbraid the Cat, saying, “Where is the covenant thou madest with me and where are the oaths thou swarest to me? Is this my reward from

¹ Arab. “Af'a,” pl. Afá'i = ḍphis, both being derived from O. Egypt. Hfi, a worm, snake. Af'a is applied to many species of the larger ophidia, all supposed to be venomous, and synonymous with “Sall” (a malignant viper) in Al-Mutalammis. See Preston's Al-Hariri, p. 101.

² This apparently needless cruelty of all the feline race is a strong weapon in the hand of the Eastern “Dahri” who holds that the world is God and is governed by its own laws, in opposition to the religionists believing in a Personal Deity whom, moreover, they style the Merciful, the Compassionate, etc. Some Christians have opined that cruelty came into the world with “original Sin;” but how do they account for the hideous waste of life and the fearful destructiveness of the fishes which certainly never learned anything from man? The mystery of the cruelty of things can be explained only by a Law without a Law-giver.

thee? I brought thee into my nest and trusted myself to thee: but sooth he speaketh that saith :—Whoso relieth on his enemy's promise desireth not salvation for himself. And again :—Whoso confideth himself to his foe deserveth his own destruction. Yet do I put my trust in my Creator, for He will deliver me from thee.” Now as he was in this condition, with the Cat about to pounce on him and devour him, behold, up came a huntsman, with hunting dogs trained to the chase. One of the hounds passed by the mouth of the nest and hearing a great scuffling, thought that within was a fox tearing somewhat; so he crept into the hole, to get at him, and coming upon the Cat, seized on her. When she found herself in the dog’s clutches, she was forced to take thought anent saving herself and loosed the Mouse alive and whole without wound. Then the hound brake her neck and dragging her forth of the hole, threw her down dead: and thus was exemplified the truth of the saying, “Who hath compassion shall at the last be compassionated. Whoso oppresseth shall presently be oppressed.” “This, then, O King,” added the interpreter, “is what befel the Mouse and the Cat and teacheth that none should break faith with those who put trust in him; for whoever doth perfidy and treason, there shall befall him the like of that which befel the Cat. As a man meteth, so shall it be meted unto him, and he who betaketh himself to good shall gain his eternal reward. But grieve thou not, neither let this trouble thee, O King, for that assuredly thy son, after his tyranny and oppression, shall return to the goodness of thy policy. And I would that yon learned man, thy Wazir Shimas, had concealed from thee naught in that which he expounded unto thee; and this had been well-advised of him, for ’tis said :—Those of the folk who most abound in fear are the amplest of them in knowledge and the most emulous of good.” The King received the interpreter’s speech with submission and gifted him and his fellows with rich gifts; then, dismissing them he arose and withdrew to his own apartments and fell to pondering the issue of his affair. When night came, he went in to one of his women, who was most in favour with him and dearest to him of them all, and lay with her: and ere some four months had passed over her, the child stirred in her womb, whereat she rejoiced with joy exceeding and told the King. Quoth he, “My dream said sooth, by Allah the Helper!”; and he lodged her in the goodliest of lodgings and

entreathed her with all honour, bestowing on her store of rich gifts and manifold boons. Then he sent one of his pages to fetch his Wazir Shimas and as soon as he was in the presence told the Minister what had betided, rejoicing and saying, " My dream is come true and I have won my wish. It may be this burthen will be a man-child and inherit the Kingship after me ; what sayest thou of this, O Shimas ? " But he was silent and made no reply, whereupon cried the King, " What aileth thee that thou rejoicest not in my joy and returnest me no answer ? Doth the thing mislike thee, O Shimas ? " Hereat the Wazir prostrated himself before him and said, " O King, may Allah prolong thy life ! What availeth it to sit under the shade of a tree, if there issue fire there from, and what is the delight of one who drinketh pure wine, if he be choked thereby, and what doth it profit to quench one's thirst with sweet cool water, if one be drowned therein ? I am Allah's servant and thine, O King ; but there are three things¹ whereof it besitteth not the understanding to speak, till they be accomplished ; to wit, the wayfarer, till he return from his way, the man who is in fight, till he have overcome his foe, and the pregnant woman, till she have cast her burthen.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Second Night,

She resumed, It hath reached me, O auspicious King, that after Shimas had enumerated to the King the three things whereof it besitteth not the understanding to speak save after they are done, he continued, " For know, O King, that he, who speaketh of aught before its accomplishment is like the Fakir who had hung over his head the jar of clarified butter.²" " What is the story of the Fakir," asked the King, " and what happened to him ? " Answered the Wazir, " O King, they tell this tale anent

¹ The three things not to be praised before death in Southern Europe are a horse, a priest and a woman ; and it has become a popular saying that only fools prophesy before the event.

² Arab. " Samn " = butter melted and skimmed. See vol. i. 144.

THE FAKIR AND HIS JAR OF BUTTER.¹"

A FAKIR² abode once with one of the nobles of a certain town, who made him a daily allowance of three scones and a little clarified butter and honey. Now such butter was dear in those parts and the Devotee laid all that came to him together in a jar he had, till he filled it and hung it up over his head for safe keeping. One night, as he sat on his bed staff in hand, he fell amusing upon the butter and the greatness of its price and said in himself:—Needs must I sell all this butter I have by me and buy with the price an ewe and take to partner therein a Fellah³ fellow who hath a ram. The first year she will bear a male lamb and a female and the second a female and a male and these in their turn will bear other males and other females, nor will they give over bearing females and males, till they become a great matter. Then will I take my share and vent thereof what I will. The males I will sell and buy with them bulls and cows, which will also increase and multiply and become many; after which I will purchase such a piece of land and plant a garden therein and build thereon a mighty fine⁴ palace. Moreover, I will get me robes and raiment and slaves and slave-girls and hold a wedding never was seen the like thereof. I will slaughter cattle and make rich meats and sweetmeats and confections and assemble all the musicians and mimes and mountebanks and player-folk and after providing flowers and perfumes and all manner sweet herbs I will bid rich and poor, Fakirs and Olema, captains and lords of the land, and whoso asketh for aught, I will cause it to be brought him; and, I

¹ This is a mere rechauffé of the Barber's tale of his Fifth Brother (vol. i. 335). In addition to the authorities there cited I may mention the school reading-lesson in Addison's Spectator derived from Galland's version of "Alnaschar and his basket of Glass;" the Persian version of the Hitopadesa or "Anwár-i-Suhayli (Lights of Canopies) by Husayn Vá'iz; the Foolish Sachali of "Indian Fairy Tales" (Miss Stokes); the allusion in Rabelais to the fate of the "Shoemaker and his pitcher of milk" and the "Dialogues of creatures moralised" (1516), whence probably La Fontaine drew his fable, "La Laitière et le Pot au lait."

² Arab. "Násik," a religious, a man of Allah from Nask, devotion: somewhat like Sálik (Dabistán iii. 251).

³ The well-known Egyptian term for a peasant, a husbandman, extending from the Nile to beyond Mount Atlas.

⁴ This is again, I note, the slang sense of "'Azím," which in classical Arabic means simply great.

will make ready all manner of meat and drink and send out a crier to cry aloud and say, "Whoso seeketh aught, let him ask and get it." Lastly I will go in to my bride, after her unveiling and enjoy her beauty and loveliness; and I will eat and drink and make merry and say to myself, "Verily, hast thou won thy wish," and will rest from devotion and divine worship. Then in due time my wife will bear me a boy, and I shall rejoice in him and make banquets in his honour and rear him daintily and teach him philosophy and mathematics and polite letters;¹ so that I shall make his name renowned among men and glory in him among the assemblies of the learned; and I will bid him do good, and he shall not gainsay me, and I will forbid him from lewdness and iniquity and exhort him to piety and the practice of righteousness; and, I will bestow on him rich and goodly gifts; and, if I see him obsequious in obedience, I will redouble my bounties towards him: but, an I see him incline to disobedience, I will come down on him with this staff. So saying, he raised his hand, to beat his son withal but the staff hit the jar of butter which overhung his head, and brake it; whereupon the shards fell upon him and the butter ran down upon his head, his rags and his beard. So his clothes and bed were spoiled and he became a caution to whoso will be cautioned. "Wherefore, O King," added the Wazir, "it behoveth not a man to speak of aught ere it come to pass." Answered the King, "Thou sayest sooth! Fair fall thee for a Wazir! Verily the truth thou speakest and righteousness thou counselest. Indeed, thy rank with me is such as thou couldst wish² and thou shalt never cease to be accepted of me." Thereupon the Wazir prostrated himself before the King and wished him permanence of prosperity, saying, "Allah prolong thy days and thy rank upraise! Know that I conceal from thee naught, nor in private nor in public aught; thy pleasure is my pleasure, and thy displeasure my displeasure. There is no joy for me save in thy joyance and I cannot sleep o' nights an thou be angered against me, for that Allah the Most High hath vouchsafed me all good through thy bounties to me; wherefore I beseech the Almighty to guard thee with His

¹ Arab. "Adab"; see vol. i. 132. It also implies mental discipline, the culture which leads to excellence, good manners and good morals; and it is sometimes synonymous with literary skill and scholarship. "Ilm al-Adab," says Haji Khalfah (Lane's Lex.), "is the science whereby man guards against error in the language of the Arabs spoken or written."

² i.e. I esteem thee as thou deservest.

angels, and to make fair thy reward whenas thou meetest Him." The King rejoiced in this, whereupon Shimas arose and went out from before him. In due time the King's wife bare a male child, and the messengers hastened to bear the glad tidings and to congratulate the Sovran, who rejoiced therein with joy exceeding and thanked all with abundant thanks, saying, "Alhamdolillah—laud to the Lord—who hath vouchsafed me a son, after I had despaired, for He is pitiful and Ruthful to His servants." Then he wrote to all the lieges of his land, acquainting them with the good news and bidding them to his capital; and great were the rejoicings and festivities in all the realm. Accordingly there came Emirs and Captains, Grandees and Sages, Olema and literati, scientists and philosophers from every quarter to the palace and all presenting themselves before the King, company after company, according to their different degrees, gave him joy, and he bestowed largesse upon them. Then he signed to the seven chief Wazirs, whose head was Shimas, to speak, each after the measure of his wisdom, upon the matter which concerned him the most. So the Grand Wazir Shimas began and sought leave of the King to speak, which being granted, he spake as follows.¹ "Praised be Allah who brought us into existence from non-existence and who favoureth His servants with Kings that observe justice and equity in that wherewith He hath invested them of rule and dominion, and who act righteously with that which he appointeth at their hands of provision for their lieges; and most especially our Sovereign by whom He hath quickened the deadness of our land, with that which He hath conferred upon us of bounties, and hath blessed us of His protection with ease of life and tranquillity and fair dealing! What King did ever with his folk that which this King hath done with us in fulfilling our needs and giving us our dues and doing us justice, one of other, and in abundant carefulness over us and redress of our wrongs? Indeed, it is of the favour of Allah to the people that their King be assiduous in ordering their affairs and in defending them from their foes; for the end of the enemy's intent is to subdue his enemy and hold him in his hand; and many peoples² bring their sons as servants unto Kings, and they

¹ The style is intended to be worthy of the statesman. In my "Mission to Dahome" the reader will find many a similar scene.

² The Bresl. Edit. (vol viii. 22) reads "Turks" or "The Turk" in lieu of "many peoples."

become with them in the stead of slaves, to the intent that they may repel ill-willers from them.¹ As for us, no enemy hath trodden our soil in the days of this our King, by reason of this passing good fortune and exceeding happiness, that no describer may avail to describe, for indeed it is above and beyond all description. And verily, O King, thou art worthy of this highest happiness, and we are under thy safeguard and in the shadow of thy wings, may Allah make fair thy reward and prolong thy life!² Indeed, we have long been diligent in supplication to Allah Almighty that He would vouchsafe an answer to our prayers and continue thee to us and grant thee a virtuous son, to be the coolth of thine eyes: and now Allah (extolled and exalted be He!) hath accepted of us and replied to our petition"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Third Night,

She said, It hath reached me, O auspicious King, that Shimas the Wazir said to the King, "And now Almighty Allah hath accepted of us and answered our petition and brought us speedy relief, even as He did to the Fishes in the pond of water." The King asked, "And how was that, and what is the tale?"; and Shimas answered him, "Hear, O King the story of

THE FISHES AND THE CRAB."

IN a certain place there was a piece of water, wherein dwelt a number of Fishes, and it befel that the pond dwindled away and shrank and wasted, till there remained barely enough to suffice them and they were nigh upon death and said, "What will become of us? How shall we contrive and of whom shall we seek counsel for our deliverance?" Thereupon arose one of them, who was the chiefest in wit and age, and cried, "There is nothing will serve us

¹ i.e. the parents.

² The humour of this euphuistic Wazirial speech, purposely made somewhat pompous, is the contrast between the unhappy Minister's praises and the result of his prognostication. I cannot refrain from complimenting Mr. Payne upon the admirable way in which he has attacked and mastered all the difficulties of its abstruser passages.

save that we seek salvation of Allah ; but let us consult the Crab and ask his advice : so come ye all¹ and hie we himwards and hear his rede for indeed he is the chiefest and wisest of us all in coming upon the truth." Each and every approved of the Fish's advice and betook themselves in a body to the Crab, whom they found squatted in his hole, without news or knowledge of their strait. So they saluted him with the salam and said, " O our lord, doth not our affair concern thee, who art ruler and the head of us?" The Crab returned their salutation, replying, " And on you be The Peace ! What aileth you and what d'ye want ?" So they told him their case and the strait wherein they were by reason of the wastage of the water, and that, when it should be dried up, destruction would betide them, adding, " Wherefore we come to thee, expecting thy counsel and what may bring us deliverance, for thou art the chiefest and the most experienced of us." The Crab bowed his head awhile and said, " Doubtless ye lack understanding, in that ye despair of the mercy of Allah Almighty and His care for the provision of His creatures one and all. Know ye not that Allah (extolled and exalted be He !) provideth all His creatures without account and that He fore-ordained their daily meat ere He created aught of creation and appointed to each of His creatures a fixed term of life and an allotted provision, of His divine All might ? How then shall we burthen ourselves with concern for a thing which in His secret purpose is indite ? Wherefore it is my rede that ye can do naught better than to seek aid of Allah Almighty, and it behoveth each of us to clear his conscience with his Lord, both in public and private, and pray Him to succour us and deliver us from our difficulties ; for Allah the Most High disappointeth not the expectation of those who put their trust in Him and rejecteth not the supplications of those who prefer their suit to Him. When we have mended our ways, our affairs will be set up and all will be well with us, and when the winter cometh and our land is deluged, by means of a just one's prayer, He will not cast down the good He hath built up. So 'tis my counsel that

¹ Arab. " Halummú " plur. of " Halumma " = draw near ! The latter form is used by some tribes for all three numbers ; others affect a dual and a plural (as in the text). Preston (Al-Hariri, p. 210) derives it from Heb. הַלְמָה but the geographers of Kufah and Basrah (who were not etymologists) are divided about its origin. He translates (p. 221) " Halumma Jarran " = being the rest of the tale in continuation with this, i.e. in accordance with it, like our " and so forth." And in p. 271, he makes Halumma = Hayya i.e. hither ! (to prayer, etc).

we take patience and await what Allah shall do with us. An death come to us, as is wont, we shall be at rest, and if there beset us aught that calleth for flight, we will flee and depart our land whither Allah will."¹ Answered all the fishes with one voice "Thou sayst sooth, O our lord : Allah requite thee for us with weal!" Then each returned to his stead, and in a few days the Almighty vouchsafed unto them a violent rain and the place of the pond was filled fuller than before. "On like wise, O King," continued Shimas, "we despaired of a child being born to thee, and now that God hath blessed us and thee with this well-omened son, we implore Him to render him blessed indeed and make him the coolth of thine eyes and a worthy successor to thee and grant us of him the like of that which He hath granted us of thee ; for Almighty Allah disappointeth not those that seek Him and it behoveth none to cut off hope of the mercy of his God." Then, rose the second Wazir and saluting the King with the salam spake, after his greeting was returned, as follows : "Verily, a King is not called a King save he give presents and do justice and rule with equity and show munificence and wisely govern his lieges, maintaining the obligatory laws and apostolic usages established among them and justifying them, one against other, and sparing their blood and warding off hurt from them ; and of his qualities should be that he never abide incurious of the poor and that he succour the highest and lowest of them and give them each the rights to them due, so that they all bless him and are obedient to his command. Without doubt, a King who is after this wise of his lieges is beloved and gaineth of this world eminence and of the next honour and favour with the Creator thereof. And we, the body politic of thy subjects, acknowledge in thee, O King, all the attributes of kingship I have noted, even as it is said:—The best of things is that the King of a people be just and equitable, their physician skilful and their teacher experience-full, acting according to his knowledge. Now we enjoy this happiness, after we had

¹ This is precisely the semi-fatalistic and wholly superstitious address which would find favour with Moslems of the present day : they still prefer "calling upon Hercules" to putting their shoulders to the wheel. Mr. Redhouse had done good work in his day but of late he has devoted himself, especially in the "Mesnevi," to a rapprochement between Al-Islam and Christianity which both would reject (see supra, vol. vii. p. 135). The Calvinistic predestination as shown in the term "vessel of wrath," is but a feeble reflection of Moslem fatalism. On this subject I shall have more to say in a future volume.

despaired of the birth of a son to thee, to inherit thy kingship ; however, Allah (extolled be His name !) hath not disappointed thine expectation, but hath granted thy petition, by reason of the goodliness of thy trust in Him and thy submission of thine affairs to Him. Then fair fall thy hope ! There hath betided thee that which betided the Crow and the Serpent." Asked the King, " What was that ?"; and the Wazir answered, " Hear, O King, the tale of

THE CROW AND THE SERPENT."

A CROW once dwelt in a tree, he and his wife, in all delight of life, till they came to the time of the hatching of their young, which was the midsummer season, when a Serpent issued from its hole and crawled up the tree wriggling around the branches till it came to the Crows' nest, where it coiled itself up and there abode all the days of the summer, whilst the Crow was driven away and found no opportunity to clear his home nor any place wherein to lie. When the days of heat were past, the Serpent went away to its own place and quoth the Crow to his wife, " Let us thank Almighty Allah, who hath preserved us and delivered us from this Serpent, albeit we are forbidden from increase this year. Yet the Lord will not cut off our hope ; so let us express our gratitude to Him for having vouchsafed us safety and soundness of body : indeed, we have none other in whom to confide, and if He will and we live to see the next year, He shall give us other young in the stead of those we have missed this year." Next summer when the hatching-season came round, the Serpent again sallied forth from its place and made for the Crows' nest : but, as it was coiling up a branch, a kite swooped down on it and struck claws into its head and tare it, whereupon it fell to the ground a-swoon, and the ants came out upon it and ate it."¹ So the Crow and his wife

¹ The inhabitants of temperate climates have no idea what ants can do in the tropics. The Kafirs of South Africa used to stake down their prisoners (among them a poor friend of mine) upon an ant-hill and they were eaten atom after atom in a few hours. The death must be the slowest form of torture ; but probably the nervous system soon becomes insensible. The same has happened to more than one hapless invalid, helplessly bedridden, in Western Africa. I have described an invasion of ants in my "Zanzibar," vol. ii. 169 ; and have suffered from such attacks in many places between that and Dahomey.

abode in peace and quiet and bred a numerous brood and thanked Allah for their safety and for the young that were born to them. In like manner, O King, continued the Wazir, "it behoveth us to thank God for that wherewith He hath favoured thee and us in vouchsafing us this blessed child of good omen, after despair and the cutting off of hope. May He make fair thy future reward and the issue of thine affair!"—^{19a} And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fourth Night,

She continued, It hath reached me, O auspicious King, that when the second Wazir had ended with the words, "Allah make fair thy future reward and the issue of thine affair!"; the third Wazir presently rose and said, "Rejoice, O just King, in the assurance of present prosperity and future felicity; for him, whom the denizens of Earth love, the denizens of Heaven likewise love; and indeed Almighty Allah hath made affection to be thy portion and hath stablished it in the hearts of the people of thy kingdom; wherefore to Him be thanks and praise from us and from thee, so He may deign increase His bounty unto thee and unto us in thee! For know, O King, that man can originate naught but by command of Allah the Most High and that He is the Giver and all good which befalleth a creature hath its end and issue in Him. He allotteth His favours to His creatures, as it liketh Him; to some he giveth gifts galore while others He doometh barely to win their daily bread. Some He maketh Lords and Captains, and others Recluses, who abstain from the world and aspire but to Him, for He it is who saith:—I am the Harmer with adversity and the Healer with prosperity. I make whole and make sick. I enrich and impoverish. I kill and quicken: in my hand is everything and unto Me all things do tend. Wherefore it behoveth all men to praise Him. Now, especially thou, O King, art of the fortunate, the pious, of whom it is said:—The happiest of the just is he for whom Allah uniteth the weal of this world and of the next world; who is content with that portion which Allah allotteth to him and who giveth Him thanks for that which He hath stablished. And indeed he that is rebellious and seeketh other than the dole which God hath decreed unto him and for him, favoureth the wild Ass

and the Jackal.”¹ The King asked, “And what is the story of the twain ?”; the Wazir answered, “ Hear, O King, the tale of

THE WILD ASS AND THE JACKAL.”

A CERTAIN Jackal was wont every day to leave his lair and fare forth questing his daily bread. Now one day, as he was in a certain mountain, behold, the day was done and he set out to return when he fell in with another Jackal who saw him on the tramp, and each began to tell his mate of the quarry he had gotten. Quoth one of them, “The other day I came upon a wild Ass and I was an-hungred, for it was three days since I had eaten ; so I rejoiced in this and thanked Almighty Allah for bringing him into my power. Then I tare out his heart and ate it and was full and returned to my home. That was three days ago, since which time I have found nothing to eat, yet am I still full of meat.” When the other Jackal heard his fellow’s story, he envied his fulness and said in himself, “There is no help but that I eat the heart of a wild Ass.” So he left feeding for some days, till he became emaciated and nigh upon death and bestirred not himself neither did his endeavour to get food, but lay coiled up in his earth. And whilst he was thus, behold, one day there came out two hunters trudging in quest of quarry and started a wild Ass. They followed on his trail tracking him all day, till at last one of them shot at him a forked² arrow, which pierced his vitals and reached his heart and killed him in front of the Jackal’s hole. Then the hunters came up and finding him dead, pulled out the shaft from his heart, but only the wood came away and the forked head abode in the Ass’s belly. So they left him where he lay, expecting that others of the wild beasts would flock to him ; but, when it was even-tide

¹ Arab. “Sa’lab.” See vol. iii. 132, where it is a fox. I render it jackal because that cousin of the fox figures as a carrion-eater in Hindu folk-lore, the Hitopadesa, Panchopakhyan, etc. This tale, I need hardly say, is a mere translation ; as is shown by the Kathá s.s. “Both jackal and fox are nicknamed Joseph the Scribe (Tálib Yúsuf) in the same principle that lawyers are called landsharks by sailors.” (P. 65, Moorish Lotus Leaves, etc., by George D. Cowan and R. L. N. Johnston, London, Tinsleys, 1883.)

² Arab. “Sahm mush’ab” not “barbed” (at the wings) but with double front, much used for birding and at one time familiar in the West as in the East. And yet “barbed” would make the fable read much better.

and nothing fell to them, they returned to their abiding-places. The Jackal, hearing the commotion at the mouth of his home, lay quiet till nightfall, when he came forth of his lair, groaning for weakness and hunger, and seeing the dead Ass lying at his door, rejoiced with joy exceeding till he was like to fly for delight and said, "Praised be Allah who hath won me my wish without toil ! Verily, I had lost hope of coming at a wild Ass or aught else ; and assuredly¹ the Almighty hath sent him to me and drove him fall to my homestead." Then he sprang on the body and tearing open its belly, thrust in his head and with his nose rummaged about its entrails, till he found the heart and tearing a tid-bit swallowed it : but, as soon as he had so done, the forked head of the arrow struck deep in his gullet and he could neither get it down into his belly nor bring it forth of his throttle. So he made sure of destruction and said, "Of a truth it beseemeth not the creature to seek for himself aught over and above that which Allah hath allotted to him. Had I been content with what He appointed to me, I had not come to destruction." "Wherefore, O King," added the Wazir, "it becometh man to be content with whatso Allah hath distributed to him and thank Him for His bounties to him and cast not off hope of his Lord. And behold, O King, because of the purity of thy purpose and the fair intent of thy good works, Allah hath blessed thee with a son, after despair : wherefore we pray the Almighty to vouchsafe him length of days and abiding happiness and make him a blessed successor, faithful in the observance of thy covenant, after thy long life." Then arose the fourth Wazir and said, "Verily, an the King be a man of understanding, a frequenter of the gates of wisdom,"— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Fifth Night,

She pursued, It hath reached me, O auspicious King, that the fourth Wazir arose and said, "Verily an the King be a man of understanding, a frequenter of the gates of wisdom, versed in science, government and policy, and eke upright in purpose and just to his subjects, honouring those to whom honour is due,

¹ Arab. "la'lla," usually = haply, belike; but used here and elsewhere = forsure, certainly.

revering those who are dign of reverence, tempering puissance with using clemency whenas it behoveth, and protecting both governors and governed, lightening all burthens for them and bestowing largesse on them, sparing their blood and covering their shame and keeping his troth with them. Such a King, I say, is worthy of felicity both present and future worldly and other-worldly, and this is of that which protecteth him from ill-will and helpeth him to the stablishing of his Kingdom and the victory over his enemies and the winning of his wish, together with increase of Allah's bounty to him and His favouring him for his praise of Him and the attainment of His protection. But an the King be the contrary of this, he never ceaseth from misfortunes and calamities, he and the people of his realm ; for that his oppression embraceth both stranger far and kinsman near and there cometh to pass with him that which befel the unjust King with the pilgrim Prince." King Jali'ad asked, "And how was that ?" and the Wazir answered, " Hear, O King, the tale of

THE UNJUST KING AND THE PILGRIM PRINCE."

THERE was once in Mauritania-land¹ a King who exceeded in his rule, a tyrant, violent and over severe, who had no respect for the welfare or protection of his lieges nor of those who entered his realm ; and from everyone who came within his Kingdom his officers took four-fifths of his monies, leaving him one-fifth and no more. Now Allah Almighty decreed that he should have a son, who was fortunate and God-favoured and seeing the pomps and vanities of this world to be transient as they are unrighteous, renounced them in his youth and rejected the world and that which is therein and fared forth serving the Most High, wandering pilgrim-wise over wolds and wastes and bytimes entering towns and cities. One day, he came to his father's capital and the guards laid hands on him and searched him but found naught

¹ Arab. "Maghrib" (or in full Maghrīb al-Aksā) lit. = the Land of the setting sun for whose relation to "Mauritania" see vol. vii. 220. It is almost synonymous with "Al-Gharb" = the West whence Portugal borrowed the two Algarves, one being in Southern Europe and the other over the straits about Tangier-Ceuta ; fronting Spanish Trafalgar, i.e. Taraf al-Gharb, the edge of the West. I have noted (Pilgrimage i. 9) the late Captain Peel's mis-translation "Cape of Laurels" (Al-Ghár).

upon him save two gowns, one new and the other old.¹ So they stripped the new one from him and left him the old, after they had entreated him with contumely and contempt; whereat he complained and said, "Woe to you, O ye oppressors! I am a poor man and a pilgrim,² and what shall this gown by any means profit you? Except ye restore it to me, I will go to the King and make complaint to him of you." They replied, "We act thus by the King's command; so do what seemeth good to thee." Accordingly he betook himself to the King's palace and would have entered; but the chamberlains denied him admittance, and he turned away, saying in himself, "There is nothing for me except to watch till he cometh out and complain to him of my case and that which hath befallen me." And whilst he waited, behold, he heard one of the guards announce the King's faring forth; whereupon he crept up, little by little, till he stood before the gate; and presently when the King came out, he threw himself in his way and after blessing him and wishing him weal, he made his complaint to him informing him how scurvily he had been entreated by the gatekeepers. Lastly he gave him to know that he was a man of the people of Allah³ who had rejected the world seeking acceptance of Allah and who went wandering over earth and entering every city and hamlet, whilst all the folk he met gave him alms according to their competence. "I entered this thy city" (continued he), "hoping that the folk would deal kindly and graciously with me as with others of my condition⁴; but thy followers stopped me and stripped me of one of my gowns and loaded me with blows. Wherefore do thou look into my case and take me by the hand and get me back my gown and I will not abide in thy city an hour. Quoth the unjust King, "Who directed thee to enter this city, unknowing the custom of its King?"; and quoth the pilgrim, "Give me back my gown and do with me what thou wilt." Now when the King heard this, his

¹ Even the poorest of Moslem wanderers tries to bear with him a new suit of clothes for keeping the two festivals and Friday service in the Mosque. See Pilgrimage i. 235; iii. 257, etc.

² Arab. "Sáyih" lit. a wanderer, subaudi for religious and ascetic objects; and not to be confounded with the "pilgrim" proper.

³ i.e. A Religious, a wandering beggar.

⁴ This was the custom of the whole Moslem world and still is where uncorrupted by Christian uncharity and contempt for all "men of God" save its own. But the change in such places as Egypt is complete and irrevocable. Even in 1852 my Dervish's frock brought me nothing but contempt in Alexandria and Cairo.

temper changed for the worse and he said, "O fool,¹ we stripped thee of thy gown, so thou mightest humble thyself to us ; but since thou makest this clamour I will strip thy soul from thee." Then he commanded to cast him into gaol, where he began to repent of having answered the King and reproached himself for not having left him the gown and saved his life. When it was the middle of the night, he rose to his feet and prayed long and prayerfully, saying, "O Allah, Thou art the Righteous Judge; Thou knowest my case and that which hath befallen me with this tyrannical King, and I, Thine oppressed servant, beseech Thee, of the abundance of Thy mercy, to deliver me from the hand of this unjust ruler and send down on him Thy vengeance ; for Thou art not unmindful of the unright of every oppressor. Wherefore, if Thou know that he hath wronged me, loose on him Thy vengeance this night and send down on him Thy punishment ; for Thy rule is just and Thou art the Helper of every mourner, O Thou to whom belong the power and the glory to the end of time !" When the gaoler heard the prayer of the poor prisoner he trembled in every limb, and behold, a fire suddenly broke out in the King's palace and consumed it and all that were therein, even to the door of the prison,² and none was spared but the gaoler and the pilgrim. Now when the gaoler saw this, he knew that it had not befallen save because of the pilgrim's prayer ; so he loosed him and fleeing with him forth of the burning, betook himself, he and the King's son, to another city. So was the unjust King consumed, he and all his city, by reason of his injustice, and he lost the goods both of this world and the next world. "As for us, O auspicious King" continued the Wazir, "we neither lie down nor rise up without praying for thee and thanking Allah the Most High for His grace in giving thee to us, tranquil in reliance on thy justice and the excellence of thy governance ; and sore indeed was our care for thy lack of a son to inherit thy kingdom, fearing lest after thee there betide us a King unlike thee. But now the Almighty hath bestowed His favours upon us and done away our concern and brought us gladness in the birth of this blessed child ; wherefore we beseech the

¹ Arab "Ya jáhil," lit. =O ignorant. The popular word is Ahmak which, however, in the West means a maniac, a madman, a Santon ; "Bohli" being =a fool.

² The prison according to the practice of the East being in the palace : so the Moorish "Kasbah," which lodges the Governor and his guard, always contains the jail.

Lord to make him a worthy successor to thee and endow him with glory and felicity enduring and good abiding." Then rose the fifth Wazir and said, "Blessed be the Most High,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Sixth Night,

She resumed, It hath reached me, O auspicious King, that the fifth Wazir said, "Blessed be the Most High, Giver of all good gifts and graces the most precious ! But to continue : we are well assured that Allah favoureth whoso are thankful to Him and mindful of His faith ; and thou, O auspicious King, art far-famed for these illustrious virtues and for justice and equitable dealing between subject and subject and in that which is acceptable to Allah Almighty. By reason of this hath the Lord exalted thy dignity and prospered thy days and bestowed on thee the good gift of this august child, after despair, wherefrom there hath betided us gladness abiding and joys which may not be cut off ; for we before this were in exceeding care and passing care, because of thy lack of issue, and full of concern bethinking us of all thy justice and gentle dealing with us and fearful lest Allah decree death to thee and there be none to succeed thee and inherit the kingdom after thee, and so we be divided in our counsels and dissensions arise between us and there beset us what beset the Crows;" Asked the King, " And what beset the Crows ?"; and the Wazir answered saying, " Hear O auspicious King, the tale of

THE CROWS AND THE HAWK."

THERE was once, in a certain desert, a spacious Wady, full of rills and trees and fruits and birds singing the praises of Allah the One of All-might, Creator of day and night ; and among them was a troop of Crows, which led the happiest of lives. Now they were under the sway and government of a Crow who ruled them with mildness and benignity, so that they were with him in peace and contentment ; and by reason of their wisely ordering their affairs, none of the other birds could avail against them. Presently it chanced that there beset their chief the doom irrevocably appointed

to all creatures and he departed life¹; whereupon the others mourned for him with sore mourning, and what added to their grief was that there abided not amongst them like him one who should fill his place. So they all assembled and took counsel together concerning whom it befitted for his goodness and piety to set over them: and a party of them choose one Crow, saying, "It besemeth that this be King over us;" whilst others objected to him and would none of him; and thus there arose division and dissension amidst them and the strife of excitement waxed hot between them. At last they agreed amongst themselves and consented to sleep the night upon it and that none should go forth at dawn next day to seek his living, but that all must wait till high morning, when they should gather together all in one place. "Then," said they, "we will all take flight at once and whichever shall soar above the rest in his flying, he shall be accepted of us as ruler and be made King over us." The fancy pleased them; so they made covenant together and did as they had agreed and took flight all, but each of them deemed himself higher than his fellow; wherefore quoth this one, "I am highest," and that, "Nay; that am I." Then said the lowest of them, "Look up, all of you, and whomsoever ye find the highest of you, let him be your chief." So they raised their eyes and seeing the Hawk soaring over them, said each to other, "We agreed that which bird soever should be the highest of us we will make king over us, and behold, the Hawk is the highest of us: what say ye to him?" And they all cried out, "We accept of him." Accordingly they summoned the Hawk and said to him, "O Father of Good,² we have chosen thee ruler over us, that thou mayst look into our affair." The Hawk consented, saying, "Inshallah, ye shall win of me abounding weal." So they rejoiced and made him their King. But after awhile, he fell to taking a company of them every day and betaking himself with them afar off to one of the caves, where he struck them down and eating their eyes and brains, threw their bodies into the river. And he ceased not doing on this wise, it being his intent to destroy them all till, seeing their number daily diminishing, the Crows flocked to him and said, "O our King, we complain to thee because

¹ Arab. "Tuwuffiya," lit. = was received (into the grace of God), an euphemistic and more polite term than "máta" = he died. The latter term is avoided by the Founder of Christianity; and our Spiritualists now say "passed away to a higher life," a phrase embodying a theory which, to say the least, is "not proven."

² Arab. "Yá Abá al-Khayr" = our my good lord, sir, fellow, etc.

from the date we made thee Sovran and ruler over us, we are in the sorriest case and every day a company of us is missing and we know not the reason of this, more by token that the most part thereof are the high in rank and of those in attendance on thee. We must now look after our own safety." Thereupon the Hawk waxed wroth with them and said to them, "Verily, ye are the murtherers, and ye forestall me with accusation!" So saying, he pounced upon them and tearing to pieces half a score of their chiefs in front of the rest, threatened them and drove them out sorely cuffed and beaten, from before him. Hereat they repented them of that which they had done and said, "We have known no good since the death of our first King especially in the deed of this stranger in kind ; but we deserve our sufferings even had he destroyed us one by one to the last of us, and there is exemplified in us the saying of him that saith, " Whoso submitteth him not to the rule of his own folk, the foe hath dominion over him, of his folly." And now there is nothing for it but to flee for our lives, else shall we perish." So they took flight and dispersed to various places. "And we also, O King," continued the Wazir, "feared lest the like of this besal us and there become ruler over us a King other than thyself ; but Allah hath vouchsafed us this boon and hath sent us this blessed child, and now we are assured of peace and union and security and prosperity in our Mother-land. So lauded be Almighty Allah and to Him be praise and thanks and goodly gratitude ! And may He bless the King and us all his subjects and vouchsafe unto us and him the acme of felicity and make his life-tide happy and his endeavour constant !" Then arose the sixth Wazir and said, "Allah favour thee with all felicity, O King, in this world and in the next world ! Verily, the ancients have left us this saying :—Whoso prayeth and fasteth and giveth parents their due and is just in his rule meeteth his Lord and He is well pleased with him. Thou hast been set over us and hast ruled us justly and thine every step in this hath been blessed ; wherefore we beseech Allah Almighty to make great thy reward eternal and requite thee thy beneficence. I have heard what this wise man hath said respecting our fear for the loss of our prosperity, by reason of the death of the King or the advent of another who should not be his parallel, and how after him dissensions would be rife among us and calamity betide from our division and how it behoved us therefore to be instant in prayer to Allah the Most High, so haply He might vouchsafe the King a happy son, to

inherit the kingship after him. But, after all, the issue of that which man desireth of mundane goods and wherefor he lusteth is unknown to him and consequently it behoveth a mortal to ask not of his Lord a thing whose end he wotteth not; for that haply the hurt of that thing is nearer to him than its gain and his destruction may be in that he seeketh and there may beset him what beset the Serpent-charmer, his wife and children and the folk of his house. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that when the sixth Wazir said, "It behoveth not a man to ask of his Lord aught whereof he ignoreth the issue for that haply the hurt of that thing may be nearer than its gain, his destruction may be in that he seeketh and there may beset him what beset the Serpent-charmer, his children, his wife and his household," the King asked, "What was that?" ; and the Wazir answered, "Hear, O King the tale of

THE SERPENT-CHARMER AND HIS WIFE:

THERE was once a man, a Serpent-charmer,¹ who used to train serpents, and this was his trade; and he had a great basket,² wherein were three snakes but the people of his house knew this not. Every day he used to go round with this pannier about the town gaining his living and that of his family by showing the snakes, and at eventide he returned to his house and clapped them back into the basket privily. This lasted a long while; but it chanced one day, when he came home, as was his wont, his wife asked

¹ Arab. "Háwi" from "Hayyah," a serpent. See vol. iii. 145. Most of the Egyptian snake-charmers are Gypsies, but they do not like to be told of their origin. At Baroda in Guzerat I took lessons in snake-catching, but found the sport too dangerous; when the animal flies, the tail is caught by the left hand and the right is slipped up to the neck, a delicate process, as a few inches too far or not far enough would be followed by certain death in catching a Cobra. At last certain of my messmates killed one of the captives and the snake-charmer would have no more to do with me.

² Arab. "Sallah," also Pers., a basket of wickerwork. This article is everywhere used for lodging snakes from Egypt to Morocco.

him, saying, "What is in this pannier ?" ; and he replied, "What wouldest thou with it ? Is not provision plentiful with you ? Be thou content with that which Allah hath allotted to thee and ask not of aught else." With this the woman held her peace ; but she said in herself, "There is no help but that I search this basket and know what is there." So she egged on her children and enjoined them to ask him of the pannier and importune him with their questions, till he should tell them what was therein. They presently concluded that it contained something to eat and sought every day of their father that he should show them what was therein ; and he still put them off with pleasant pretences and forbade them from asking this. On such wise they abode awhile, the wife and mother still persisting in her quest till they agreed with her that they would neither eat meat nor drain drink with their father, till he granted them their prayer and opened the basket to them. One night, behold, the Serpent-charmer came home with great plenty of meat and drink and took his seat calling them to eat with him : but they refused his company and showed him anger ; whereupon he began to coax them with fair words, saying, "Lookye, tell me what you would have, that I may bring it you, be it meat or drink or raiment." Answered they, "O our father, we want nothing of thee but that thou open this pannier that we may see what is therein : else we will slay ourselves." He rejoined, "O my children, there is nothing good for you therein and indeed the opening of it will be harmful to you." Hereat they redoubled in rage for all he could say, which when he saw, he began to scold them and threaten them with beating, except they returned from such condition ; but they only increased in anger and persistence in asking, till at last he waxed wroth and took a staff to beat them, and they fled from before him within the house. Now the basket was present and the Serpent-charmer had not hidden it anywhere ; so his wife left him occupied with the children and opened the pannier in haste, that she might see what was therein. Thereupon behold, the serpents came out and first struck their fangs into her and killed her ; then they hied round about the house and slew all, great and small, who were therein ; except the Serpent-charmer, who left the place and went his way. "If then, O auspicious King," continued the Wazir, "thou consider this, thou wilt be convinced that it is not for a man to desire aught save that which God the Great refuseth not to him ; nay, he should be content with what He willeth. And

thou, O King, for the overflowing of thy wisdom and the excellence of thine understanding, Allah hath cooled thine eyes with the advent of this thy son, after despair, and hath comforted thy heart ; wherefore we pray the Almighty to make him of the just successors acceptable to Himself and to his subjects.” Then rose the seventh Wazir and said, “O King, I know and certify all that my brethren, these Ministers wise and learned, have said in the presence, praising thy justice and the goodness of thy policy and proving how thou art distinguished in this from all Kings other than thyself ; wherefore they gave thee the preference over them. Indeed, this be of that which is incumbent on us, O King, and I say :—Praised be Allah in that He hath guerdoned thee with His gifts and vouchsafed thee of His mercy, the welfare of the realm ; and hath succoured thee and ourselves, on condition that we increase in gratitude to Him ; and all this no otherwise than by thine existence ! What while thou remainest amongst us, we fear not oppression neither dread unright, nor can any take long-handed advantage of our weakness ! and indeed it is said, The greatest good of a people is a just King and their greatest ill an unjust King ; and again, Better dwell with rending lions than with a tyrannous Sultan. So praised be Almighty Allah with eternal praise for that He hath blessed us with thy life and vouchsafed thee this blessed child, whenas thou wast stricken in years and hadst despaired of issue ! For the goodliest of the gifts in this world is a virtuous sire, and it is said, Whoso hath no progeny his life is without result and he leaveth no memory. As for thee, because of the righteousness of thy justice and thy pious reliance on Allah the Most High, thou hast been vouchsafed this happy son ; yea, this blessed¹ child cometh as a gift from the Most High Lord to us and to thee, for the excellence of thy governance and the goodliness of thy long-sufferance ; and in this thou hast fared even as fared the Spider and the Wind.” Asked the King, “And what is the story of the Spider and the Wind ?”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. “Mubárik.” It is a favourite name for a slave in Morocco ; the slave-girl being called Mubárákah ; and the proverb being, “Blessed is the household which hath neither M’bárk nor M’bárka” (as they contract the words).

Now when it was the Nine Hundred and Eighth Night,

She continued, It hath reached me, O auspicious King, that when the King asked, "And what is the story of the twain ?" ; the Wazir answered, " Give ear, O King, to the tale of

THE SPIDER AND THE WIND."

A SPIDER once attached herself to a high gate¹ and a retired and span her web there and dwelt therein in peace, giving thanks to the Almighty, who had made this dwelling-place easy to her and had set her in safety from noxious reptiles. On this wise she abode a long while, still giving thanks to Allah for her ease and regular supply of daily bread, till her Creator bethought Him to try her and make essay of her gratitude and patience. So he sent upon her a strong east Wind, which carried her away, web and all, and cast her into the main. The waves washed her ashore and she thanked the Lord for safety and began to upbraid the Wind, saying, "O Wind, why hast thou dealt thus with me and what good hast thou gotten by bearing me hither from my abiding-place, where indeed I was in safety, secure in my home on the top of that gate ?" Replied the Wind, saying, " O Spider, hast thou not learnt that this world is a house of calamities ; and, say me, who can boast of lasting happiness that such portion shall be thine ? Wottest thou not that Allah tempteth His creatures in order to learn by trial what may be their powers of patience ? How, then, doth it beset thee to upbraid me, thou who hast been saved by me from the vasty deep ?" " Thy words are true, O Wind," replied the Spider, " yet not the less do I desire to escape from this stranger land into which thy violence hath cast me." The Wind rejoined, " Cease thy blaming ; for right soon I will bear thee back and replace thee in thy place, as thou wast afore-time." So the Spider waited patiently, till the north-east Wind left blowing and there arose a south-west Wind, which gently caught her up and flew with her towards her dwelling-place ; and

¹ The Bresl. Edit. (viii. 48) instead of the Gate (Báb) gives a Bádhanj = a Ventilator ; for which latter rendering see vol. i. 257. The spider's web is Koranic (lxxi. 40) "Verily frailest of all houses is the house of the spider."

when she came to her abode, she knew it and clung to it. "And we," continued the Wazir, "beseech Allah (who hath rewarded the King for his singleness of heart and patience and hath taken pity on his subjects and blessed them with His favour and hath vouchsafed the King this son in his old age, after he had despaired of issue and removed him not from the world, till He had blessed him with coolth of eyes and bestowed on him what He hath bestowed of Kingship and Empire!) to vouchsafe unto thy son that which He hath vouchsafed unto thee of dominion and Sultanship and glory! Amen." Then said the King, "Praised be Allah over all praise and thanks be to Him over all thanks ! There is no god but He, the Creator of all things, by the light of whose signs we know the glory of His greatness and who giveth kingship and command over his own country to whom He willeth of His servants ! He chooseth of them whomso He please to make him His viceroy and viceregent over His creatures and commandeth him to just and equitable dealing with them and the maintenance of religious laws and practices and right conduct and constancy in ordering their affairs to that which is most acceptable to Him and most grateful to them. Whoso doth thus and obeyeth the commandment of his Lord, his desire attaineth and the orders of his God maintaineth ; so Providence preserveth him from the perils of the present world and maketh ample his recompense in the future world ; for indeed He neglecteth not the reward of the righteous. And whoso doth otherwise than as Allah biddeth him sinneth mortal sin and disobeyeth his Lord, preferring his mundane to his supra-mundane weal. He hath no trace in this world and in the next no portion : for Allah spareth not the unjust and the mischievous, nor doth He neglect any of His servants. These our Wazirs have set forth how, by reason of our just dealing with them and our wise governance of affairs, Allah hath vouchsafed us and them His grace, for which it behoveth us to thank Him, because of the great abundance of His mercies : each of them hath also spoken that wherewith the Almighty inspired Him concerning this matter, and they have vied one with another in rendering thanks to the Most High Lord and praising Him for His favours and bounties. I also render thanks to Allah for that I am but a slave commanded ; my heart is in His hand and my tongue in His subjection, accepting that which He adjudgeth to me and to them, come what may thereof. Each one of them hath said what passed through his mind on the

subject of this boy and hath set forth that which was of the renewal of divine favour to us, after my years had reached the term when confidence faileth and despair assaileth. So praised be Allah who hath saved us from disappointment and from the alternation of rulers, like to the alternation of night and day! For verily, this was a great boon both to them and to us ; wherefore we praise Almighty Allah who hath given a ready answer to our prayer and hath blessed us with this boy and set him in high place, as the inheritor of the kingship. And we entreat Him, of His bounty and clemency, to make him happy in his actions, prone to pious works, so he may become a King and a Sultan governing his people with justice and equity, guarding them from perilous error and frowardness, of His grace, goodness and generosity !” When the King had made an end of his speech, the sages and Olema rose and prostrated themselves before Allah and thanked the King ; after which they kissed his hands and departed, each to his own house, whilst Jali'ad withdrew into his palace, where, he looked upon the new-born and offered up prayers for him and named him Wird Khán.¹ The boy grew up till he attained the age of twelve,² when the King being minded to have him taught the arts and sciences, bade build him a palace amiddlemost the city, wherein were three hundred and threescore rooms,³ and lodged him therein. Then he assigned him three wise men of the Olema and bade them not be lax in teaching him day and night and look that there was no kind of learning but they instruct him therein, so he might become versed in all knowledge. He also commanded them to sit with him one day in each of the rooms by turn and write on the door thereof that which they had taught him therein of various kinds of lore and report to himself, every seven days, whatso instructions they had imparted to him. So they went in to the Prince and stinted not from educating him day nor night, nor withheld from him aught of that they knew ; and presently there appeared in him readiness to receive instruction such as none had shown before him. Every seventh day his governors reported to the King what his son had

¹ Prob. from the Persian *Wird* = a pupil, a disciple.

² And yet, as the next page shows the youth's education was complete in his twelfth year. But as all three texts agree, I do not venture upon changing the number to six or seven, the age at which royal education outside the Harem usually begins.

³ i.e. One for each day in the Moslem year. For these object-lessons, somewhat in Kinder-garten style, see the Book of Sindibad or The Malice of Women (vol. vi. 126).

learnt and mastered, whereby Jali'ad became proficient in goodly learning and fair culture, and the Olema said to him, "Never saw we one so richly gifted with understanding as is this boy : Allah bless thee in him and give thee joy of his life !" When the Prince had completed his twelfth year, he knew the better part of every science and excelled all the Olema and sages of his day: wherefore his governors brought him to his sire and said to him, "Allah gladden thine eyes, O King, with this auspicious youth ! We bring him to thee, after he hath learnt all manner knowledge, and there is not one of the learned men of the time nor a scientist who hath attained to that whereto he hath attained of science." The King rejoiced in this with joy exceeding and thanking the Almighty prostrated himself in gratitude before Allah (to whom belong Majesty and Might!), saying, "Laud be to the Lord for His mercies incalculable !" Then he called his Chief Wazir and said to him, "Know, O Shimas, that the governors of my son are come to tell me that he hath mastered every kind of knowledge and there is nothing but they have instructed him therein, so that he surpasseth in this all who forewent him. What sayst thou, O Shimas ?" Hereat the Minister prostrated himself before Allah (to whom belong Might and Majesty !) and kissed the King's hand, saying, "Loath is the ruby-stone, albe it be bedded in the hardest rock on hill, to do aught but shine as a lamp, and this thy son is such a gem ; his tender age hath not hindered him from becoming a sage and Alhamdolillah—praised be Allah—for that which He deigned bestow on him ! But to-morrow I will call an assembly of the flower of the Emirs and men of learning and examine the Prince and cause him speak forth that which is with him in their presence, Inshallah!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Ninth Night,

She pursued, It hath reached me, O auspicious King, that when the King Jali'ad heard the words of his Wazir Shimas, he commanded the attendance of the keenest-witted¹ of the Olema and most accomplished of the learned and sages of his dominions, and

¹ Arab. "Jahábizah" plur. of "Jahbiz" = acute, intelligent (from the Pers. Kahbad or Kihbad?).

they all presented themselves on the morrow at the door of the palace, whereupon the King bade admit them. Then entered Shimas and kissed the hands of the Prince, who rose and prostrated himself to the Minister: but Shimas said, "It behoveth not the lion-whelp to prostrate himself to any of the wild beasts, nor besitteth it that Light prostrate itself to shade." Quoth the Prince, "Whenas the lion-whelp seeth the leopard,¹ he riseth up to him and prostrateth himself before him, because of his wisdom, and Light prostrateth itself to shade for the purpose of disclosing that which is therewithin." Quoth Shimas, "True, O my lord; but I would have thee answer me anent whatso I shall ask thee, by leave of His Highness and his lieges." And the youth said, "And I, with permission of my sire, will answer thee." So Shimas began and said, "Tell me what is the Eternal, the Absolute, and what are the two manifestations² thereof and whether of the two is the abiding one?" Answered the Prince, "Allah (to whom belong Might and Majesty!) is the Eternal, the Absolute; for that He is Alpha, without beginning, and Omega without end. Now his two manifestations are this world and the next? and the abiding one of the two is the world to come." (i) "Thou sayst truly and I approve thy reply: but I would have thee tell me, how knowest thou that one of Allah's manifestations is this world and the other the world to come?"—"I know this because this world was created from nothingness and had not its being from any existing thing; wherefore its affair is referable to the first essence. Moreover, it is a commodity swift of ceasing, the works whereof call for requital of action and this postulateth the reproduction³ of whatso passeth away: so the next world is the second manifestation." (i) 'Now inform me how knowest thou that the world to come is the abiding one of the two existences?'—"Because it is the house of requital for deeds done in this world prepared by the Eternal sans surcease." (i) "Who

¹ Arab. "Nimr" in the Bresl. Edit. viii. 58. The Mac. Edit. suggests that the leopard is the lion's Wazir.

² Arab. "Kaun" lit.=Being, existence. Trébutien (iii. 20), has it, "Qu'est-ce que l'être (God), l'existence (Creation), l'être dans l'existence (the world), et la durée de l'être dans l'existence (the other world).

³ i.e. for the purpose of requital. All the above is orthodox Moslem doctrine, which utterly ignores the dictum "ex nihilo nihil fit;" and which would look upon Creation by Law (Darwinism) as opposed to Creation by miracle (e.g. the Mosaic cosmogony) as rank blasphemy. On the other hand the Eternity of Matter and its transcendental essence are tenets held by a host of Gnostics, philosophers and Eastern Agnostics.

are the people of this world most to be praised for their practice?"—"Those who prefer their weal in the world to come before their weal in this world." (:) "And who is he that preferreth his future to his present welfare?"—"He who knoweth that he dwelleth in a perishing house, that he was created but to vade away and that, after vading away, he will be called to account; and indeed, were there in this world one living and abiding for ever, he would not prefer it to the next world." (:) Can the future life subsist permanently without the present?"—"He who hath no present life hath no future life: and indeed I liken this world and its folk and the goal to which they fare with certain workmen, for whom an Emir buildeth a narrow house and lodgeth them therein, commanding each of them to do a certain task and assigning to him a set term and appointing one to act as steward over them. Whoso doeth the work appointed unto him, the steward bringeth him forth of that straitness; but whoso doeth it not within the stablished term is punished. After awhile, behold, they find honey exuding from the chinks of the house,¹ and when they have eaten thereof and tasted its sweetness of savour, they slacken in their ordered task and cast it behind their backs. So they patiently suffer the straitness and distress wherein they are, with what they know of the future punishment whereto they are fast wending, and are content with this worthless and easily won sweetness: and the Steward leaveth not to fetch every one of them forth of the house, for ill or good, when his appointed period shall have come. Now we know the world to be a dwelling wherein all eyes are dazed, and that each of its folk hath his set term; and he who findeth the little sweetness that is in the world and busieth himself therewith is of the number of the lost, since he preferreth the things of this world to the things of the next world: but whoso payeth no heed to this poor sweetness and preferreth the things of the coming world to those of this world, is of those who are saved." (:) "I have heard what thou sayest of this world and the next and I accept thine answer; but I see they are as two placed in authority over man; needs must he content them both, and they are contrary one to other. So, if the creature set himself to seek his livelihood, it is harmful to his soul in the future: and if he devote himself to

¹ This is a Moslem *lieu commun*; usually man is likened to one suspended in a bottomless well by a thin rope at which a rodent is continually gnawing and who amuses himself in licking a few drops of honey left by bees on the revetement.

the next world, it is hurtful to his body ; and there is no way for him of pleasing these two contraries at once."—"Indeed, the quest of one's worldly livelihood with pious intent and on lawful wise is a viaticum for the quest of the goods of the world to come, if a man spend a part of his days in seeking his livelihood in this world, for the sustenance of his body, and devote the rest of his day to seeking the goods of the next world, for the repose of his soul and the warding off of hurt therefrom ; and indeed I see this world and the other world as they were two Kings, a just and an unjust." Asked Shimas, "How so ?" and the youth began the tale of

THE TWO KINGS.

THERE were once two Kings, a just and an unjust ; and this one had a land abounding in trees and fruits and herbs ; but he let no merchant pass without robbing him of his monies and his merchandise, and the traders endured this with patience, by reason of their profit from the fatness of the earth in the means of life and its pleasantness, more by token that it was renowned for its richness in precious stones and gems. Now the just King, who loved jewels, heard of this land and sent one of his subjects thither, giving him much specie and bidding him pass with it into the other's realm and buy jewels therefrom. So he went thither ; and, it being told to the unjust King that a merchant was come to his kingdom with much money to buy jewels withal, he sent for him to the presence and said to him, "Who art thou and whence comest thou and who brought thee thither and what is thy errand ?" Quoth the merchant, "I am of such and such a region, and the King of that land gave me money and bade me buy therewith jewels from this country ; so I obeyed his bidding and came." Cried the unjust King, "Out on thee ! Knowest thou not my fashion of dealing with the people of my realm and how each day I take their monies ? How then comest thou to my country ? And behold, thou hast been a sojourner here since such a time !" Answered the trader, "The money is not mine, not a mite of it ; nay, 'tis a trust in my hands, till I bring its equivalent to its owner." But the King said, "I will not let thee take thy livelihood of my land or go out therefrom, except thou ransom thyself with this money

all of it."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Tenth Night,

She resumed, It hath reached me, O auspicious King, that the unjust Ruler said to the trader who came to buy jewels from his country, "'Tis not possible for thee to take thy livelihood of my land except thou ransom thy life with this money, all of it; else shalt thou die." So the man said in himself, "I am fallen between two Kings, and I know that the oppression of this ruler embraceth all who abide in his dominions: and if I satisfy him not, I shall lose both life and money (whereof is no doubt) and shall fail of my errand; whilst, on the other hand, if I give him all the gold, it will most assuredly prove my ruin with its owner, the other King: wherefore no device will serve me but that I give this one a trifling part thereof and content him therewith and avert from myself and from the money perdition. Thus shall I get my livelihood of the fatness of this land, till I buy that which I desire of jewels; and, after satisfying the tyrant with gifts, I will take my portion of the profit and return to the owner of the money with his need, trusting in his justice and indulgence, and unfearing that he will punish me for that which this unjust King taketh of the treasure, especially if it be but a little." Then the trader called down blessings on the tyrant and said to him, "O King, I will ransom myself and this specie with a small portion thereof, from the time of my entering thy country to that of my going forth therefrom." The King agreed to this and left him at peace for a year, till he bought all manner jewels with the rest of the money and returned therewith to his master, to whom he made his excuses, confessing to having saved himself from the unjust King as before related. The just King accepted his excuse and praised him for his wise device and set him on his right hand in his divan and appointed him in his kingdom an abiding inheritance and a happy life-tide.¹ Now the just King is the similitude of the future world and the unjust King that of the present world; the jewels that be in the tyrant's dominions are good deeds and pious works. The merchant is man and the money he hath with

¹ A curious pendant to the Scriptural parable of the Unjust Steward.

him is the provision appointed him of Allah. When I consider this, I know that it behoveth him who seeketh his livelihood in this world to leave not a day without seeking the goods of the world to come, so shall he content this world with that which he gaineth of the fatness of the earth and satisfy the other world with that which he spendeth of his life in seeking after it." (:) "Are the spirit¹ and the body alike in reward and retribution, or is the body, as the luster of lusts and doer of sinful deeds, and especially affected with punishment?" "The inclination to lusts and sins may be the cause of earning reward by the withholding of the soul therefrom and the repenting thereof; but the command² is in the hand of Him who doth what He will, and things by their contraries are distinguished. Thus subsistence is necessary to the body, but there is no body without soul; and the purification of the spirit is in making clean the intention in this world and taking thought to that which shall profit in the world to come. Indeed, soul and body are like two horses racing for a wager or two foster-brothers or two partners in business. By the intent are good deeds distinguished and thus the body and soul are partners in actions and in reward and retribution, and in this they are like the Blind man and the Cripple with the Overseer of the garden." Asked Shimas, "How so?" ; and the Prince said, "Hear, O Wazir, the tale of

THE BLIND MAN AND THE CRIPPLE."

A BLIND man and a Cripple were travelling-companions and used to beg alms in company. One day they sought admission into the garden of some one of the benevolent, and a kind-hearted wight, hearing their talk, took compassion on them and carried them into his garden, where he left them after plucking for them some of its produce and went away, bidding them do no waste nor damage therein. When the fruits became ripe, the Cripple said to the Blind man, "Harkye, I see ripe fruits and long for them; but I cannot rise to eat thereof; so go thou arise, for thou art sound of either leg, and fetch us somewhat that we may eat." Replied the

¹ Arab. "Rúh" Heb. Ruach: lit. breath (spiritus) which in the animal kingdom is the surest sign of life. See vol. v. 29. Nothing can be more rigidly materialistic than the so-called Mosaic law.

² Arab. "Al-Amr" which may also mean the business, the matter, the affair.

Blind, "Fie upon thee! I had no thought of them, but now that thou callest them to my mind, I long to eat of them and I am impotent unto this, being unable to see them; so how shall we do to get at them?" At this moment, behold, up came the Overseer of the garden, who was a man of understanding, and the Cripple said to him, "Harkye, O Overseer! I long for somewhat of those fruits; but we are as thou seest; I am a cripple and my mate here is stone-blind: so what shall we do?" Replied the Overseer, "Woe to you! Have ye forgotten that the master of the garden stipulated with you that ye should do nothing whereby waste or damage befal it: so take warning and abstain from this." But they answered, "Needs must we get our portion of these fruits that we may eat thereof: so tell us some device whereby we shall contrive this." When the Overseer saw that they were not to be turned from their purpose, he said, "This, then, is my device, O Cripple, let the Blind bear thee on his back and take thee under the tree whose fruit pleaseth thee, so thou mayst pluck what thou canst reach thereof." Accordingly the Blind man took on his back the Cripple who guided him, till he brought him under a tree, and he fell to plucking from it what he would and tearing at its boughs till he had despoiled it: after which they went roundabout and throughout the garden and wasted it with their hands and feet, nor did they cease from this fashion, till they had stripped all the trees of the garth. Then they returned to their place and presently up came the master of the garden, who, seeing it in this plight, was wroth with sore wrath and coming up to them said, "Woe to you! What fashion is this? Did I not stipulate with you that ye should do no damage in the garden?" Quoth they, "Thou knowest that we are powerless to come at any of the fruit, for that one of us is a cripple and cannot rise and the other is blind and cannot see that which is before him: so what is our offence?" But the master answered, "Think ye I know not how ye wrought and how ye have gone about to do waste in my garden? I know, as if I had been with thee, O Blind, that thou tookest the Cripple pick-a-back and he showed thee the way till thou borest him to the trees." Then he punished them with grievous punishment and thrust them out of the garden. Now the Blind is the similitude of the body which seeth not save by the spirit, and the Cripple that of the soul, for that it hath no power of motion but by the body; the garden is the works, for which the creature is rewarded or punished, and the Overseer is the reason which biddeth to good

and forbiddeth from evil. Thus the body and the soul are partners in reward and retribution." (i) "Which of the learned men is most worthy of praise, according to thee?"—"He who is learned in the knowledge of Allah and whose knowledge profiteth him." (i) "And who is this?"—"Whoso is intent upon seeking to please his Lord and avoid His wrath." (i) "And which of them is the most excellent?"—"He who is most learned in the knowledge of Allah." (i) "And which is the most experienced of them?"—"Whoso in doing according to his knowledge is most constant." (i) "And which is the purest-hearted of them?"—"He who is most assiduous in preparing for death and praising the Lord and least of them in hope, and indeed he who penetrateth his soul with the awful ways of death is as one who looketh into a clear mirror, for that he knoweth the truth, and the mirror still increaseth in clearness and brilliance." (i) "What are the goodliest of treasures?"—"The treasures of heaven." (i) "Which is the goodliest of the treasures of Heaven?"—"The praise of Allah and His magnification." (i) "Which is the most excellent of the treasures of earth?"—"The practice of kindness."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that when the Wazir Shimas asked the King's son, saying, "Which is the most excellent of the treasures of earth?" he answered, "The practice of kindness." So the Minister pursued, "Tell me of three several and different things, knowledge and judgment and wit, and of that which uniteth them."—"Knowledge cometh of learning, judgment of experience and wit of reflection, and they are all stablished and united in reason. Whoso combineth these three qualities attaineth perfection and he who addeth thereto the piety and fear of the Lord is in the right course." (i) "Take the case of a man of learning and wisdom, endowed with right judgment, luminous intelligence and a keen wit and excelling, and tell me can desire and lust change these his qualities?"—"Yes; for these two passions, when they enter into a man, alter his wisdom and understanding and judgment and wit, and he is like the Ossifrage¹

¹ Arab "Ukáb al-kásir," lit. = the breaker eagle.

which, for precaution against the hunters, abode in the upper air, of the excess of his subtlety ; but, as he was thus, he saw a fowler set up his nets and when the toils were firmly staked down bait them with a bit of meat ; which when he beheld, desire and lust thereof overcame him and he forgot that which he had seen of springes and of the sorry plight of all birds that fell into them. So he swooped down from the welkin and pouncing upon the piece of meat, was meshed in the same snare and could not win free. When the fowler came up and saw the Ossifrage taken in his toils he marvelled with exceeding marvel and said, "I set up my nets, thinking to take therein pigeons and the like of small fowl ; how came this Ossifrage to fall into it ?" It is said that when desire and lust incite a man of understanding to aught, he considereth the end thereof and refraineth from that which they make fair and represseth with his reason his lust and his concupiscence ; for, when these passions urge him to aught, it behoveth him to make his reason like unto a horseman skilled in horsemanship who mounting a skittish horse, curbeth him with a sharp bit,¹ so that he go aright with him and bear him whither he will. As for the ignorant man, who hath neither knowledge nor judgment, while all things are obscure to him and desire and lust lord it over him, verily he doeth according to his desire and his lust and is of the number of those that perish ; nor is there among men one in worse case than he." (i) "When is knowledge profitable and when availeth reason to ward off the ill effects of desire and lust?" — "When their possessor useth them in quest of the goods of the next world, for reason and knowledge are altogether profitable ; but it befitteth not their owner to expend them in the quest of the goods of this world, save in such measure as may be needful for gaining his livelihood and defending himself from its mischief ; but to lay them out with a view to futurity." (i) "What is most worthy that a man should apply himself thereto and occupy his heart withal ?" — "Good works and pious." (i) "If a man do this it diverteth him from gaining his living : how then shall he do for his daily bread wherewith he may not dispense ?" — "A man's day

¹ Arab. "Lijām shadid :" the ring-bit of the Arabs is perhaps the severest form known : it is required by the Eastern practice of pulling up the horse when going at full speed and it is too well known to require description. As a rule the Arab rides with a "lady's hand" and the barbarous habit of "hanging on by the curb" is unknown to him. I never pass by Rotten Row or see a regiment of English Cavalry without wishing to leave riders nothing but their snaffles.

is four-and-twenty hours, and it behoveth him to employ one-third thereof in seeking his living, another in prayer and repose and the other in the pursuits of knowledge;¹ for a reasonable man without knowledge is a barren land, which hath no place for tillage, tree-planting or grass-growing. Except it be prepared for tilth and plantation no fruit will profit therein ; but, if it be tilled and planted, it bringeth forth goodly fruits. So with the man lacking education ; there is no profit in him till knowledge be planted in him : then doth he bear fruit." (i) "What sayst thou of knowledge without understanding ?"—"It is as the knowledge of a brute² beast, which hath learnt the hours of its foddering and waking, but hath no reason." (i) "Thou hast been brief in thine answer here anent ; but I accept thy reply. Tell me, how shall I guard myself against the Sultan ?"—"By giving him no way to thee." (i) "And how can I but give him way to me, seeing that he is set in dominion over me and that the reins of my affair be in his hand ?"—"His dominion over thee lieth in the duties thou owest him ; wherefore, an thou give him his due, he hath no farther dominion over thee." (i) "What are a Wazir's duties to his King ?"—"Good counsel and zealous service both in public and private, right judgment, the keeping of his secrets and that he conceal from his lord naught of that whereof he hath a right to be informed, lack of neglect of aught of his need with the gratifying of which he chargeth him, the seeking his approval in every guise and the avoidance of his

¹ We find this orderly distribution of time (which no one adopts) in many tongues and many forms. In the Life of Sir W. Jones (vol. i. p. 193, Poetical Works etc.) the following occurs, "written in India on a small piece of paper" :—

Sir Edward Coke

" Six hours to sleep, in law's grave study six !

Four spend in prayer,—the rest on Heaven fix ! "

Rather :

" Seven hours to law, to soothing slumber seven ;

Ten to the world allot, and all to Heaven ! "

But this is not practical. I must prefer the Chartist distribution :³

Six hours sleep and six hours play :

Six hours work and six shillings a day.

Mr. Froude (Oceana) speaks of New Zealanders having attained that ideal of operative felicity :—

Eight to work, eight to play ;

Eight to sleep and eight shillings a day.

² Arab. " Bahimah," mostly = black cattle : see vol. iv. 54.

anger." (i) " How should the Wazir do with the King?"—" An thou be Wazir to the King and wouldest fain become safe from him, let thy hearing and thy speaking to him surpass his expectation of thee and be thy seeking of thy want from him after the measure of thy rank in his esteem, and beware lest thou advance thyself to a dignity whereof he deemeth thee unworthy, for this would be like presuming against him. So, if thou take advantage of his mildness and raise thee to a rank beyond that which he deemeth thy due, thou wilt be like the hunter, whose wont it was to trap wild beasts for their pelts and cast away the flesh. Now a lion used to come to that place and eat of the carrion ; and in course of time, he made friendship with the hunter, who would throw meat to him and wipe his hands on his back, whilst the lion wagged his tail.¹ But when the hunter saw his tameness and gentleness and submissiveness to him, he said to himself, " Verily this lion humbleth himself to me and I am master of him, and I see not why I should not mount him and strip off his hide, as with the other wild beasts." So he took courage and sprang on the lion's back, presuming on his mildness and deeming himself sure of him ; which when the lion saw, he raged with exceeding rage and raising his fore paw, smote the hunter, that he drove his claws into his vitals ; after which he cast him under foot and tare him in pieces and devoured him. By this we may know that it behoveth the Wazir to bear himself towards the King according to that which he seeth of his condition and not presume upon the superiority of his own judgment, lest the King, become jealous of him."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twelfth Night,

She continued, It hath reached me, O auspicious King, that the youth, the son of King Jali'ad, said to Shimas the Wazir, " It behoveth the Minister to bear himself towards the Monarch according to that which he seeth of his condition, and not to presume upon the superiority of his own judgment lest the King wax jealous of him." Quoth Shimas, " How shall the Wazir grace himself in the King's sight?"—" By the performance of the

¹ As a rule when the felidæ wag their tails, it is a sign of coming anger, the reverse with the canidæ.

trust committed to him and of loyal counsel and sound judgment and the execution of his commands." (:) "As for what thou sayest of the Wazir's duty to avoid the King's anger and perform his wishes and apply himself diligently to the doing of that where-with he chargeth him, such duty is always incumbent on him: but how, an the King's whole pleasure be tyranny and the practice of oppression and exorbitant extortion; and what shall the Wazir do, if he be afflicted by intercourse with this unjust lord? An he, strive to turn him from his lust and his desire, he cannot do this, and if he follow him in his lusts and flatter him with false counsel, he assumeth the weight of responsibility herein and becometh an enemy to the people. What sayst thou of this?"—"What thou speakest, O Wazir, of his responsibility and sinfulness ariseth only in the case of his abetting the King in his wrong-doing; but it behoveth the Wazir, when the King taketh counsel with him of the like of this, to show forth to him the way of justice and equity and warn him against tyranny and oppression and expound to him the principles of righteously governing the lieges; alluring him with the future reward that pertaineth to this and restraining him with warning of the punishment he otherwise will incur. If the King incline to him and hearken unto his words, his end is gained, and if not, there is nothing for it but that he depart from him after courteous fashion, because in parting for each of them is ease." (:) "What are the duties of the King to his subjects and what are the obligations of the lieges to their lord?"—"They shall do whatso he ordereth them with pure intent and obey him in that which pleaseth him and pleaseth Allah and the Apostle of Allah. And the lieges can claim of the lord that he protect their possessions and guard their women,¹ even as it is their duty to hearken unto him and obey him and expend their lives freely in his defence and give him his lawful due and praise him fairly for that which he bestoweth upon them of his justice and bounty." (:) "Have his subjects any claim upon the King other than that which thou hast said?"—"Yes: the rights of the subjects from their Sovran are more binding than the liege lord's claim upon his lieges; for that the breach of his duty towards them is more harmful than that of their duty towards him; because the ruin of the King and the loss of his kingdom and fortune

¹ In India it is popularly said that the Rajah can do anything with the Ryots provided he respects their women and their religion—not their property.

befal not save by the breach of his devoir to his subjects : wherefore it behoveth him who is invested with the kingship to be assiduous in furthering three things, to wit, the fostering of the faith, the fostering of his subjects and the fostering of government ; for by the ensuing of these three things, his kingdom shall endure." (;) " How doth it behove him to do for his subjects' weal ? "—" By giving them their due and maintaining their laws and customs¹ and employing Olema and learned men to teach them and justifying them, one of other, and sparing their blood and defending their goods and lightening their loads and strengthening their hosts." (;) " What is the Minister's claim upon the Monarch ? "—" None hath a more imperative claim on the King than hath the Wazir, for three reasons : firstly, because of that which shall befall him from his liege lord in case of error in judgment, and because of the general advantage to King and commons in case of sound judgment: secondly, that folk may know the goodliness of the degree which the Wazir holdeth in the King's esteem and therefore look on him with eyes of veneration and respect and submission²; and thirdly, that the Wazir, seeing this from King and subjects, may ward off from them that which they hate and fulfil to them that which they love." (;) " I have heard all thou hast said of the attributes of King and Wazir and liege and approve thereof: but now tell me what is incumbent in keeping the tongue from lying and folly and slandering good names and excess in speech."—" It behoveth a man to speak naught but good and kindness and to talk not of that which toucheth him not; to leave detraction nor carry talk he hath heard from one man to his enemy, neither seek to harm his friend nor his foe with his Sultan and reck not of any (neither of him from whom he hopeth for good nor of him whom he feareth for mischief) save of Allah Almighty ; for He indeed is the only one who harmeth or profiteth. Let him not impute default unto any nor talk ignorantly, lest he incur the weight and the sin thereof before Allah and earn hate among men ; for know

¹ Arab. " Sunan " for which see vol. v. 36, 167. Here it is == Rasm or usage, equivalent to our precedents, and held valid, especially when dating from olden time, in all matters which are not expressly provided for by Koranic command. For instance a Hindí Moslem (who doubtless borrowed the customs from Hindús) will refuse to eat with the Kafir and when the latter objects that there is no such prohibition in the Koran will reply, " No : but it is our Rasm." As a rule the Anglo-Indian is very ignorant on this essential point.

² Lit. " lowering the wings," see supra p. 33.

thou that speech is like an arrow which once shot none can avail to recall. Let him also beware of disclosing his secret to one who shall discover it, lest he fall into mischief by reason of its disclosure, after confidence on its concealment ; and let him be more careful to keep his secret from his friend than from his foe ; for the keeping a secret with all folk is of the performance of faithful trust." (i) "Tell me how a man should bear himself with his family and friends."—"There is no rest for a son of Adam save in righteous conduct : he should render to his family that which they deserve and to his brethren whatso is their due." (i) "What should one render to one's kinsfolk ?"—"To parents, submission and soft speech and affability and honour and reverence. To brethren good counsel and readiness to expend money for them and assistance in their undertakings and joyance in their joy and grieving for their grief and closing of the eyes toward the errors that they may commit ; for, when they experience this from a man, they requite him with the best of counsel they can command and expend their lives in his defence ; wherefore, an thou know thy brother to be trusty, lavish upon him thy love and help him in all his affairs."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirteenth Night,

She pursued, It hath reached me, O auspicious King, that the youth, the son and heir of King Jali'ad, when questioned by the Wazir upon the subjects aforesaid, returned him satisfactory replies ; when Shimas resumed, "I see that brethren are of two kinds, brethren of trust and brethren of society.¹ As for the first who be friends, there is due to them that which thou hast set forth ; but now tell me of the others who be acquaintances."—"As for brethren of society thou gettest of them pleasanter and goodly usance and fair speech and enjoyable company ; so be thou not sparing to them of thy delights, but be lavish to them thereof, like as they are lavish to thee, and render to them that which they render to thee of affable countenance and an open favour and sweet speech ; so shall thy life be pleasant and thy words be accepted of them." (i) "Tell me now of the provision decreed by

¹ i.e. friends and acquaintances.

the Creator to all creatures. Hath He allotted to men and beasts each his several provision to the completion of his appointed life-term ; and if this allotment be thus, what maketh him who seeketh his livelihood to incur hardships and travail in the quest of that which he knoweth must come to him, if it be decreed to him, albeit he incur not the misery of endeavour ; and which, if it be not decreed to him, he shall not win, though he strive after it with his uttermost striving ? Shall he therefore stint endeavour and in his Lord put trust and to his body and his soul give rest ?"— "Indeed, we see clearly that to each and every there is a provision distributed and a term prescribed ; but to all livelihood are a way and means, and he who seeketh would get ease of his seeking by ceasing to seek ; withal there is no help but that he seek his fortune. The seeker is, however, in two cases ; either he gaineth his fortune or he faileth thereof. In the first case, his pleasure consisteth in two conditions ; first, in the having gained his fortune, and secondly, in the laudable¹ issue of his quest ; and in the other case, his pleasure consisteth, first, in his readiness to seek his daily bread, secondly, in his abstaining from being a burthen to the folk, and thirdly, in his freedom from liability to blame." (2) "What sayst thou of the means of seeking one's fortune ?"— "A man shall hold lawful that which Allah (to whom belong Might and Majesty) alloweth, and unlawful whatso He forbiddeth." Reaching this pass the discourse between them came to an end, and Shimas and all the Olema present rose and prostrating themselves before the young Prince, magnified and extolled him, whilst his father pressed him to his bosom and seating him on the throne of kingship, said, "Praised be Allah who hath blessed me with a son to be the coolth of mine eyes in my lifetime!" Then said the King's son to Shimas in presence of all the Olema, "O sage that art versed in spiritual questions, albeit Allah have vouchsafed to me but scanty knowledge, yet do I comprehend thine intent in accepting from me what I proffered in answer concerning that whereof thou hast asked me, whether I hit or missed the mark therein, and belike thou forgavest my errors ; but now I am minded to question thee anent a thing, whereof my judgment faileth and whereto my capacity is insufficient and which my tongue availeth not to set forth, for that it is obscure to me, with the obscurity of clear water in a black vessel. Wherefore I

¹ Arab. "Hamidah" = praiseworthy or satisfactory.

would have thee expound it to me so no iota thereof may remain doubtful to the like of me, to whom its obscurity may present itself in the future, even as it hath presented itself to me in the past; since Allah, even as He hath made life to be in lymph¹ and strength in food and the cure of the sick in the skill of the leach, so hath He appointed the healing of the fool to be in the learning of the wise. Give ear, therefore, to my speech." Replied the Wazir, "O luminous of intelligence and master of casuistical questions, thou whose excellence all the Olema attest, by reason of the goodliness of thy discretion of things and thy distribution² thereof and the justness of thine answers to the questions I have asked thee, thou knowest that thou canst enquire of me naught but thou art better able than I to form a just judgment thereon and expound it truly: for that Allah hath vouchsafed unto thee such wisdom as He hath bestowed on none other of men. But inform me of what thou wouldest question me," Quoth the Prince, "Tell me from what did the Creator (magnified be His all-might!) create the world, albeit there was before it naught and there is naught seen in this world but it is created from something; and the Divine Creator (extolled and exalted be He!) is able to create things from nothing,³ yet hath His will decreed, for all the perfection of His power and grandeur, that He shall create naught but from something." The Wazir replied, "As for those, who fashion vessels of potter's clay,⁴ and other handicraftsmen, who cannot originate one thing save from another thing, they are themselves only created entities: but, as for the Creator, who hath wrought the world after this wondrous fashion, an thou wouldest know His power (extolled and exalted be He!) of calling things into existence, extend thy thought and consider the various kinds of created things, and thou wilt find signs and instances, proving the perfection of His puissance and that He is able to create the ens from the non-ens: nay, He called things into being, after absolute non-existence, for the elements which be the matter of

¹ Not only alluding to the sperm of man and beast; but also to the "Neptunist" doctrine held by the ancient Greeks and Hindus and developed in Europe during the last century.

² Arab. "Taksim" dividing into parts, analysis.

³ This is the usual illogical contention of all religions. It is not the question whether an Almighty Being can do a given thing: the question is whether He has or has not done it.

⁴ Upon the old simile of the potter I shall have something to say in a coming volume.

created things were sheer nothingness. I will expound this to thee, so thou mayst be in no scepticism thereof, and the marvel-signs of the alternation of Night and Day shall make this clear to thee. When the light goeth and the night cometh, the day is hidden from us and we know not the place where it abideth ; and when the night passeth away with its darkness and its terror, the day cometh and we know not the abiding-place of the night.¹ In like manner, when the sun riseth upon us, we know not where it hath laid up its light, and when it setteth, we ignore the abiding-place of its setting : and the examples of this among the works of the Creator (magnified be His name and glorified be His might;) abound in what confoundeth the thought of the keenest-witted of human beings." Rejoined the Prince, "O sage, thou hast set before me of the power of the Creator what is incapable of denial ; but tell me how He called His creatures into existence." Answered Shimas, "He created them by the sole power of His one Word,² which existed before time, and wherewith he created all things." Quoth the Prince, "Then Allah (be His name magnified and His might glorified !) only willed the existence of created things, before they came into being ?" Replied Shimas, "And of His will, He created them with His one Word and but for His speech and that one Word, the creation had not come into existence."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fourteenth Night,

She resumed, It hath reached me, O auspicious King, that after the King's son had asked his sire's Wazir the casuistical questions

¹ A fine specimen of a peculiarity in the undeveloped mind of man, the universal confusion between things objective as a dead body and states of things as death. We begin by giving a name, for facility of intercourse, to phases, phenomena and conditions of matter ; and, having created the word we proceed to supply it with a fanciful entity, e.g. "The Mind (a useful term to express the aggregate action of the brain, nervous system etc.) of man is immortal." The next step is personification as Time with his forelock, Death with his skull and Night (the absence of light) with her starry mantle. For poetry this abuse of language is a sine qua non, but it is deadly foe to all true philosophy.

² Christians would naturally understand this "One Word" to be the *λόγος* of the Platonists, adopted by St. John (comparatively a late writer) and by the Alexandrian school, Jewish (as Philo Judeus) and Christian. But here the tale-teller alludes to the Divine Word "*Kun*" (be !) whereby the worlds came into existence.

aforesaid, and had received a sufficient answer, Shimas said to him, "O dear my son,¹ there is no man can tell thee other but this I have said, except he twist the words handed down to us of the Holy Law and turn the truths thereof from their evident meaning. And such a perversion is their saying that the Word hath inherent and positive power and I take refuge with Allah from such a disbelief! Nay, the meaning of our saying that Allah (to whom belong Might and Majesty) created the world with His Word is that He (exalted be His name!) is One in His essence and His attributes and not that His Word hath independent power. On the contrary, power is one of the attributes of Allah, even as speech and other attributes of perfection are attributes of Allah (exalted be His dignity and extolled be His empery!); wherefore He may not be conceived without His Word, nor may His Word be conceived without Him; for, with His Word, Allah (extolled be His praise!) created all His creatures, and without His Word, the Lord created naught. Indeed, He created all things but by His Word of Truth, and by Truth are we created." Quote the Prince, "I comprehend that which thou hast said on the subject of the Creator and from thee I accept this with understanding; but I hear thee say that He created the world by His Word of Truth. Now Truth is the opposite of Falsehood; whence then arose Falsehood with its opposition unto Truth, and how cometh it to be possible that it should be confounded therewith and become doubtful to human beings, so that they need to distinguish between the twain? And doth the Creator (to whom belong Might and Majesty) love Falsehood or hate it? An thou say He loveth Truth and by it created all things and abhorreth Falsehood, how came the False, which the Creator hateth, to invade the True which He loveth?" Quoth Shimas, "Verily Allah the Most High created man all Truth², loving His name and obeying His word, and on this wise man had

¹ Arab. "Ya bunayyi" a dim. form lit. "O my little son!" an affectionate address frequent in Russian, whose "little father" (under "Bog") is his Czar.

² Thus in two texts. Mr. Payne has, "Verily God the Most High created man after His own image, and likened him to Himself, all of Him truth, without falsehood; then He gave him dominion over himself and ordered him and forbade him, and it was man who transgressed His commandment and erred in his obedience and brought falsehood upon himself of his own will." Here he borrows from the Bresl. Edit. viii. 84 (five first lines). But the doctrine is rather Jewish and Christian than Moslem: Al-Mas'údi (ii. 389) introduces a Copt in the presence of Ibn Tutún saying, "Prince, these people (designing a Jew) pretend that Allah Almighty created Adam (*i.e.* mankind) after His own image" (Alà Súrati-h).

no need of repentance till Falsehood invaded the Truth whereby he was created by means of the capability¹ which Allah had placed in him, being the will and the inclination called lust of lucre.² When the False invaded the True on this wise, right became confounded with wrong, by reason of the will of man and his capability and greed of gain, which is the voluntary side of him together with the weakness of human nature: wherefore Allah created penitence for man, to turn away from him Untruth and stablish him in Truth; and He created for him also punishment, if he should abide in the obscurity of Falsehood." Quoth the Prince, "Tell me how came Untruth to invade Truth, so as to be confounded therewith and how became man liable to punishment and so stood in need of repentance." Replied Shimas, "When Allah created man with Truth, He made him loving to Himself and there was for him neither repentance nor punishment; but he abode thus till Allah put in him the soul, which is of the perfection of humanity, albeit naturally inclined to lust which is inherent therein. From this sprang the growth of Untruth and its confusion with Truth, wherewith man was created and with the love whereof his nature had been made; and when man came to this pass, he declined from the Truth with disobedience and whoso declineth from the Truth falleth into Falsehood." Said the Prince, "Then Falsehood invaded Truth only by reason of disobedience and transgression?" Shimas replied, "Yes: and it is thus because Allah loveth mankind, and of the abundance of His love to man He created him having need of Himself, that is to say, of the very Truth: but oftentimes man lapseth from this by cause of the inclination of the soul to lusts and turneth to forwardness, wherefore he falleth into Falsehood by the act of disobeying his Lord and thus deserveth punishment; and by putting away from himself Falsehood with repentance and by the returning to the love of the Truth, he meriteth future reward." Quoth the Prince, "Tell me the origin of sin, whilst all mankind trace

¹ Arab. "Istítá'ah" = ableness e.g. "Al-hajj 'inda 'l-Istítá'ah" = Pilgrimage when a man is able thereto (by easy circumstances).

² Arab. "Al-Kasab," which phrenologists would translate "acquisitiveness." The author is here attempting to reconcile man's moral responsibility, that is Freewill, with Fate by which all human actions are directed and controlled. I cannot see that he fails to "apprehend the knotty point of doctrine involved"; but I find his inability to make two contraries agree as pronounced as that of all others, Moslems and Christians, that preceded him in the same path.

their being to Adam, and how cometh it that he, being created of Allah with truth, drew disobedience on himself; then was his disobedience coupled with repentance, after the soul had been set in him, that his issue might be reward or retribution? Indeed, we see some men constant in sinfulness, inclining to that which He loveth not and transgressing in this the original intent and purpose of their creation, which is the love of the Truth, and drawing on themselves the wrath of their Lord, whilst we see others constant in seeking the satisfaction of their Creator and obeying Him and meriting mercy and future recompense. What causeth this difference prevailing between them?" Replied Shimas, "The origin of disobedience descending upon mankind is attributable to Iblis, who was the noblest of all that Allah (magnified be His name!) created of angels¹ and men and Jinn, and the love of the Truth was inherent in him, for he knew naught but this; but whenas he saw himself unique in such dignity, there entered into him pride and conceit, vainglory and arrogance which revolted from loyalty and obedience to the commandment of His Creator; wherefore Allah made him inferior to all creatures and cast him out from love, making his abiding-place to be in disobedience. So when he knew that Allah (glorified be His name!) loved not disobedience and saw Adam and the case wherein he was of truth and love and obedience to his Creator, envy entered into him and he devised some device to pervert Adam from the truth, that he might be a partaker with himself in Falsehood; and by this, Adam incurred chastisement for his inclining to disobedience, which his foe made fair to him, and his subjection to his lusts, whenas he transgressed the charge of his Lord, by reason of the appearance of Falsehood. When the Creator (magnified be the praises of Him and hallowed be the names of Him!) saw the weakness of man and the swiftness of his inclining to his enemy and leaving the truth, He appointed to him, of His mercy, repentance, that therewith he might arise from the slough² of inclination to disobedience and taking the arms and armour of

¹ The order should be, "men, angels and Jinn," for which see vol. i. p. 10. But "angels" here takes precedence because Iblis was one of them.

² Arab. "Wartah" — precipice, quagmire, quicksand and hence sundry secondary and metaphorical significations, under which, as in the "Semitic" (Arabic) tongues generally, the prosaic and material sense of the word is clearly evident. I noted this in Pilgrimage iii. 66, and was soundly abused for so saying by a host of Sciolists.

repentance, overcome therewith his foe Iblis and his hosts and return to the Truth, wherein he was created. When Iblis saw that Allah (magnified be His praise!) had appointed him a protracted term,¹ he hastened to wage war upon man and to beset him with wiles, to the intent that he might oust him from the favour of his Lord and make him a partaker with himself in the wrath which he and his hosts had incurred; wherefore Allah (extolled be His praises!) appointed unto man the capability of penitence and commanded him to apply himself to the Truth and persevere therein; and forbade him from disobedience and frowardness and revealed to him that he had on the earth an enemy warring against him and relaxing not from him night nor day. Thus hath man a right to future reward, if he adhere to the Truth, in the love of which his nature was created; but he becometh liable to punishment, if the flesh master him and incline him to lusts."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that when the young Prince had questioned Shimas touching disputed points of olden time and had been duly answered, he presently said, "Now tell me by what power is the creature able to transgress against his Creator, seeing that His omnipotence is without bounds, even as thou hast set forth, and that naught can overcome Him or depart from His will? Deemest thou not that He is able to turn His creatures from this disobedience and compel them eternally to hold the Truth?" Answered Shimas, "In very sooth Almighty Allah (honoured be His name!) is just and equitable and loving-kind to the people of His affection.² He created His creatures with justice and equity and of the inspiration of His justice and the overflowing of His mercy, He gave them kingship over themselves, that they should do whatever they might design. He showeth them the way of righteousness and bestoweth on them the power and ability of doing what they will of good: and if they do the opposite thereof, they fall into destruction and dis-

¹ i.e. Allowing the Devil to go about the world and seduce mankind until Dooms-day when "auld Sootie's" occupation will be gone. Surely "Providence" might have managed better.

² i.e. to those who deserve His love.

obedience." (i) "If the Creator, as thou sayest, have granted to mankind power and ability¹ and they by reason thereof are empowered to do whatso they will, why then doth He not come between them and that which they desire of wrong and turn them to the right?"—"This is of the greatness of His mercy and the goodness of His wisdom; for, even as aforetime he showed wrath to Iblis and had no mercy on him, even so he showed Adam mercy, by means² of repentance, and accepted of him, after He had been wroth with him." (i) "He is indeed mere Truth, for He it is who requiteth every one according to his works, and there is no Creator save Allah who hath power over all things. But tell me, hath He created that which He loveth and that which He loveth not or only that which He loveth?"—"He created all things, but favoureth only that which he loveth." (i) "What reckest thou of two things, one whereof is pleasing to God and earneth future reward for him who practiseth it and the other offendeth Allah and entaileth lawful punishment upon the doer?"—"Exound to me these two things and make me to apprehend them, that I may speak concerning them." "They are good and evil, the two things inherent in the body and in the soul."—"O wise youth, I see that thou knowest good and evil to be of the works which the soul and the body combine to do. Good is named good, because it is in favour with God, and evil is termed ill, for that in it is His ill-will. Indeed, it behoveth thee to know Allah and to please Him by the practice of good, for that He hath bidden us to this and forbidden us to do evil." (i) "I see these two things, to wit, good and evil, to be wrought only by the five senses familiarly known in the body of man, which be the sensorium³ whence proceed speech, hearing, sight, smell and touch. Now I would have thee tell me whether these five senses were created altogether for good or for evil?"—"Apprehend, O man, the exposition of that whereof thou askest and it is a manifest proof; so lay it up in thine innermost thought and take it to thy heart.

¹ Here "Istítá'ah" would mean capability of action, i.e. freewill, which is a mere word like "free trade."

² Arab. "Bi al-taubah" which may also mean "for (on account of his) penitence." The reader will note how the learned Shimas "dodges" the real question. He is asked why the "Omnipotent, Omniscient did not prevent (i.e. why He created) sin?" He answers that He kindly permitted (i.e. created and sanctioned) it that man might repent. Proh pudor! If any one thus reasoned of mundane matters he would be looked upon as the merest fool.

³ Arab. "Mahall al-Zauk," lit. = seat of taste.

And this it is that the Creator (extolled and exalted be He!) created man with Truth and impressed him with the love thereof and there proceedeth from it no created thing save by the puissance of the Most High, whose trace is in every phenomenon. He¹ (extol we Him and exalt we Him !) is not apt but to the ordering of justice and equity and beneficence, and He created man for the love of Him and set in him a soul, wherein the inclination to lusts was innate and assigned him capability and ableness and appointed the Five Senses aforesaid to be to him a means of winning Heaven or Hell." (?) " How so ? "—" In that He created the Tongue for speech, the Hands for action, the Feet for walking and the Eyes for seeing and the Ears for hearing, and upon each bestowed especial power and incited them to exercise and motion, bidding each of them do naught save that which pleaseth Him. Now what pleaseth Him in Speech is truthfulness and abstaining from its opposite, which is falsehood ; and what pleaseth Him in Sight is turning it unto that which He loveth and leaving the contrary, which is turning it unto that which He hateth, such as looking unto lusts : and what pleaseth Him in Hearing is hearkening to naught but the True, such as admonition and that which is in Allah's writ and leaving the contrary, which is listening to that which incurreth the anger of Allah ; and what pleaseth Him in the Hands is not hoarding up that which He entrusteth to them, but expending it in such way as shall please Him and leaving the contrary, which is avarice or spending in sinfulness that which He hath committed to them ; and what pleaseth Him in the Feet is that they be constant in the pursuit of good, such as the quest of instruction, and leave its contrary, which is the walking in other than the way of Allah. Now respecting the rest of the lusts which man practiseth, they proceed from the body by command of the soul. But the lusts which proceed from the body are of two kinds, the lust of reproduction and the lust of the belly. As for the former, that which pleaseth Allah thereof is that it be not other than lawful² and He is displeased with it if contrary to His law.

¹ Mr. Payne translates "it" i.e. the Truth ; but the formula following the word shows that Allah is meant.

² Moslems, who do their best to counteract the ascetic idea inherent in Christianity, are not ashamed of the sensual appetite ; but rather the reverse. I have heard in Persia of a Religious, highly esteemed for learning and saintly life who, when lodged by a disciple at Shiraz, came out of his sleeping room and aroused his host with the words "Shahwat dáram !" equivalent to our "I want a woman." He was at once married to one of the slave-girls and able to gratify the demands of the flesh.

As for the lust of the belly, eating and drinking, what pleaseth Allah thereof is that each take naught save that which the Almighty hath appointed him be it little or mickle, and praise the Lord and thank Him : and what angereth Him thereof is that a man take that which is not his by right. All precepts other than these are false, and thou knowest that Allah created every thing and delighteth only in Good and commandeth each member of the body to do that which He hath made on it incumbent, for that He is the All-wise, the All-knowing." (:) "Was it foreknown unto Allah Almighty (exalted be His power !) that Adam, by eating of the tree from which He forbade him and whence befel what befel, would leave obedience for disobedience ?"—"Yes, O sage youth. This was foreknown unto Allah Almighty ere He created Adam ; and the proof and manifestation attached thereto is the warning He gave him against eating of the tree and His informing him that, if he ate of the fruit he would be disobedient. And this was in the way of justice and equity, lest Adam should have an argument wherewith he might excuse himself against his Lord. When, therefore, he fell into error and calamity and when disgrace waxed sore upon him and reproach, this passed to his posterity after him ; wherefore Allah sent Prophets and Apostles and gave to them Books and they taught us the divine commandments and expounded to us what was therein of admonitions and precepts and made clear to us and manifest the way of righteousness and explained to us what it behoved us to do and what to leave undone. Now we are endowed with Freewill and he who acteth within these lawful limits winneth his wish and prospereth, while whoso transgresseth these legal bounds and doeth other than that which these precepts enjoin, resisteth the Lord and is ruined in both Abodes. This then is the road of Good and Evil. Thou knowest that Allah over all things is Omnipotent and created not lusts for us but of His pleasure and volunty and He bade us use them in the way of lawfulness, so they might be to us a good ; but, when we use them in the way of sinfulness they are to us an evil. Therefore what of righteous we compass is from Allah Almighty, and what of wrongous from ourselves¹ His creatures, not from the Creator, exalted be He herefor with highmost exaltation !"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Koran iv. 81, " Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself " : rank manichæism is pronounced as any in Christendom.

Now when it was the Nine Hundred and Sixteenth Night,

She continued, It hath reached me, O auspicious King, that when the youth, King Jali'ad's son had questioned Shimas concerning these subtleties and had been duly answered, he pursued, "That which thou hast expounded to me concerning Allah and His creatures I understand ; but tell me of one matter, concerning which my mind is perplexed with extreme wonderment, and that is that I marvel at the sons of Adam, how careless they are of the life to come and at their lack of taking thought thereof and their love to this world, albeit they know that they must needs leave it and depart from it, whilst they are yet young in years."

— "Yes, verily ; and that which thou seest of its changefulness and traitorousness with its children is a sign that Fortune to the fortunate will not endure nor to the afflicted affliction ; for none of its people is secure from its changefulness and even if one have power over it and be content therewith, yet there is no help but that his estate change and removal hasten unto him. Wherefore man can put no trust therein nor profit by that which he enjoyeth of its gilding and glitter¹; and we knowing this will know that the sorriest of men in condition are those who are deluded by this world and are unmindful of the other world ; for that whatso of present ease they enjoy will not even the fear and misery and horrors which will befall them after their removal therefrom. Thus are we certified that, if the creature knew that which will betide him with the coming of death² and his severance from that which he enjoyeth of pleasure and delight, he would cast away the world and that which is therein ; for we are certified that the

¹ Arab. "Zukhruf" which Mr. Payne picturesquely renders "painted gawds."

² It is the innate craving in the "Aryan" (Iranian, not the Turanian) mind, this longing to know what follows Death, or if nothing follow it, which accounts for the marvellous diffusion of the so-called Spiritualism which is only Swedenborgianism systematised and carried out into action, amongst nervous and impressionable races like the Anglo-American. In England it is the reverse ; the obtuse sensitiveness of a people bred on beef and beer has made the "Religion of the Nineteenth Century" a manner of harmless magic, whose miracles are table-turning and ghost seeing whilst the prodigious rascality of its prophets (the so-called Mediums) has brought it into universal disrepute. It has been said that Catholicism must be true to co-exist with the priest and it is the same with Spiritualism proper, by which I understand the belief in a life beyond the grave, a mere continuation of this life ; it flourishes (despite the Medium) chiefly because it has laid before man the only possible and intelligible idea of a future state.

next life is better for us and more profitable." Said the Prince, "O sage, thou hast dispelled the darkness that was upon my heart by the light of thy shining lamp and hast directed me into the right road I must tread on the track of Truth and hast given me a lantern whereby I may see." Then rose one of the learned men who were in the presence and said, "When cometh the season of Prime, needs must the hare seek the pasture as well as the elephant; and indeed I have heard from you twain such questions and solutions as I never before heard; but now leave that and let me ask you of somewhat. Tell me, what is the best of the goods of the world?" Replied the Prince, "Health of body, lawful livelihood and a virtuous son." (i) "What is the greater and what is the less?"—"The greater is that to which a lesser than itself submitteth and the less that which submitteth to a greater than itself." (i) "What are the four things wherein concur all creatures?"—"Men concur in meat and drink, the sweet of sleep, the lust of women and the agonies of death." (i) "What are the three things whose foulness none can do away?"—"Folly, meanness of nature, and lying." (i) "What is the best kind of lie,¹ though all kinds are foul?"—"That which averteth harm from its utterer and bringeth gain." (i) "What kind of truthfulness is foul, though all kinds are fair?"—"That of a man glorying in that which he hath and vaunting himself thereof." (i) What is the foulest of foulnesses?"—"When a man boasteth himself of that which he hath not." (i) "Who is the most foolish of men?"—"He who hath no thought but of what he shall put in his belly." Then said Shimas, "O King, verily thou art our King, but we desire that thou assign the kingdom to thy son after thee, and we will be thy servants and lieges." So the King exhorted the Olema and others who were in the presence to remember that which they had heard and do according thereto and enjoined them to obey his son's commandment, for that he made him his heir-apparent,² so he should be the successor of the King his sire; and he took an oath of all the people of his empire,

¹ See vol. vi. p. 7. The only lie which degrades a man in his own estimation and in that of others, is that told for fear of telling the truth. *Au reste*, human society and civilised intercourse are built upon a system of conventional lying; and many droll stories illustrate the consequences of disregarding the dictum, *la vérité n'est pas toujours bonne à dire*.

² Arab. "Wali'ahd" which may mean heir-presumptive (whose heirship is contingent) or heir-apparent.

literates and braves and old men and boys, to mention none other, that they would not oppose him in the succession nor transgress against his commandment. Now when the Prince was seventeen years old, the King sickened of a sore sickness and came nigh to die ; so, being certified that his decease was at hand, he said to the people of his household, " This is disease of Death which is upon me ; wherefore do ye summon my son and kith and kin and gather together the Grandees and Notables of my empire, so not one of them may remain except he be present." Accordingly they fared forth and made proclamation to those who were near and published the summons to those who were afar off, and they all assembled and went in to the King. Then said they to him, " How is it with thee, O King, and how deemest thou for thyself of these thy dolours ?" Quoth Jali'ad, " Verily, this my malady is mortal and the shaft of death hath executed that which Allah Almighty decreed against me : this is the last of my days in the world here and the first of my days in the world hereafter." Then said he to his son, " Draw near unto me." So the youth drew near, weeping with weeping so sore, that he well nigh drenched the bed, whilst the King's eyes welled tears and all who were present wept. Quoth Jali'ad, " Weep not, O my son ; I am not the first whom this Inevitable betideth ; nay, it is common to all that Allah hath created. But fear thou the Almighty and do good deeds which shall precede thee to the place whither all creatures tend and wend. Obey not thy lusts, but occupy thy soul with lauding the Lord in thy standing up and thy sitting down, in thy waking and in thy sleeping. Make the Truth the aim of thine eyes ; this is the last of my speech with thee and—The Peace."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Seventeenth Night,

She pursued, It hath reached me, O auspicious King, that when King Jali'ad charged his son with such injunctions and made him his heir to succeed him in his reign, the Prince said, " O dear father mine,¹ thou knowest that I have ever been to thee obedient and thy commandment carrying out, mindful of thine injunctions

¹ Arab. " Yá abati " = O my papa (which here would sound absurd).

and thine approof seeking ; for thou hast been to me the best of fathers ; how, then, after thy death, shall I depart from that which contenteth thee ? And now, having fairly ordered my nurture thou art about to depart from me and I have no power to bring thee back to me ; but, an I be mindful of thy charge, I shall be blessed therein and great good fortune shall betide me." Quoth the King, and indeed he was in the last agony of departing life, " Dear my son, cleave fast unto ten precepts, which if thou hold, Allah shall profit thee herewith in this world and the next world, and they are as follows. Whenas thou art wroth, curb thy wrath ; when thou art afflicted, be patient ; when thou speakest be soothfast ; when thou promisest, perform ; when thou judgest, do justice ; when thou hast power, be merciful ; deal generously by thy governors and lieutenants ; forgive thy foes ; be lavish of good offices to thine adversary, and stay thy mischief from him. Observe also other ten precepts,¹ wherewith Allah shall profit thee among the people of thy realm, to wit, when thou dividest, be just ; when thou punishest, oppress not ; when thou engagest thyself, fulfil thine engagement ; hearken to those that give thee loyal counsel ; when offence is offered to thee, neglect it ; abstain from contention ; enjoin thy subjects to the observance of the divine laws and of praiseworthy practices ; abate ignorance with a sharp sword ; withhold thy regard from treachery and its untruth ; and, lastly, do equal justice between the folk, so they may love thee, great and small, and the wicked and corrupt of them may fear thee." Then he addressed himself to the Emirs and Olema which were present when he appointed his son to be his successor, saying, " Beware ye of transgressing the commandment of your King and neglecting to hearken to your chief, for therein lieth ruin for your realm and sundering for your society and bane for your bodies and perdition for your possessions ; and your foe would exult over you. Well ye wot the covenant ye made with me, and even thus shall be your covenant with this youth and the troth which plighted between you and me shall be also between you and him ; wherefore it behoveth you to give ear unto and obey his commandment, for that in this is the well-being of your conditions. So be ye constant with him anent that wherein ye were with me and your estate shall prosper and your affairs be fair ; for behold, he hath the Kingship over you and is the lord of your

¹ All the texts give a decalogue ; but Mr. Payne has reduced it to a heptalogue.

fortune, and—The Peace?" Then the death-agony¹ seized him and his tongue was bridled: so he pressed his son to him and kissed him and gave thanks unto Allah; after which his hour came and his soul fared forth. All his subjects and the people of his court mourned and keened over him and they shrouded him and buried him with pomp and honour and reverence; after which they returned with the Prince and clad him in the royal robes and crowned him with his father's crown and put the seal-ring on his finger, after seating him on the Throne of Sovranship. The young King ordered himself towards them, after his father's fashion of mildness and justice and benevolence, for a little while till the world waylaid him and entangled him in its lusts, whereupon, its pleasures made him their prey and he turned to its gilding and gewgaws, forsaking the engagements which his father had imposed upon him and casting off his obedience to him, neglecting the affairs of his reign and treading a road wherein was his own destruction. The love of women waxed stark in him and came to such a pass that, whenever he heard tell of a beauty, he would send for her and take her to wife; and after this wise, he collected women more in number than ever had Solomon, David-son, King of the children of Israel. Also he would shut himself up with a company of them for a month at a time, during which he went not forth neither enquired of his realm or its rule nor looked into the grievances of such of his subjects as complained to him; and if they wrote to him, he returned them no reply. Now when they saw this and witnessed his neglect of their affairs and lack of care for their interests and those of the state, they were assured that ere long some calamity would betide them and this was grievous to them. So they met privily one with other and took counsel together blaming their King, and one of them said to the rest, "Come, let us go to Shimas, Chief of the Wazirs, and set forth to

¹ The Arabs who had a variety of anaesthetics never seem to have studied the subject of "euthanasia." They preferred seeing a man expire in horrible agonies to relieving him by means of soporifics and other drugs: so I have heard Christians exult in saying that the sufferer "kept his senses to the last." Of course superstition is at the bottom of this barbarity; the same which a generation ago made the silly accoucheur refuse to give ether because of the divine (?) saying "In sorrow shalt thou bring forth children." (Gen. iii. 16). In the Bosnia-Herzegovina campaign many of the Austrian officers carried with them doses of poison to be used in case of being taken prisoners by the ferocious savages against whom they were fighting. As many anecdotes about "Easing off the poor dear" testify, the Euthanasia-system is by no means unknown to the lower classes in England. I shall have more to say on this subject.

him our case and acquaint him with that wherein we are by reason of this King, so he may admonish him ; else, in a little, calamity will dawn upon us, for the world hath dazzled the Sovran with its delights and seduced him with its snares.” Accordingly, they repaired to Shimas and said to him, “ O wise man and prudent, the world hath dazed the King with its delights and taken him in its toils, so that he turneth unto vanity and worketh for the undoing of the state. Now with the disordering of the state the commons will be corrupted and our affairs will run to ruin. We see him not for days and months nor cometh there forth from him any commandment to us or to the Wazir or any else. We cannot refer aught of our need to him and he looketh not to the administration of justice nor taketh thought to the condition of any of his subjects, in his disregard of them.¹ And behold we are come to acquaint thee with the truth of things, for that thou art the chiefest and most accomplished of us and it behoveth not that calamity befall a land wherein thou dwellest, seeing that thou art most able of any to amend this King. Wherefore go thou and speak with him : haply he will hearken to thy word and return unto the way of Allah.”² So Shimas arose forthright and repairing to the palace, foregathered with the first page he could find and said to him, “ Fair my son, I beseech thee ask leave for me to go in to the King, for I have an affair, concerning which I would fain see his face and acquaint him therewith and hear what he shall answer me thereanent.” Answered the page, “ O my lord, by Allah, this month past hath he given none leave to come in to him, nor have I all this time looked upon his face ; but I will direct thee to one who shall crave admission for thee. Do thou lay hold of such a blackamoor slave who standeth at his head and bringeth him food from the kitchen. When he cometh forth to go to the kitchen, ask him what seemeth good to thee ; for he will do for thee that which thou desirest.” So the Wazir repaired to the door of the kitchen and sat there a little while, till up came the black and would have entered the kitchen ; but Shimas caught hold of him and said to

¹ See vol. iii. p. 253 for the consequences of royal seclusion of which Europe in the present day can contribute examples. The lesson which it teaches simply is that the world can get on very well without royalties.

² The grim Arab humour in the text is the sudden change for the worse of the good young man. Easterns do not believe in the Western saw, “ Nemo repente fuit turpissimus.” The spirited conduct of the subjects finds many parallels in European history, especially in Portugal : see my Life of Camoens p. 234.

him, " Dear my son, I would fain stand in presence of the King and speak with him of somewhat especially concerneth him ; so prithee, of thy kindness, when he hath ended his undurn-meal and his temper is at its best, speak for me and get me leave to approach him, so I may bespeak him of that which shall suit him." "I hear and obey," answered the black and taking the food carried it to the King, who ate thereof and his temper was soothed thereby. Then said the black to him, " Shimas standeth at the door and craveth admission, so he may acquaint thee with matters that specially concern thee." At this the King was alarmed and disquieted and commanded to admit the Minister.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Eighteenth Night,

She resumed, It hath reached me, O auspicious King, that when the King bade the blackamoor admit Shimas, the slave went forth to him and bade him enter ; whereupon he went in and falling prone before Allah, kissed the King's hands and blessed him. Then said the King, " What hath betided thee, O Shimas, that thou seekest admission unto me ? " He answered, " This long while have I not looked upon the face of my lord the King and indeed I longed sore for thee ; and now, behold, I have seen thy countenance and come to thee with a word which I would lief say to thee, O King stablished in all prosperity ! " Quoth the King, " Say what seemeth good to thee ;" and quoth Shimas, " I would have thee bear in mind O King, that Allah Almighty hath endowed thee with learning and wisdom, for all the tenderness of thy years, such as He never vouchsafed unto any of the Kings before thee, and hath fulfilled the measure of his bounties to thee with the Kingship ; and He loveth not that thou depart from that wherewith He hath endowed thee unto other than it, by means of thy disobedience to Him ; wherefore it behoveth thee not to levy war against¹ Him with thy hoards but of His injunctions to be mindful and unto His commandments obedient. Indeed, I have seen thee, this while past, forget thy sire and his charges and reject his covenant and

¹ Arab. " Muhárabah" lit. = doing battle ; but is sometimes used in the sense of gainsaying or disobeying.

neglect his counsel and words of wisdom and renounce his justice and good governance, remembering not the bounty of Allah to thee neither requiting it with gratitude and thanks to Him." The King asked, " How so ? And what is the manner of this ? ;" and Shimas answered, " The manner of it is that thou neglectest to administer the affairs of the state and that which Allah hath committed unto thee of the interests of thy lieges and surrendorest thyself to thy lower nature in that which it maketh fair to thee of the slight lusts of the world. Verily it is said that the welfare of the state and of the Faith and of the folk is of the things which it behoveth the King to watch ; wherefore it is my rede, O King, that thou look fairly to the issue of thine affair, for thus wilt thou find the manifest road wherein is salvation, and not accept a trifling pleasure and a transient which leadeth to the abyss of destruction, lest there befall thee that which befel the Fisherman." The King asked, " What was that ? "; and Shimas answered, " There hath reached me this tale of

THE FOOLISH FISHERMAN."

A FISHERMAN went forth to a river for fishing therein as was his wont ; and when he came thither and walked upon the bridge, he saw a great fish and said in himself, " 'Twill not serve me to abide here, but I will follow yonder fish whitherso it goeth, till I catch it, for it will relieve me from fishing for days and days." So he did off his clothes and plunged into the river after the fish. The current bore him along till he overtook it and laid hold of it, when he turned and found himself far from the bank. But albeit he saw what the stream had done with him, he would not loose the fish and return, but ventured life and gripping it fast with both hands, let his body float with the flow, which carried him on till it cast him into a whirlpool¹ none might enter and come out therefrom. With this he fell to crying out and saying, " Save a drowning man !" And there came to him folk of the keepers of the river and said to him, " What ailed thee to cast thyself into this great peril ? " Quoth he, " It was I myself who forsook the plain way wherein

¹ Arab. "Duwámah" (from "duwám" = vertigo, giddiness) also applied to a boy's whip-top.

was salvation and gave myself over to concupiscence and perdition." Quoth they, "O fellow, why didst thou leave the way of safety and cast thyself into this destruction, knowing from of old that none may enter herein and be saved? What hindered thee from throwing away what was in thy hand and saving thyself? So hadst thou escaped with thy life and not fallen into this perdition, whence there is no deliverance; and now not one of us can rescue thee from this thy ruin." Accordingly the man cut off all his hopes of life and lost that which was in his hand and for which his flesh had prompted him to venture himself, and died a miserable death. "And I tell thee not this parable, O King," added Shimas, "but that thou mayest leave this contemptible conduct that diverteth thee from thy duties and look to that which is committed to thee of the rule of thy folk and the maintenance of the order of thy realm, so that none may see fault in thee." The King asked, "What wouldst thou have me do?" And Shimas answered, "To-morrow, an thou be well and in good case,¹ give the folk leave to come in to thee and look into their affairs and excuse thyself to them and promise them of thine own accord good governance and prosperity." Quoth the King, "O Shimas, thou hast spoken sensibly and rightly; and to-morrow, Inshallah, I will do that which thou counsellest me." So the Wazir went out from him and told the lieges all he had said to him; and, when morning morrowed, the King came forth of his privacy and bade admit the people, to whom he excused himself, promising them that thenceforward he would deal with them as they wished, wherewith they were content and departed each to his own dwelling.² Then one of the King's wives, who was his best-beloved of them and most in honour with him, visited him and seeing him changed of colour

¹ Arab. "Khayr o (wa) Afiyah," a popular phrase much used in salutations, &c.

² Another instance, and true to life, of the democracy of despotism in which the express and combined will of the people is the only absolute law. Hence Russian autocracy is forced into repeated wars for the possession of Constantinople which, in the present condition of the Empire, would be an unmitigated evil to her and would be only too glad to see a Principality of Byzantium placed under the united protection of the European Powers. I have treated of this in my paper on the "Partition of Turkey," which first appeared, headed the "Future of Turkey," in the *Daily Telegraph*, of March 7, 1880, and subsequently by its own name in the *Manchester Examiner*, January 3, 1881. The main reason why the project is not carried out appears to be that the "politicals" would thereby find their occupation gone and they naturally object to losing so fine a field of action. So Turkey still plays the rôle of the pretty young lady being courted by a rabble of valets.

and thoughtful over his affairs, by reason of that which he had heard from his chief Wazir, said to him, "O King, how is it that I see thee troubled in mind? Hast thou ought to complain of?" Answered he, "No: but my pleasures have distracted me from my duties. What right have I to be thus negligent of my affairs and those of my subjects? If I continue on this wise, soon, very soon, the kingdom will pass out of my hand." She rejoined, "I see, O King, that thou hast been duped by the Wazirs and Ministers, who wish but to torment and entrap thee, so thou mayst have no joyance of this thy kingship neither feel ease nor taste delight; nay, they would have thee consume thy life in warding off trouble from them, till thy days be wasted in travail and weariness and thou be as one who slayeth himself for the benefit of another or like the Boy and the Thieves." Asked the King, "How was that?" and she answered, "They tell the following tale anent

THE BOY AND THE THIEVES."

SEVEN Thieves once went out to steal, according to their custom, and fell in with a Boy, poor and orphaned to boot, who besought them for somewhat to eat. One of them asked him, "Wilt go with us, O Boy, and we will feed thee and give thee drink, clothe thee and entreat thee kindly?" And he answered, "Needs must I go with you whitherso ye will and ye are as my own kith and kin." So they took him and fared on with him till they came to a garden, and entering, went round about therein, till they found a walnut-tree laden with ripe fruit and said to him, "O Boy, wilt thou enter this garden with us and swarm up this tree and eat of its walnuts thy sufficiency and throw the rest down to us?" He consented and entered with them,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Nineteenth Night,

She said. It hath reached me, O auspicious King, that when the Boy consented and entered with the Thieves, one of them said to other "Look which is the lightest and smallest of us and make him climb the tree." And they said, "None of us is

slighter than this Boy." So they sent him up into the tree and said to him, "O Boy, touch not aught of the fruit, lest some one see thee and work thee a mischief." He asked, "How then shall I do?", and they answered, "Sit among the boughs and shake them one by one with all thy might, so that which is thereon may fall, and we will pick it up. Then, when thou hast made an end of shaking down the fruit, come down and take thy share of that which we have gathered." Accordingly he began to shake every branch at which he could come, so that the nuts fell and the thieves picked them up and ate some and hid other some till all were full, save the Boy who had eaten naught. As they were thus engaged, behold, up came the owner of the garden who, standing to witness the spectacle, enquired of them, "What do ye with this tree?" They replied "We have taken naught thereof; but we were passing by and seeing yonder Boy on the tree, took him for the owner thereof and besought him to give us to eat of the fruit. Thereat he fell to shaking one of the branches, so that the nuts dropped down, and we are not at fault." Quoth the master to the Boy, "What sayst thou?"; and quoth he, "These men lie; but I will tell thee the truth. It is that we all came hither together and they bade me climb the tree and shake its boughs that the nuts might fall down to them, and I obeyed their bidding." Said the master, "Thou hast cast thyself into sore calamity; but hast thou profited by eating aught of the fruit?"; and he said, "I have eaten naught thereof." Rejoined the owner of the garden, "Now know I thy folly and thine ignorance in that thou hast wrought to ruin thyself and profit others." Then said he to the Thieves, "I have no resort against you, so wend your ways!" But he laid hands on the Boy and punished him. "On like wise," added the favourite, "thy Wazirs and Officers of state would sacrifice thee to their interests and do with thee as did the Thieves with the Boy." Answered the King, "Thou sayst sooth, and speakest truth: I will not go forth to them nor leave my pleasures." Then he passed the night with his wife in all delight till the morning, when the Grand Wazier arose and, assembling the Officers of state, together with those of the lieges who were present with them, repaired with them to the palace-gate, congratulating one another and rejoicing. But the door opened not nor did the King come forth unto them nor give them leave to go in to him. So, when they despaired of him, they said to Shimas, "O excellent Wazir and accomplished

sage, seest thou not the behaviour of this lad, young of years and little of wit, how he addeth to his offences falsehood? See how he hath broken his promise to us and hath not performed that for which he engaged unto us, and this sin it behoveth thee join unto his other sins; but we beseech thee go in to him yet again and discover what is the cause of his holding back and refusal to come forth; for we doubt not but that the like of this action cometh of his corrupt nature, and indeed he is now hardened to the highest degree." Accordingly, Shimas went in to the King and bespake him, saying, "Peace be with thee, O King! How cometh it that I see thee give thyself up to these slight pleasures and neglect the great affair whereto it behoveth thee sedulously apply thyself? Thou art like unto a man who had a milch-camel and, coming one day to milk her, the goodness of her milk made him neglect to hold fast her halter; which whenas she felt, she haled herself free and made off into the wold. Thus the man lost both milk and camel and the loss that betided him surpassed his gain. Wherefore, O King, do thou look unto that wherein is thy welfare and the weal of thy subjects; for, even as it behoveth not a man to sit for ever at the kitchen door, because of his need unto food, so should he not alway company with women, by reason of his inclination to them. And as a man should eat but as much food as will guard him from the pains of hunger and drink but what will ward off the pangs of thirst, in like manner it behoveth the sensible man to content himself with passing two of the four-and-twenty hours of his day with women and expend the rest in ordering his own affairs and those of his people. For to be longer than this in company with women is hurtful both to mind and body, seeing that they bid not unto good neither direct thereto: wherefore it besitteth not a man to accept from them or word or deed, for indeed it hath reached me that many men have come to ruin through their women, and amongst others a certain man who perished through conversation with his wife at her command." The King asked, "How was that?" and Shimas answered, saying, "Hear, O King the tale of

THE MAN AND HIS WIFE."

THEY relate that a certain man had a wife whom he loved and honoured, giving ear to her speech and doing according to her rede. Moreover, he had a garden, which he had newly planted with his own hand, and was wont to go thither every day, to tend it and water it. One day his wife asked him, "What hast thou planted in thy garden?" : and he answered, "All thou lovest and desirest, and I am assiduous in tending and watering it." Quoth she, "Wilt thou not carry me thither and show it to me, so I may look upon it and offer thee up a pious prayer for its prosperity, seeing that my orisons are effectual?" Quoth he, "I will well; but have patience with me till the morrow, when I will come and take thee." So early on the ensuing day, he carried her to the garden which he entered with her. Now two young men saw them enter from afar and said each to other, "Yonder man is an adulterer and yonder woman an adulteress, and they have not entered this garden but to commit adultery." Thereupon they followed the couple to see what they would do, and hid themselves in a corner of the garden. The man and his wife after entering abode awhile therein, and presently he said to her, "Pray me the prayer thou didst promise me;" but she replied, saying, "I will not pray for thee, until thou do away my desire of that which women seek from men." Cried he, "Out on thee, O woman! Hast thou not thy fill of me in the house? Here I fear scandal, especially as thou divertest me from my affairs. Fearest thou not that some one will see us?" Quoth she, "We need have no care for that, seeing that we do neither sin nor lewdness; and, as for the watering of the garden, that may wait, because thou canst water it when thou wilt." And she would take neither excuse nor reason from him, but was instant with him in seeking carnal coition. So he arose and lay with her, which when the young men aforesaid saw, they ran upon them and seized them,¹ saying, "We will not let you go, for ye are adulterers, and except we have carnal knowledge of the woman, we will report

¹ Good Moslems are bound to abate such scandals ; and in a case of the kind even neighbours are expected to complain before the Chief of Police. This practice forms "Vigilance Committees" all over the Mahomedan East : and we may take a leaf out of their books if dynamite-outrages continue.

you to the police." Answered the man, "Fie upon you! This is my wife and I am the master of the garden." They paid no heed to him, but fell upon the woman, who cried out to him for succour, saying, "Suffer them not to defile me!" Accordingly he came up to them, calling out for help; but one of them turned on him and smote him with his dagger and slew him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twentieth Night,

She continued, It hath reached me, O auspicious King, that after slaying the husband the two young men returned to the wife and ravished her "This I tell thee, O King," continued the Wazir, "but that thou mayst know that it becometh not men to give ear unto a woman's talk neither obey her in aught nor accept her judgment in counsel. Beware, then, lest thou don the dress of ignorance, after the robe of knowledge and wisdom, and follow perverse rede, after knowing that which is righteous and profitable. Wherefore pursue thou not a paltry pleasure, whose trending is to corruption and whose inclining is unto sore and uttermost perdition." When the King heard this from Shimas he said to him, "Tomorrow I will come forth to them, an it be the will of Allah the Most 'High.'" So Shimas returned to the Grandees and Notables who were present and told them what the King had said. But this came to the ears of the favourite wife; whereupon she went in to the King and said to him, "The subjects of a King should be his slaves; but I see, O King, thou art become a slave to thy subjects, because thou standest in awe of them and fearest their mischief.¹ They do but desire to make proof of thine inner man; and if they find thee weak, they will disdain thee; but, if they find thee stout and brave, they will dread thee. On this wise do ill Wazirs with their King, for that their wiles are many; but I will make manifest unto thee the truth of their malice. An thou comply with the conditions they demand, they will cause thee cease ruling and do their will; nor will they leave leading thee on from affair to affair,

¹ But a Hadis, attributed to Mohammed, says, "The Prince of a people is their servant." See Matth. xx. 26-27.

till they cast thee into destruction ; and thy case will be as that of the Merchant and the Robbers." Asked the King, " How was that ? " and she answered, " I have heard tell this tale anent

'THE MERCHANT AND THE ROBBERS.'

THERE was once a wealthy Merchant, who set out for a certain city purposing to sell merchandise there, and when he came thither, he hired him a lodging wherein he took up his abode. Now certain Robbers saw him, men wont to lie in wait for merchants, that they might rob their goods ; so they went to his house and sought some device whereby to enter in, but could find no way thereto, and their Captain said, " I'll manage you his matter." Then he went away and, donning the dress of a leach, threw over his shoulder a bag containing somewhat of medicines, after which he set out, crying, " Who lacks a doctor ? " and fared on till he came to the merchant's lodging and him sitting eating the noon-day dinner. So he asked him, " Dost thou need thee a physician ? ; " and the trader answered, " I need naught of the kind ; but sit thee down and eat with me." The thief sat down facing him and began to eat. Now this merchant was a *belle fourchette* ; and the Robber seeing this, said to himself, " I have found my chance." Then he turned to his host and said to him, " 'Tis but right for me to give thee an admonition ; and after thy kindness to me, I cannot hide it from thee. I see thee to be a great eater and the cause of this is a disorder in thy stomach ; wherefore unless thou take speedy measures for thy cure, thine affair will end in perdition." Quoth the merchant, " My body is sound and my stomach speedy of digestion, and though I be a hearty eater, yet is there no disease in my body, to Allah be the praise and the thanks ! " Quoth the Robber, " It may appear thus unto thee ; but I know thou hast a disease incubating in thy vitals and if thou hearken to me, thou wilt medicine thyself." The Merchant asked, " And where shall I find him who knoweth my remedy ? " ; and the Robber answered " Allah is the Healer ; but a physician like myself cureth the sick to the best of his power." Then the other said, " Show me at once my remedy and give me thereof." Hereupon he gave him a powder, wherein was a strong dose of aloes,¹ saying, " Use

¹ Easterns are well aware of the value of this drug which has become the base of so many of our modern medicines.

this to-night ;" and he accepted it gratefully. When the night came, the Merchant tasted somewhat of the powder and found it nauseous of gust ; nevertheless he misdoubted not of it, but swallowed it all and therefrom found ease that night. Next night the thief brought him another powder, wherein was yet more aloes, and he took it : it purged him that night, but he bore patiently with this and rejected it not. When the Robber saw that he gave ear unto his word and put trust in him nor would gainsay him in aught, he brought him a deadly drug¹ and gave it to him. The Merchant swallowed it and no sooner had he done this than that which was in his stomach fell down and his bowels were rent in sunder, and by the morrow he was a dead man ; whereupon the Robbers came and took all the merchandise and monies that belonged to him. "This I tell thee, O King," added the favourite "but that thou mayst not accept one word from these deluders ; else will there befall thee that whereby thou wilt destroy thyself." Cried the King, "Thou sayst sooth ; I will not go forth to them." Now when the morning morrowed, the folk assembled together and repairing to the King's door, sat there the most part of the day, till they despaired of his coming forth, when they returned to Shimas and said to him, "O sage philosopher and experienced master, seest thou not that this ignorant lad doth naught but redouble in falsehood to us ? Verily 'twere only reasonable and right to take the Kingdom from him and give it to another, so our affairs may be ordered and our estates maintained ; but go thou in to him a third time and tell him that naught hindereth us from rising against him and taking the Kingship from him but his father's goodness to us and that which he required from us of oaths and engagements. However, to-morrow, we will all, to the last of us, assemble here with our arms and break down the gate

¹ The strangest poison is mentioned by Sonnini who, as a rule, is a trustworthy writer. Noticing the malignity of Egyptian women he declares (p. 628, English trans.) that they prepare a draught containing a quant. suff. of menstrual discharge at certain phases of the moon, which produces symptoms of scurvy ; the gums decay, the teeth, beard and hair fall off, the body dries, the limbs lose strength and death follows within a year. He also asserts that no counterpoison is known and if this be true he confers a boon upon the Locustæ and Brinwiliars of modern Europe. In Morocco "Ta'am" is the vulgar name for a mixture of dead men's bones, eyes, hair and similar ingredients made by old wives and supposed to cause a wasting disease for which the pharmacopœia has no cure. Dogs are killed by needles cunningly inserted into meat-balls ; and this process is known throughout the Moslem world.

of the citadel¹; and if he come forth to us and do that which we wish, no harm is yet done²; else we will go in to him and slay him and put the Kingdom in the hand of other than he." So the Wazir Shimas went in to him and said, "O King, that grovellest in thy gusts and thy lusts, what is this thou dost with thyself? Would Heaven I wot who seduced thee thereto! An it be thou who sinnest against thyself, there hath ceased from thee that which we knew in thee aforetime of integrity and wisdom and eloquence. Could I but learn who hath thus changed thee and turned thee from wisdom to folly and from fidelity to iniquity and from mildness to harshness and from acceptation of me to aversion from me! How cometh it that I admonish thee thrice and thou acceptest not mine admonition and that I counsel thee rightfully and still thou gainsayest my counsel? Tell me, what is this child's play and who is it prompteth thee thereunto? Know that the people of thy Kingdom have agreed together to come in to thee and slay thee and give thy Kingdom to another. Art able to cope with them all and save thyself from their hands or canst quicken thyself after being killed? If, indeed, thou be potent to do all this, thou art safe and hast no occasion for my rede; but an thou have any concern for thy life and thy kingship, return to thy sound sense and hold fast thy reign and show forth to the folk the power of thy prowess and persuade the people with thine excuse, for they are minded to tear away that which is in thy hand and commit it unto other, being resolved upon revolt and rebellion, led thereto by that which they know of thy youth and thy self-submission to love-liesse and lusts; for that stones, albeit they lie long under water, an thou withdraw them therefrom and smite one upon other, fire will be struck from them. Now thy lieges are many folk and they have taken counsel together against thee, with a design to transfer the Kingship from thee to another and accomplish upon thee whatso they desire of thy destruction. So shalt thou fare as did the Jackals with the Wolf."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ Which contained the Palace.

² Arab. "Lá baas." See Night vol. iv. 164.

Now when it was the Nine Hundred and Twenty-first Night,

She pursued, It hath reached me, O auspicious King, that the Wazir Shimas concluded with saying, "And they shall accomplish upon thee whatso they desire of thy destruction: so shalt thou fare as fared the Jackals with the Wolf." Asked the King, "How was that?" and the Wazir answered, "They tell the following tale of

THE JACKALS AND THE WOLF."

A PACK of Jackals¹ went out one day to seek food, and as they prowled about in quest of this, behold, they happened upon a dead camel and said in themselves, "Verily we have found wherewithal we may live a great while; but we fear lest one of us oppress the other and the strong bear down the weak with his strength and so the puny of us perish. Wherefore it behoveth us seek one who shall judge between us and appoint unto each his part, so the force-full may not lord it over the feeble." As they consulted together on such subject, suddenly up came a Wolf, and one of the Jackals said to the others, "Right is your rede; let us make this Wolf judge between us, for he is the strongest of beasts and his father was Sultan over us aforetime; so we hope in Allah that he will do justice between us." Accordingly they accosted the Wolf and acquainting him with what they had resolved concerning him said, "We make thee judge between us, so thou mayst allot unto each of us his day's meat, after the measure of his need, lest the strong of us bear down the weak and some of us destroy other of us." The Wolf accepted the governance of their affairs and allotted to each of them what sufficed him that day; but on the morrow he said in his mind, "An I divide this camel amongst these weaklings, no part thereof will come to me, save the pittance they will assign to me, and if I eat it alone, they can do me no harm, seeing that they are a prey to me and to the people of my house. Who, then, is the one to hinder me from taking it all for myself? Surely, 'tis Allah who hath bestowed it on me by way of

¹ For Ta' lab (Sa' lab) see supra, p. 48. In Morocco it is undoubtedly the red or common fox which, however, is not gregarious as in the text.

provision without any obligation to any of them. It were best that I keep it for myself, and henceforth I will give them naught." Accordingly, next morning when the Jackals came to him, as was their wont, and sought of him their food, saying, "O Abu Sirhán,¹ give us our day's provender," he answered saying, "I have nothing left to give you." Whereupon they went away in the sorriest plight, saying, "Verily, Allah hath cast us into grievous trouble with this foul traitor, who regardeth not Allah nor feareth Him; but we have neither stratagem nor strength on our side."² Moreover one of them said, "Haply 'twas but stress of hunger that moved him to this; so let him eat his fill to-day, and to-morrow we will go to him again." Accordingly, on the morrow, they again betook themselves to the Wolf and said to him, "O Father of Foray, we gave thee authority over us, that thou mightest apportion unto each of us his day's meat and do the weak justice against the strong of us, and that, when this provaunt is finished, thou shouldst do thine endeavour to get us other and so we be always under thy watch and ward. Now hunger is hard upon us, for that we have not eaten these two days; so do thou give us our day's ration and thou shalt be free to dispose of all that remaineth as thou wilt." But the Wolf returned them no answer and redoubled in his hardness of heart and when they strave to turn him from his purpose he would not be turned. Then said one of the Jackals to the rest, "Nothing will serve us but that we go to the Lion and cast ourselves on his protection and assign unto him the camel. If he vouchsafe us aught thereof, 'twill be of his favour, and if not, 'he is worthier of it than this scurvy rascal.'" So they betook themselves to the Lion and acquainted him with that which had betided them from the Wolf, saying, "We are thy slaves and come to thee imploring thy protection, so thou mayst deliver us from this Wolf, and we will be thy thralls." When the Lion heard their story, he was jealous for Almighty Allah³ and went with them in quest of the Wolf who, seeing him approach

¹ See vol. iii. 146.

² Arab. "Muunah" which in Morocco applies to the provisions furnished gratis by the unfortunate village-people to travellers who have a passport from the Sultan: its root is Maun = supplying necessities. "The name is supposed to have its origin in that of *Manna*, the miraculous provision bestowed by the bounty of Heaven on the Israelites while wandering in the deserts of Arabia." Such is the marvellous information we find in p. 40, "Morocco and the Moors" by John Drummond Hay (Murray, 1861).

³ i.e. He resolved to do them justice and win a reward from Heaven.

addressed himself to flight ; but the Lion ran after him and seizing him, rent him in pieces and restored their prey to the Jackals. "This sheweth," added Shimas, "that it fitteth no King to neglect the affairs of his subjects ; wherefore do thou hearken to my rede and give credit to the words which I say to thee." Quoth the King, "I will hearken to thee and to-morrow, Inshallah, I will go forth to them." Accordingly Shimas went from him and returning to the folk, told them that the King had accepted his advice and promised to come out unto them on the morrow. But, when the favourite heard this saying reported of Shimas and was certified that needs must the King go forth to his subjects, she betook herself to him in haste and said to him, "How great is my wonder at thy submissiveness and thine obedience to thy slaves ! Knowest thou not that these Wazirs are thy thralls ? Why then dost thou exalt them to this highmost pitch of importance that they imagine them it was they gave thee this kingship and advanced thee to this rank and that it is they who confer favours on thee, albeit they have no power to do thee the least damage ? Indeed, 'tis not thou who owe submission to them ; but on the contrary they owe it to thee, and it is their duty to carry out thine orders. How cometh it then, that thou art so mightily affrighted at them ? It is said :—Unless thy heart be like iron, thou art not fit to be a Sovran. But thy mildness hath deluded these men, so that they presume upon thee and cast off their allegiance, although it behoveth that they be constrained unto thy obedience and enforced to thy submission. Therefore an thou hasten to accept their words and leave them as they now are and vouchsafe to them the least thing against thy will, they will weigh heavily upon thee and require other concessions of thee, and this will become their habit. But, an thou hearken to me, thou wilt not advance any one of them to power neither wilt thou accept his word nor encourage him to presume upon thee ; else wilt thou fare with them as did the Shepherd with the Rogue." Asked the King, "How was that ?" and she answered, "They relate this adventure of

THE SHEPHERD AND THE ROGUE.¹

THERE was once a Shepherd, who fed a flock of sheep in the wold and kept over them strait watch. One night, there came to him a Rogue thinking to steal some of his charges and finding him assiduous in guarding them, sleeping not by night nor neglecting them by day, prowled about him all the livelong night, but could plunder nothing from him. So, when he was weary of striving, he betook himself to another part of the waste and trapping a lion, skinned him and stuffed his hide with bruised straw²; after which he set it up on a high place in the desert, where the Shepherd might see it and be assured thereof. Then he accosted the Shepherd and said to him, "Yonder lion hath sent me to demand his supper of these sheep." The Shepherd asked, "Where is the lion?" and the Rogue answered, "Lift thine eyes: there he standeth." So the Shepherd raised his eyes and seeing the semblance deemed it a very lion and was much affrighted;— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-second Night,

She resumed, It hath reached me, O auspicious King, that when the Shepherd saw the semblance of the lion, he deemed it a very lion and was affrighted with the sorest fright, trembling for dread; so he said to the thief, "O my brother take what thou wilt, I will not gainsay thee." Accordingly the Rogue took what he would of the sheep and redoubled in greed by reason of the excess of the Shepherd's fear. Accordingly, every little while, he would hie to him and terrify him, saying, "The lion hath need of this and requireth that, and his intent is to do thus and thus," and take his sufficiency of the sheep; and he stinted not to do thus with him, till he had wasted the most part of his flock. "This, O King," added the favourite, "I tell thee only that thou suffer not the

¹ Arab. "Luss" = thief, robber, rogue, rascal, the Persian "Luti" of popular usage. This is one of the many "Simpleton stories" in which Eastern folk-lore abounds. I hear that Mr. Clouston is preparing a collection, and look forward to it with interest.

² Arab. "Tibn"; for which see vol. i. 16.

Grandees of thy realm to be deluded by thy mildness and easiness of temper and presume on thee ; and, in right rede, their death were better than that they deal thus with thee.” Quoth the King, “ I accept this thy counsel and will not hearken to their admonition neither will I go out unto them.” On the morrow the Wazirs and Officers of State and heads of the people assembled ; and, taking each with him his weapon, repaired to the palace of the King, so they might break in upon him and slay him and seat another in his stead. When they came to the door, they required the doorkeeper to open to them; but he refused, whereupon they sent to fetch fire, wherewith to burn down the doors and enter. The doorkeeper, hearing what they said went in to the King in haste and told him that the folk were gathered together at the gate, adding; “ They required me to open to them, but I refused ; and they have sent to fetch fire to burn down the doors withal, so they may come into thee and slay thee. What dost thou bid me do ? ” Quoth the King in himself, “ Verily, I am fallen into uttermost perdition.” Then he sent for the favourite ; and, as soon as she came, said to her, “ Indeed, Shimas never told me aught but I found it true, and now great and small are come purposing to slay me and thee : and because the doorkeeper would not open to them, they have sent to fetch fire, to burn the doors withal : so will the house be burnt and we therein. What dost thou counsel me to do ? ” She replied, “ No harm shall betide thee, nor let thine affair affright thee. This is a time when the simple rise against their Kings.” Quoth he, “ What dost thou counsel me to do and how shall I act in this affair ? ” Quoth she, “ My rede is that thou fillet thy head and feign thyself sick : then send for the Wazir Shimas, who will come and see the plight wherein thou art ; and do thou say to him :— Verily I purposed to go forth to the folk this day ; but this malady hindered me. So go thou out to them and acquaint them with my condition and tell them that to-morrow I will fare forth without fail to them and do their need and look into their affairs, so they may be reassured and their rage may subside. Then do thou summon ten of thy father’s slaves, stalwart men of strength and prowess, to whom thou canst entrust thyself, hearing to thy hest and complying with thy commandment, surely keeping thy secret and lief to thy love ; and charge them on the morrow to stand at thy head and bid them suffer none of the folk to enter, save one by one ; and all who enter do thou say :— Seize them and do them die. An they agree with thee upon this, to-morrow set

up thy throne in the Divan¹ and open thy doors. When the folk see that thou hast opened to them their minds will be set at ease and they will come to thee with a whole heart, and seek admission to thee. Then do thou admit them, one after one, even as I said to thee and work with them thy will ; but it behoveth thee begin by slaying Shimas, their chief and leader ; for he is the Grand Wazier and head of the matter. Therefore do him die first and after put all the rest to death, one after other, and spare none whom thou knowest to have broken with thee his covenant ; and in like way slaughter all whose violence thou fearest. An thou deal thus with them, there will be left them no power to make head against thee ; so shalt thou be at rest from them with full repose, and shalt enjoy thy kingship in peace and do whatso thou wilt ; and know that there is no device that will profit thee more than this." Quoth the King, "Verily, this thy counsel is just and that which thou biddest me is to the point and I will assuredly do as thou directest." So he called for a fillet and bound his head therewith and shammed sickness. Then he sent for the Grand Wazir and said to him, "O Shimas, thou knowest that I love thee and hearken to the counsel of thee and thou art to me as brother and father both in one ; also thou knowest that I do all thou biddest me and indeed thou badest me go forth to the lieges and sit to judge between them. Now I was assured that this was right rede on thy part, and purposed to go forth to them yesterday ; but this sickness assailed me and I cannot sit up. It hath reached me that the folk are incensed at my failure to come forth to them and are minded of their mischief to do with me that which is unmeet for that they know not what ailment aileth me. So go thou forth to them and acquaint them with my case and the condition I am in ; and excuse me to them, for I am obedient to their bidding and will do as they desire ; wherefore order this affair and engage thyself for me herefor, even as thou hast been a loyal counsellor to me and to my sire before me, and it is of thy wont to make peace between the people. To-morrow, Inshallah, I will without fail come forth to them, and peradventure my sickness will cease from me this night, by the blessing of the purest intent and the good

¹ A fanciful origin of "Diván" (here an audience-chamber) which may mean demons (plural of Dív) is attributed to a King of Persia. He gave a series of difficult documents and accounts to his scribes and surprised at the quickness and cleverness with which they were ordered exclaimed, "These men be Divs!" Hence a host of secondary meanings as a book of Odes with distichs rhymed in alphabetical order and so forth.

I purpose them in my heart." So Shimas prostrated himself to Allah and called down blessings on the King and kissed his hand, rejoicing at this. Then he went forth to the folk and told them what he had heard from the King and forbade them from that which they had a mind to do, acquainting them with what excused the King for his absence and informing them that he had promised to come forth to them on the morrow and deal with them according to their desires ; whereupon they dispersed and hied them to their houses.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that Shimas went from the presence to the ringleaders of the commons and said to them, "To-morrow the Sovran will come forth to you and will deal with you as ye desire." So they hied them to their homes. On such wise fared it with them ; but as regards the Monarch, he summoned ten slaves of gigantic stature,¹ men of hard heart and prow of prowess, whom he had chosen from amongst his father's body-guards ; and said to them, "Ye know the favour, esteem and high rank ye held with my sire and all the bounties, benefits and honours he bestowed on you, and I will advance you to yet higher dignity with me than this. Now I will tell you the reason thereof and ye are under safeguard of Allah from me. But first I will ask you somewhat, wherein if ye do my desire, obeying me in that which I shall bid you and conceal my secret from all men, ye shall have of me largesse and favour surpassing expectation. But above all things obedience !" The ten thralls answered him with one mouth and in sequent words, saying, "Whatso thou biddest us, O our liege, that we will do, nor will we depart in aught from thy commandment, for thou art our lord and master." Quoth the King, "Allah allot you weal ! Now will I tell you the reason why I have chosen you out for increase of honour with me. Ye know how liberally my father dealt with the folk of his realm and the oath he took from them on behalf of me and how they promised

¹ In both cases the word "Jabábirah" is used; the plur. of Jabbár, the potent, especially applied to the Kings of the Canaanites and giants like the mythical Og of Bashan. So the Heb. Jabbúrah is a title of the Queens of Júdah.

him that they would not break faith with me nor gainsay the bidding of me ; and ye saw how they did yesterday, whenas they gathered all together about me and would have slain me. Now I am minded to do with them somewhat ; and 'tis this, for that I have considered their action of yesterday and see that naught will restrain them from its like save exemplary chastisement : wherefore I perforce charge you privily to do to death whom I shall point out to you, to the intent that I may ward off mischief and calamity from my realm by slaying their leaders and Chiefs ; and the manner thereof shall be on this wise. To-morrow I will sit on this seat in this chamber and give them admission to me one by one, coming in at one door and going out at another ; and do ye, all ten, stand before me and be attentive to my signs : and whoso entereth singly, take him and drag him into yonder chamber and kill him and hide his corpse." The slaves answered, " We hearken to thy hest and obey thy order " : whereupon he gave them gifts and dismissed them for the night. On the morrow he summoned the thralls and bade set up the royal seat : then he donned his kingly robes and taking the Book of law-cases¹ in his hands, posted the ten slaves before him and commanded to open the doors. So they opened the doors and the herald proclaimed aloud, saying, " Whoso hath authority, let him come to the King's carpet² ! " Whereupon up came the Wazirs and Prefects and Chamberlains and stood, each in his rank. Then the King bade admit them, one after one, and the first to enter was Shimas, according to the custom of the Grand Wazir ; but no sooner had he presented himself before the King, and ere he could beware, the ten slaves gat about him, and dragging him into the adjoining chamber, despatched him. On like wise did they with the rest of the Wazirs and Olema and Notables, slaying them, one after other, till they made a clean finish.³ Then the King called the

¹ Arab. " *Kitáb al-Kazá* " = the Book of Judgments, such as the Kazi would use when deciding cases in dispute, by legal precedents and the Rasm or custom of the country.

² i.e. sit before the King as referee, etc.

³ This massacre of refractory chiefs is one of the *grand moyens* of Eastern state-craft, and it is almost always successful because circumstances require it ; popular opinion approves of it and it is planned and carried out with discretion and secrecy. The two familiar instances in our century are the massacre of the Mamelukes by Mohammed Ali Pasha the Great and of the turbulent chiefs of the Omani Arabs by our ancient ally Sayid Sa'íd, miscalled the " *Imám of Maskat* ."

headsmen and bade them ply sword upon all who remained of the folk of valour and stowre : so they fell on them and left none whom they knew for a man of mettle but they slew him, sparing only the proletaires and the refuse of the people. These they drove away and they returned each to his folk, whilst the King secluded himself with his pleasures and surrendered his soul to its lusts, working tyranny, oppression and violence, till he outraced all the men of evil who had forerun him.¹ Now this King's dominion was a mine of gold and silver and jacinths and jewels and the neighbouring rulers, one and all, envied him this empire and looked for calamity to betide him. Moreover, one of them, the King of Outer Hind, said in himself, "I have gotten my desire of wresting the realm from the hand of yonder silly lad, by reason of that which hath betided of his slaughter of the Chiefs of his State and of all men of valour and mettle that were in his country. This is my occasion to snatch away that which is in his hand, seeing he is young in years and hath no knowledge of war nor judgment thereto, nor is there any left to counsel him aright or succour him. Wherefore this very day will I open on him the door of mischief by writing him a writ wherein I will flyte him and reproach him with that which he hath done and see what he will reply." So he indited him a letter to the following effect:—"In the name of Allah the Compassionating, the Compassionate * And after * I have heard tell of that which thou hast done with thy Wazirs and Olema and men of valiancy * and that whereinto thou hast cast thyself of calamity * so that there is neither power nor strength left in thee to repel whoso shall assail thee, more by token that thou transgressest and orderest thyself tyrannously and profligately * Now Allah hath assuredly given me the conquering of thee and the mastery over thee and into my hand hath delivered thee; wherefore do thou give ear to my word and obey the commandment of me and build me an impregnable castle amiddlemost the sea * An thou can not do this, depart thy realm and with thy life go flee * for I will send unto thee, from the farthest ends of Hind, twelve hordes² of horse, each twelve thousand fighting-men strong, who shall enter thy land and spoil thy goods and slay thy men and carry thy women into captivity * Moreover, I will make

¹ The metaphor (Sabaka) is from horse-racing, the Arabs being, I have said, a horsey people.

² Arab. "Kurdús" = A body of horse.

my Wazir, Bad'l'a captain over them and bid him lay strait siege to thy capital till the master he be; * and I have bidden the bearer of this letter that he tarry with thee but days three * So, an thou do my demand, thou shalt be saved; else will I send that which I have said unto thee." Then he sealed the scroll and gave it to a messenger, who journeyed with it till he came to the capital of Wird Khan and delivered it to him. When the King read it, his strength failed him, his breast waxed strait and he made sure of destruction, having none to whom he might resort for aid or advice. Presently he rose and went in to his favourite wife who, seeing him changed of colour, said to him, "What mattereth thee, O King?" Quoth he, "This day I am no King, but slave to the King." And he opened the letter and read it to her, whereupon she fell to weeping and wailing and rending her raiment. Then he asked her, "Hast thou aught of rede or resource in this grievous strait?"; but she answered, "Women have no resource in time of war, nor have women any strength or aught of counsel. 'Tis men alone who in like of this affair have force and discourse and resource." When the King heard her words, there beset him the utmost regret and repentance and remorse for that he had transgressed against his Wazirs and Officers and Lords of his land,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-fourth Night,

She continued, It hath reached me, O auspicious King, that when King Wird Khan heard the words of his favourite wife there beset him the utmost regret and repentance for having transgressed against and slain his Wazirs and the chiefs of his state, and he would that he had died ere there came to him the like of these shameful tidings. Then he said to his women, "Verily, there hath betided me from you that which beset the Francolin and the Tortoises." Asked they, "What was that?", and he answered, "Men tell this tale of

THE FRANCOLIN AND THE TORTOISES.

IT is said that sundry Tortoises dwelt once in a certain island abounding in trees and fruiterers and rills, and it fortuned, one day, that a Francolin, passing over the island, was overcome with the fiery heat and fatigue and being in grievous suffering stayed his flight therein. Presently, looking about for a cool place, he espied the resort of the Tortoises and alighted down near their home. Now they were then abroad foraging for food, and when they returned from their feeding-places to their dwelling, they found the Francolin there. His beauty pleased them and Allah made him lovely in their eyes, so that they exclaimed "Subhána 'lláh," extolling their Creator and loved the Francolin with exceeding love and rejoiced in him, saying one to other, "Forsure this is of the goodliest of the birds;" and all began to caress him and entreat him with kindness. When he saw that they looked on him with eyes of affection, he inclined to them and companioned with them and took up his abode with them, flying away in the morning whither he would and returning at eventide to pass the night by side of them. On this wise he continued a long while until the Tortoises, seeing that his daily absence from them desolated them and finding that they never saw him save by night (for at dawn he still took flight in haste and they knew not what came of him, for all that their love grew to him), said each to other, "Indeed, we love this Francolin and he is become our true friend and we cannot bear parting from him, so how shall we devise some device tending to make him abide with us always? For he flieth away at dawn and is absent from us all day and we see him not save by night." Quoth one of them, "Be easy, O my sisters: I will bring him not to leave us for the turn of an eye?" and quoth the rest, saying, "An thou do this, we will all be thy thralls." So, when the Francolin came back from his feeding-place and sat down amongst them, that wily Tortoise drew near unto him and called down blessings on him, giving him joy of his safe return and saying, "O my lord, know that Allah hath vouchsafed thee our love and hath in like manner set in thy heart the love of us, whereby thou art become to us a familiar friend and a comrade in this desert. Now the goodliest of times for those who love one another is when they are united and the sorest of

calamities for them are absence and severance. But thou departest from us at peep of day and returnest not to us till sundown, wherefore there betideth us extreme desolation. Indeed this is exceeding grievous to us and we abide in sore longing for such reason." The Francolin replied, "Indeed, I love you also and yearn for you yet more than you can yearn for me, nor is it easy for me to leave you ; but my hand hath no help for this, seeing that I am a fowl with wings and may not wone with you always, because that is not of my nature. For a bird, being a winged creature, may not remain still, save it be for the sake of sleep o' nights ; but, as soon as it is day, he flieh away and seeketh his morning-meal in what place soever pleaseth him." Answered the Tortoise, "Sooth thou speakest ! Nevertheless he who hath wings hath no repose at most seasons, for that the good he getteth is not a fourth part of what ill betideth him, and the highmost aims of the creature are repose and ease of life. Now Allah hath bred between us and thee love and fellowship and we fear for thee, lest some of thine enemies catch thee and thou perish and we be denied the sight of thy countenance." Rejoined the Francolin, "True ! But what rede hast thou or resource for my case ?" Quoth the Tortoise, "My advice is that thou pluck out thy wing-feathers, wherewith thou speedest thy flight, and tarry with us in tranquillity, eating of our meat and drinking of our drink in this pasturage, that aboundeth in trees rife with fruits yellow-ripe and we will sojourn, we and thou, in this fruitful stead and enjoy the company of one another." The Francolin inclined to her speech, seeking ease for himself, and plucked out his wing-feathers, one by one, in accordance with the rede approved of by the Tortoise ; then he took up his abode with them and contented himself with the little ease and transient pleasure he enjoyed. Presently up came a Weasel¹ and glancing at the Francolin, saw that his wings were plucked, so that he could not fly, whereat he rejoiced with joy exceeding and said to himself, "Verily yonder Francolin is fat of flesh and scant of feather." So he went up to him and seized him, whereupon the Francolin called out to the Tortoises for help ; but when they saw the Weasel hend him, they drew apart from him and huddled together, choked with weeping for him, for they witnessed how the beast tortured him. Quoth the Francolin, "Is there aught with you but weeping ?"; and quoth

¹ Arab. "Ibn 'Irs." See vol. iii. 147.

they, "O our brother, we have neither force nor resource nor any course against a Weasel." At this the Francolin was grieved and cutting off all his hopes of life said to them, "The fault is not yours, but mine own fault, in that I hearkened to you and plucked out my wing-feathers wherewith I used to fly. Indeed I deserve destruction for having obeyed you, and I blame you not in aught." "On like wise," continued the King, "I do not blame you, O women; but I blame and reproach myself for that I remembered not that ye were the cause of the transgression of our father Adam, by reason whereof he was cast out from the Garden of Eden and for that I forgot ye are the root of all evil and hearkened to you, in mine ignorance, lack of sense and weakness of judgment, and slew my Wazirs and the Governors of my State, who were my loyal advisers in all mine actions and my glory and my strength against whatsoever troubled me. But at this time find I not one to replace them nor see I any who shall stand me in their stead; and I fall into utter perdition.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-fifth Night,

She pursued, It hath reached me, O auspicious King, that the King blamed himself saying, "Twas I that hearkened to you in mine ignorance and slew my Wazirs so that now I find none to stand in their stead; and unless Allah succour me with one of sound judgment, who shall guide me to that wherein is my deliverance, I am fallen into utter perdition." Then he arose and withdrew into his bedchamber, bemoaning his Wazirs and wise men and saying, "Would Heaven those lions were with me at this time, though but for an hour; so I might excuse myself unto them and look on them and bemoan to them my case and the travail that hath betided me after them!" And he abode all his day sunken in the sea of care and care neither eating nor drinking. But as soon as the night fell dark, he arose and changing his raiment, donned old clothes and disguised himself and went forth at a venture to walk about the city, so haply he might hear from any some word of comfort. As he wandered about the main streets, behold, he chanced upon two boys who had sought a retired seat by a wall and he observed that they were equal in age, or about twelve years old. As they talked together he drew

near them whereas he might hear and apprehend what they said, unseen of them, and heard one say to the other, "Listen, O my brother, to what my sire told me yesternight of the calamity which hath betided him in the withering of his crops before their time, by reason of the rarity of rain and the sore sorrow that is fallen on this city." Quoth the other, "Wottest thou not the cause of this affliction ?"; and quoth the first, "No ! and, if thou ken it, pray tell it me." Rejoined the other, "Yes, I wot it and will tell it thee. Know that I have heard from one of my father's friends that our King slew his Wazirs and Grandees, not for aught of offence done of them, but only by reason of his love for women and inclination to them ; for that his Ministers forbade him from this, but he would not be forbidden and commanded to do them die in obedience to his wives. Thus he slew Shimas my sire, who was his Wazir and the Wazir of his father before him and the chief of his council ; but right soon thou shalt see how Allah will do with him by reason of his sins against them and how He shall avenge them of him." The other boy asked, "What can Allah do now that they are dead ?"; and his fellow answered, "Know that the King of Outer Hind¹ maketh light of our monarch, and hath sent him a letter berating him and saying to him :—Build me a castle amiddlemost the sea, or I will send unto thee Badi'a my Wazir, with twelve hordes of horse, each twelve thousand strong, to seize upon thy kingdom and slay thy men and carry thee and thy women into captivity. And he hath given him three days' time to answer after the receipt of that missive. Now thou must know, O my brother, that this King of Outer Hind is a masterful tyrant, a man of might and prowess in fight, and in his realm are much people ; so unless our King make shift to fend him off from himself, he will fall into perdition, whilst the King of Hind, after slaying our Sovran, will seize on our possessions and massacre our men and make prize of our women." When the King heard this their talk, his agitation increased and he inclined to the boys, saying, "Surely, this boy is a wizard, in that he is acquainted with this thing without learning it from me ; for the letter is in my keeping and the secret also and none hath knowledge of such matter but myself. How then knoweth this boy of it? I will

¹ Arab. "Al-Hind·al-Aksá." The Sanskrit Sindhu (lands on the Indus River) became in Zend "Hendu" and hence in Arabic Sind and Hind, which latter I wish we had preserved instead of the classical "India" or the poetical "Ind."

resort to him and talk with him and I pray Allah that our deliverance may be at his hand." Hereupon the King approached the boy softly and said to him, "O thou dear boy, what is this thou sayest of our King, that he did ill of the evilest in slaying his Wazirs and the Chiefs of his State? Indeed he sinned against himself and his subjects and thou art right in that which thou sayest. But tell me, O my son, whence knowest thou that the King of Outer Hind hath written him a letter, berating him and bespeaking him with the grievous speech whereof thou tellest?" The boy replied, "O brother, I know this from the sand¹ where-with I take compt of night and day and from the saying of the ancients:—No mystery from Allah is hidden; for the sons of Adam have in them a spiritual virtue which discovereth to them the darkest secrets." Answered Wird Khan, "True, O my son, but whence learnedest thou geomancy and thou young of years?" Quoth the boy, "My father taught it me;" and quoth the King, "Is thy father alive or dead?" "He is dead," replied the boy. Then Wird Khan asked, "Is there any resource or device for our King, whereby to ward off from himself and his kingdom this sore calamity?" And the boy answered, saying, "It befitteth not that I speak with thee of this; but, an the King send for me and ask me how he shall do to baffle his foe and get free of his snares, I will acquaint him with that wherein, by the power of Allah Almighty, shall be his salvation." Rejoined Wird Khan, "But who shall tell the King of this that he may send for thee and invite thee to him?" The boy retorted, "I hear that he seeketh men of experience and good counsel, so I will go up with them to him and tell him that wherein shall be his welfare and the warding off of this affliction from him; but, an he neglect the pressing matter and busy himself with his love-liesse among his women and I go to him of my own accord designing to acquaint him with the means of deliverance, he will assuredly give orders to slay me, even as he slew those his Wazirs, and my courtesy to him will be the cause of my destruction. Wherefore the folk will think slightly of me and belittle my wit and I shall be of those of whom it is said:—He whose science excelleth his sense perisheth by his ignorance." When the King heard the boy's words, he was assured of his sagacity; and the excellence of his merit was

¹ i.e. by geomancy: see vol. iii, 269 for a note on Al-Raml. The passage is not in the Mac. Edit.

manifest and he was certified that deliverance would betide him and his subjects at the boy's hands. So presently he resumed the colloquy and asked him, "Whence art thou and where is thy home?"; and the boy answered, "This is the wall of our house." The King took note of the place and farewelling the boy, returned to his palace in high spirits. There he changed his clothes and called for meat and wine, forbidding his women from him; and he ate and drank and returned thanks to Allah the Most High and besought Him of succour and deliverance; and he craved His pardon and forgiveness for that which he had done with his Wazirs and Olema and turned to Him with sincere repentance, imposing on himself many a prayer and long fasting, by way of discipline-vow. On the morrow, he called one of his confidential eunuchs and describing to him the boy's home, bade him repair thither and bring him to his presence with all gentleness. Accordingly the slave sought out the boy and said to him, "The King summoneth thee, that good may betide thee from him and that he may ask thee a question; then shalt thou return safe and sound to thy dwelling." Asked the boy, "What is the King's need of me that he biddeth me to him on this wise?"; and the eunuch answered, "My lord's occasion with thee is question and answer." "A thousand times hearkening and a thousand times obeying the commandment of the King!" replied the boy and accompanied the slave to the palace. When he came into the presence, he prostrated himself before Allah and after salaming, called down blessings on the King who returned his salutation and bade him be seated.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-sixth Night,

She resumed, It hath reached me, O auspicious King, that when the boy appeared before the King and saluted him with the salam, Wird Khan returned his salutation and bade him be seated. So he sat down and the King asked him, "Knowest thou who talked with thee yesternight?" Answered the boy, "Yes;" and the King said, "And where is he?" "'Tis he who speaketh with me at this present," said the boy. Rejoined the King, "Thou sayst sooth, O friend," and bade set him a chair beside his own, whereon he made him sit and called for meat and drink. Then they

talked awhile and the King said, "Ho thou the Wazir,¹ in our talk yesternight thou toldest me that thou hadst a device whereby thou couldst defend us from the malice of the King of Hind. What is this contrivance and how shall we manoeuvre to ward off his mischief from us? Tell me, that I may make thee chief of those who speak with me in the realm and choose thee to be my Grand Wazir and do according to thy judgment in all thou counselest me and assign thee a splendid honorarium." Answered the boy, "O King, keep thy honorarium to thyself and seek counsel and policy of thy women, who directed thee to slay my father Shimas and the rest of the Wazirs." When the King heard this, he was ashamed and sighed and said, "O thou dear boy, was Shimas indeed thy sire?" The boy replied, "Shimas was indeed my sire, and I am in truth his son." Whereupon the King bowed his head, whilst the tears ran from his eyes, and he craved pardon of Allah. Then said he, "O boy, indeed I did this of my ignorance and by the evil counsel of the women; for 'Great indeed is their malice'²: but I beseech thee to forgive me and I will set thee in thy father's stead and make thy rank higher than his rank. Moreover, an thou do away from us this retribution sent down from Heaven, I will deck thy neck with a collar of gold and mount thee on the goodliest of steeds and bid the crier make proclamation before thee, saying:—This is the lief³ boy, the Wazir who sitteth in the second seat after the King! And touching what thou sayest of the women, I have it in mind to do vengeance on them at such time as Almighty Allah shall will it. But tell me now what thou hast with thee of counsel and contrivance, that my heart may be content." Quoth the boy, "Swear to me an oath that thou wilt not gainsay me in whatso I

¹ This address gave the boy Wazirial rank. In many parts of Europe, England included, if the Sovereign address a subject with a title not belonging to him, it is a disputed point if the latter can or cannot claim it.

² Koran, chapter of Joseph xii. 28, spoken by Potiphar after Joseph's innocence had been proved by a witness in Potiphar's house or according to the Talmud (*Sepher Hâdjascher*) by an infant in the cradle: The texts should have printed this as a quotation (with vowel-points).

³ Arab. "Al-'Azîz," alluding to Joseph the Patriarch entitled in Egypt "Azîz al-Mîsr"=Magnifico of Misraim (Koran xii. 54). It is generally believed that Ismail Pasha, whose unwise deposition has caused the English Government such a host of troubles and load of obloquy, aspired to be named "'Azîz" by the Porte; but was compelled to be satisfied with Khadîv (vulg. written Khedive, and pronounced even "Kédivé"), a Persian title, which simply means prince or Rajah, as Khadîv-i-Hind.

shall say to thee and that I from that which I fear shall be safe ; " and quoth the King, " This is the covenant of Allah between me and thee, that I will not go from thy word and that thou shalt be my chief counsellor and whatsoever thou biddest me, that will I do ; and the Almighty Lord is witness betwixt us twain whatso I say." Therewith the boy's breast waxed broad and the field of speech was opened to him wide and he said, " O King, my rede to thee is that thou await the expiration of the delay appointed to thee for answering the courier of the King of Hind ; and when he cometh before thee seeking the reply, do thou put him off to another day. With this he will excuse himself to thee, on the ground of his master having appointed him certain fixed days, and importune for an answer ; but do thou rebut him and defer him to another day, without specifying what day it be. Then will he go forth from thee an-angered and betake himself into the midst of the city and speak openly among the folk, saying :—O people of the city, I am a courier of the King of Outer Hind, who is a monarch of great puissance and of determination such as softeneth iron, He sent me with a letter to the King of this city appointing to me certain days, saying :—An thou be not with me by the time appointed, my vengeance shall fall on thee. Now, behold, I went in to the King of this city and gave him the missive, which when he had read, he sought of me a delay of three days, after which he would return me an answer to the letter and I agreed to this of courtesy and consideration for him. When the three days were past, I went to seek the reply of him, but he delayed me to another day ; and now I have no patience to wait longer ; so I am about to return to my lord, the King of Outer Hind, and acquaint him with that which hath befallen me ; and ye, O folk, are witnesses between me and him. All this will be reported to thee and do thou send for him and speak him gently and say to him :—O thou who seekest thine own ruin, what hath moved thee to blame us among our subjects ? Verily, thou deservest present death at our hands ; but the ancients say :—Clemency is of the attributes of nobility. Know that our delay in answering arose not from helplessness on our part, but from our much business and lack of leisure to look into thine affair and write a reply to thy King." Then call for the scroll and read it again and laugh loud and long and say to the courier :—Hast thou a letter other than this ? If so, we will write thee an answer to that also. He will say, I have none other than this letter ; but do thou repeat thy question to

him a second time and a third time, and he will reply, I have none other at all. Then say to him, Verily, this thy King is utterly witless in that he writeth us the like of this writ seeking to arouse our wrath against him, so that we shall go forth to him with our forces and domineer over his dominions and capture his kingdom. But we will not punish him this time for his unmannerly manners as shown in this letter, because he is wanting in wit and feeble of foresight, and it beseemeth our dignity that we first warn him not to repeat the like of these childish extravagances ; and if he risk his life by returning to the like of this, he will deserve speedy destruction. Indeed, methinks this King of thine who sent thee on such errand must be an ignorant fool, taking no thought to the issue of things and having no Wazir of sense and good counsel, with whom he may advise. Were he a man of mind, he had taken counsel with a Wazir, ere sending us the like of this laughable letter. But he shall have a reply similar to his script and surpassing it ; for I will give it to one of the boys of the school to answer." Then send for me ; and, when I come to the presence, bid me read the letter and reply thereto." When the King heard the boy's speech, his breast broadened and he approved his proposal and his device delighted him. So he conferred gifts upon him and installing him in his father's office, sent him away rejoicing. And as soon as expired the three days of delay which he had appointed, the courier presented himself and going in to the King, demanded the answer ; but he put him off to another day ; whereupon he went to the end of the carpet-room¹ and spake with unseemly speech, even as the boy had fore-said. Then he betook himself to the bazar and cried, " Ho, people of this city, I am a courier of the King of Outer Hind and came with a message to your monarch who still putteth me off from a reply. Now the term is past whieh my master limited to me and your King hath no excuse, and ye are witnesses unto this." When these words reached the King, he sent for that courier and said to him, " O thou that seeketh thine own ruin, art thou not the bearer of a letter from King to King, between whom are secrets, and how cometh it that thou goest forth among the folk and publishest Kings' secrets to the vulgar ? Verily, thou meritest retribution from us , but this we will forbear, for the sake of returning an answer by thee to this fool of a King of thine :

¹ i.e. The Throne room.

and it befitteth not that any return to him reply but the least of the boys of the school." Then he sent for the Wazir's son, who came and prostrating himself before Allah, offered up prayers for the King's lasting glory and long life ; whereupon Wird Khan threw him the letter, saying, " Read that letter and write me an acknowledgment thereof in haste." The boy took the letter and read it, smiled ; then he laughed ; then he laughed aloud and asked the King, " Didst thou send for me to answer this letter ? " " Yes," answered Wird Khan, and the boy said, " O King, me thought thou hadst sent for me on some grave occasion ; indeed, a lesser than I had answered this letter but 'tis thine to command, O puissant potentate." Quoth the King, " Write the reply forthright, on account of the courier, for that he is appointed a term and we have delayed him another day." Quoth the boy, " With the readiest hearkening and obedience," and pulling out paper and inkcase¹ wrote as follows :—And Shahrazad perceived the dawn of day and ceased saying her permitted say

Now when it was the Nine Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that when the boy took the letter and read it, he forthright pulled out inkcase and paper and wrote as follows :—" In the name of Allah the Compassionating, the Compassionate ! Peace be upon him who hath gotten pardon and deliverance and the mercy of the Merciful ! But after. O thou who pretendest thyself a mighty King and art but a King in word and not in deed, we give thee to know that thy letter hath reached us and we have read it and have taken note of that which is therein of absurdities and peregrine extravagances, whereby we are certified of thine ignorance and ill-will to us. Verily, thou hast put out thy hand to that whereunto thou canst never reach ; and, but that we have compassion on Allah's creatures and the lieges, we had not held back from thee. As for thy messenger, he went forth to the market-streets and published the news of thy letter to great and small, whereby he merited retaliation from us ; but we spared him

¹ For the " Dawát " or wooden inkcase containing reeds see vol. v. 239 and viii. 178. I may remark that its origin is the Egyptian " Pes," of which there is a specimen in the British Museum inscribed, " Amásis the good god and Lord of the two Lands."

and remitted his offence, of pity for him, seeing that he is excusable with thee and not for aught of respect to thyself. As for that whereof thou makest mention in thy letter of the slaying of my Wazirs and Olema and Grandees, this is the truth and this I did for a reason that arose with me, and I slew not one man of learning but there are with me a thousand of his kind, wiser than he and cleverer and wittier ; nor is there with me a child but is filled with knowledge, and I have, in the stead of each of the slain, of those who surpass in his kind, what is beyond count. Each man of my troops also can cope with an horde of thine, whilst, as for monies I have a manufactory that maketh every day a thousand pounds of silver, besides gold, and precious stones are with me as pebbles ; and as for the people of my possessions I cannot set forth to thee their goodliness and abundance of means. How darest thou, therefore, presume upon us and say to us, Build me a castle amiddlemost the main ? Verily, this is a marvellous thing, and doubtless it ariseth from the slightness of thy wit ; for hadst thou aught of sense, thou hadst enquired of the beatings of the billows and the wastings of the winds. But wall it off from the waves and the surges of the sea and still the winds, and we will build thee the castle. Now as for thy pretension that thou wilt vanquish me, Allah forfend that such thing should befall and the like of thee should lord it over us and conquer our realm ! Nay, the Almighty hath given me the victory over thee, for that thou hast transgressed against me and rebelled without due cause. Know, therefore, that thou hast merited retribution from the Lord and from me ; but I fear Allah in respect of thee and thy subjects¹ and will not take horse against thee except after warning. Wherefore, an thou also fear Allah, hasten to send me this year's tribute ; else will I not turn from my design to ride forth against thee with a thousand thousand² and an hundred thousand fighting-men, all furious giants on elephants, and I will range them round about my Wazir and bid him besiege thee three years, in lieu of the three days' delay thou appointedst to thy messenger, and I will make myself master of thy dominion, except that I will slay

¹ i.e. I am governed by the fear of Allah in my dealings to thee and thy subjects.

² Arabic has no single word for million although the Maroccans have adopted " Milyún " from the Spaniards (see p. 100 of the *Rudimentos del Árabe vulgar que se habla en el imperio de Marruccos por El P. Fr. José de Lerchundi*, Madrid 1872) : This lack of the higher numerals, the reverse of the Hindu languages, makes Arabic " arithmology " very primitive and almost as cumbrous as the Chinese.

none save thyself alone and take captive therefrom none but thy Harim." Then the boy drew his own portrait in the margin of the letter and wrote thereunder the words: "This answer was written by the least of the boys of the school." After this he sealed it and handed it to the King, who gave it to the courier, and the man, after taking it and kissing the King's hands went forth from him thanking Allah and the Sovran for his royal clemency to him and marvelling at the boy's intelligence. He arrived at the court of the King, his master, on the third day after the expiration of the term appointed to him, and found that he had called a meeting of his council, by reason of the failure of the courier to return at the time appointed. So he went in to the King and prostrating himself before him, gave him the letter. The King took it and questioned him of the cause of his tarrying and how it was with King Wird Khan. So he told him all he had seen with his own eyes and heard with his own ears; whereat the King's wit was confounded and he said, "Out on thee! What tale is this thou tellest me of the like of this King?" Answered the courier, "O mighty monarch, here am I in thy presence,¹ but open the letter and read it, and the truth of my speech will be manifest to thee." So the King opened the letter and read it and seeing the semblance of the boy who had written it, made sure of the loss of his kingdom and was perplexed anent the end of his affair. Then, turning to his Wazirs and Grandees, he acquainted them with what had occurred and read to them the letter, whereat they were affrighted with the sorest affright and sought to sooth the King's terror with words that were only from the tongue, whilst their hearts were torn piecemeal with palpitations of alarm. But Badi'a (the Chief Wazir) presently said, "Know, O King, that there is no profit in that which my brother Wazirs have proffered, and it is my rede that thou write this King a writ and excuse thyself to him therein, saying:—I love thee and loved thy father before thee and sent thee not this letter by the courier except only to prove thee and try thy constancy and see what was in thee of valiancy and thy proficiency in matters of practick and theorick and skill in enigmas and that wherewith thou art endowed of all perfections. So we pray Almighty Allah to bless thee in thy kingdom and strengthen the defences of thy capital and add to thy dominion,

¹ i.e. I am thy slave to slay or to pardon.

since thou art mindful of thyself and managest to accomplish every need of thy subjects. And send it to him by another courier." Exclaimed the King, "By Allah of All-might! 'tis a marvel of marvels that this man should be a mighty King and ready for war, after his slaughter of all the wise men of his kingdom and his counsellors and the captains of his host and that his realm should be populous and prosper after this and there should issue therefrom this prodigious power! But the most marvellous of all is that the little ones of its schools should return the like of this answer for its King. Verily, of the vileness of my greed I have kindled this fire upon myself and lieges, and I know not how I shall quench it, save by taking the advice of this my Wazir." Accordingly he gat ready a costly present, with eunuchs and slaves manifold, and wrote the following reply:—"In the name of Allah the Compassionating, the Compassionate! To proceed: O Glorious King Wird Khan, son of my dear brother, Jali'ad, may the Lord have mercy on thee and continue thee! Thine answer to our letter hath reached us and we have read it and apprehended its contents and see therein that which gladdeneth us and this is the utmost of that which we sought of Allah for thee; so we beseech Him to exalt thy dignity and establish the pillars of thy state and give thee the victory over thy foes and those who purpose thee frowardness. Know, O King, that thy father was my brother and that there were between us in his lifetime pacts and covenants, and never saw he from me aught save weal, nor ever saw I from him other than good; and when he deceased and thou tookest seat upon the throne of his kingship, there betided us the utmost joy and gladness; but, when the news reached us of that which thou didst with thy Wazirs and the Notables of thy State, we feared lest the report of thee should come to the ears of some King other than ourselves and he should presume against thee, for that we deemed thee negligent of thine affairs and of the maintenance of thy defences and neglectful of the interests of thy kingdom; so we let write unto thee what should arouse thy spirit. But, when we saw that thou returneddest us the like of this reply, our heart was set at ease for thee, may Allah give thee enjoyment¹ of thy kingdom and establish thee in thy dignity! And so peace be with thee." Then he

¹ Arab. "Matta'aka 'llah" = Allah permit thee to enjoy, from the root mata', whence cometh the Moroccan Matá'i = my, mine, which answers to Bitá'i in Egypt.

despatched the letter and the presents to Wird Khan with an escort of an hundred horse,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Twenty-eighth Night,

She continued, It hath reached me, O auspicious King, that the monarch of Outer Hind, after making ready his presents, despatched them to King Wird Khan, with an escort of an hundred horse, who fared on till they came to his court and saluting him, presented letter and gifts. The King read the writ and lodged the leader of the escort in a befitting place, entreating him with honour and accepting the presents he presented. So the news of this was bruited abroad among the folk and the King rejoiced therein with joy exceeding. Then he sent for the boy, the son of Shimas, and the Captain of the hundred horse; and, entreating the young Wazir with honour, gave him the letter to read; whilst he himself blamed the King's conduct to the Captain who kissed his hands and made his excuses to him, offering up prayers for the continuance of his life and the permanence of his prosperity. The King thanked him for this and bestowed upon him honours and largesse and gave to all his men what befitted them and made ready presents to send by them and bade the boy Wazir indite an answer to their King's letter. So the boy wrote a reply, wherein, after an address¹ beautiful exceedingly, he touched briefly on the question of reconciliation and praised the good breeding of the envoy and of his mounted men, and showed it, when duly finished, to the King who said to him, "Read it, O thou dear boy, that we may know what is written² therein." So the boy read the letter in the presence of the hundred horse,

¹ Arab. "Khitáb" = the exordium of a letter preceding its business-matter and in which the writer displays all his art. It ends with "Ammá ba'd," lit. = but after, equivalent to our "To proceed." This "Khitáb" is mostly skipped over by modern statesmen who will say, "Now after the nonsense let us come to the sense"; but their secretaries carefully weigh every word of it, and strongly resent all shortcomings.

² Strongly suggesting that the King had forgotten how to read and write. So not a few of the Amirs of Sind were analphabetic and seemed rather proud of it: "a Baloch cannot write, but he always carries a signet-ring." I heard of an old English lady of the past generation in Northern Africa who openly declared "A Warrington shall never learn to read or write."

and the King and all present marvelled at its ordinance of style and sense. Then the King sealed the letter and delivering it to the Captain of the hundred horse, dismissed him with some of his own troops, to escort him as far as the frontier of his country. The Captain returned, confounded in mind at that which he had seen of the boy's knowledge and thanking Allah for the speedy accomplishment of his errand and the acceptance of peace, to the King of Outer Hind. Then going in to the presence, he delivered the presents and handed to him the letter, telling him what he had seen and heard, whereat the King rejoiced with joy exceeding and rendered lauds to his Lord the Most High and honoured the Captain commanding his care and zeal and advancing him in rank. And from that hour he woned in peace and tranquillity and all happiness. As for King Wird Khan, he returned to the paths of righteousness, abandoning his evil ways and repenting to Allah with sincere penitence ; and he gave up womanising altogether and applied himself wholly to the ordering of the affairs of his realm and the governance of his people in the fear of Allah. Furthermore, he made the son of Shimas Wazir in his father's stead, and the chief after himself in his realm and keeper of his secrets and bade decorate his capital for seven days and likewise the other cities of his kingdom. At this the subjects rejoiced and fear and alarm ceased from them and they were glad in the prospect of justice and equity and instant in prayer for the King and for the Minister who from him and them had done away this trouble. Then said the King to the Wazir, "What is thy rede for the assuring of the state and the prospering of the people and the return of the realm to its aforetime state as regards Captains and Councillors ?" Answered the boy, "O King of high estate, in my judgment it behoveth before all, that thou begin by rending out from thy heart the root of wickedness and leave thy debauchery and tyranny and addiction to women ; for, an thou return to the root of transgression, the second backsliding will be worse than the first." The King asked, "And what is the root of sinfulness that it behoveth me to root out from my heart ?"; and was answered by the Wazir, little of years but great of wit, "O King the root of wickedness is subjection to the desire of women and inclining to them and following their counsel and contrivance ; for the love of them changeth the soundest wit and corrupteth the most upright nature, and manifest proofs bear witness to my saying, wherein an thou meditate them and follow

their actions and consequences with eyes intent, thou wilt find a loyal counsellor against thy own soul and wilt stand in no need whatever of my rede. Look, then, thou occupy not thy heart with the thought of womankind and do away the trace of them from thy mind, for that Allah the Most High hath forbidden excessive use of them by the mouth of His prophet Moses, so that quoth a certain wise King to his son :—O my son, when thou succeedest to the kingdom after me, frequent not women overmuch, lest thy heart be led astray and thy judgment be corrupted ; for that overmuch commerce with them leadeth to love of them, and love of them to corruption of judgment. And the proof of this is what befel our Lord Solomon, son of David, (peace be upon the twain of them !) whom Allah specially endowed with knowledge and wisdom and supreme dominion, nor vouchsafed He to any one of the Kings his predecessors the like of that which He gave him ; and women were the cause of his father's offending. The examples of this are many, O King, and I do but make mention of Solomon to thee for that thou knowest that to none was given such dominion as that with which he was invested, so that all the Kings of the earth obeyed him. Know then, O King, that the love of women is the root of all evil and none of them hath any judgment : wherefore it behoveth a man use them according to his need and not incline to them with utter inclination for that will cast him into corruption and perdition. An thou hearken to my words, all thine affairs will prosper ; but, an thou neglect them thou wilt repent, whenas repentance will not profit thee." Answered the King, "Verily, I have left my whilome inclination to women.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Twenty-ninth Night,

She pursued, It hath reached me, O mighty monarch, that King Wird Khan said to his Wazir, "Indeed, I have left my whilome inclination to women and have altogether renounced my infatuation for them ; but how shall I do to punish them in retaliation of their misdeeds ? For the slaying of thy sire Shimas was of their malice and not of my own will, and I know not what ailed my reason that I consented with their proposal to slay him." Then he cried, "Ah me !" and groaned and lamented, saying, "Well-away and alas for the loss of my Wazir and his just judg-

ment and admirable administration and for the loss of his like of the Wazirs and Heads of the State and of the goodness of their apt counsels and sagacious!" "O King," quoth the boy-minister, "Know that the fault is not with women alone, for that they are like unto a pleasing stock in trade, whereto the lusts of the lookers-on incline. To whosoever lusteth and buyeth, they sell it, but whoso buyeth not, none forceth him to buy; so that the fault is of him who buyeth, especially if he know the harmfulness of that merchandise. Now, I warn thee, as did my sire before me, but thou accepteddest not to his counsel." Answered the King, "O Wazir, indeed I have fixed this fault upon myself, even as thou hast said, and I have no excuse except divine fore-ordination." Rejoined the Wazir, "O King, know that Almighty Allah hath created us and endowed us with capability and appointed to us freewill and choice; so, if we will, we do, and if we will, we do not. The Lord commanded us not to do harm, lest sin attach to us; wherefore it befitteth us to take compt of whatso is right to do, for that the Almighty biddeth us naught but good in all cases and forbiddeth us only from evil; but what we do, we do of our own design, be it fair or faulty." Quoth the King, "Thou sayest sooth, and indeed my fault arose from my surrendering myself to my lusts, albeit often and often my better self warned me from this and thy sire Shimas also warned me often and often; but my lusts overcame my wits. Hast thou then with thee aught that may withhold me from again committing this error and whereby my reason may be victorious over the desires of my soul?" Quoth the Wazir, "Yes: I can tell thee what will restrain thee from relapsing into this fault, and it is that thou doff the garment of ignorance and don that of understanding, and disobey thy passions and obey thy Lord and revert to the policy of the just King thy sire, and fulfil thy duties to Allah the Most High and to thy people and apply thyself to the defence of thy faith and the promotion of thy subjects' welfare and rule thyself aright and forbear the slaughter of thy people; and look to the end of things and sever thyself from tyranny and oppression and arrogance and lewdness, and practise justice, equity and humility and bow before the bidding of the Almighty and apply thyself to gentle dealing with those of His creatures over whom He set thee and be assiduous as it besitteth thee in fulfilling their prayers unto thee. An thou be constant herein may thy days be serene and may Allah of His mercy pardon thee and make thee loved and feared of all."

who look on thee ; so shall thy foes be brought to naught, for the Omnipotent shall rout their hosts and thou shalt have acceptance with Him and of His creatures be dreaded and to them endeared." Quoth the King, "Indeed thou hast quickened my vitals and illumined my heart with thy sweet speech and hast opened the eyes of my clear-seeing after blindness ; and I am resolved to do whatso thou hast set forth to me, with the help of the Almighty, leaving my former case of lust and sinfulness and bringing forth my soul from durance vile to deliverance and from fear to safety. So it behoveth thee to be joyful hereat and contented, for that I am become to thee as a son, maugre my more of age, and thou to me as a dear father, despite thy tenderness of years, and it hath become incumbent on me to do mine utmost endeavour in all thou commandest me. Wherefore I thank the bounty of Allah and thy bounty because He hath vouchsafed me, by thee, fair fortune and goodly guidance and just judgment to ward off my cark and care ; and the security of my lieges hath been brought about by thy hand, through the excellence of thy knowledge and the goodliness of thy contrivance. And thou, from this hour, shalt be the counsellor of my kingdom and equal to myself in all but sitting upon the throne ; and whatso thou dost shall be law to me and none shall disobey thy word, young in years though thou be, for that thou art old in wit and knowledge. So I thank Allah who deigned grant thee to me, that thou mayst guide me into the way of salvation and out of the crooked paths of perdition." Quoth the Wazir, "O auspicious King, know that no merit is due to me for giving thee loyal counsel ; for that to succour thee by deed and word is one of the things which is incumbent on me, seeing that I am but a plant of thy bounty ; and not I alone, but one before me was overwhelmed with thy beneficence ; so that we are both alike partakers in thy honours and favours, and how shall we not acknowledge this ? Moreover thou, O King, art our shepherd and ruler and he who wardeth off from us our foes, and to whom are committed our protection and our guardian, constant in endeavour for our safety. Indeed, though we lavished our lives in thy service, yet should we not fulfil that which is incumbent on us of gratitude to thee ; but we supplicate Allah Almighty, who hath set thee over us and made thee our ruler, and beseech Him vouchsafe thee long life and success in all thine enterprises and not to make trial of thee with afflictions in thy time, but bring thee to thy desire and make thee to be reverenced till the day of thy death and lengthen

thine arms in generosity, so thou mayst have command over every wise man and subdue every wicked man and all the wise and brave be found with thee in thy realm and all the ignorant and cowardly be plucked out from thy reign ; and we pray Him to withhold from thy people scarcity and calamity and sow among them the seed of love and friendship and cause them to enjoy of this world its prosperity and of the next felicity, of His grace and bounty and hidden mercies. Amen!¹ For He is over all things Omnipotent and there is naught difficult unto Him, to Him all things tend." When the King heard the Wazir's prayer, he was mightily rejoiced and inclined to him with his whole heart, saying, "Know, O Wazir, thou art to me in lieu of brother and son and father, and naught but death shall divide me from thee. All that my hand possesseth thou shalt have the disposal of and, if I have no child to succeed me, thou shalt sit on my throne in my stead ; for thou art the worthiest of all the folk of my realm, and I will invest thee with my Kingship in the presence of the Grandees of my state and appoint thee my heir apparent to inherit the kingdom after me, Inshallah!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirtieth Night,

She resumed, It hath reached me, O auspicious King, that King Wird Khan said to the son of Shimas the whilome Wazir, "Presently I will name thee my successor and make thee my heir apparent : and I will call the Grandees of mine Empire to witness thereto." Then he summoned his Secretary and bade him write to all the Lords of his land, convoking them at his Court, and caused proclamation to be made in his city to all the townsfolk great and small, bidding every one of the Emirs and Governors and Chamberlains and other officers and dignitaries to his presence as well as the Olema and Literati learned in the law. He held to boot a grand Divan and made a banquet, never was its like seen anywhere and thereto he bade all the folk, high and low. So they assembled and abode in merry making, eating and drinking a

¹ Arab. "Ámin," of which the Heb. form is Amen from the root Amn = stability, constancy. In both tongues it is a particle of affirmation or consent = it is true! So be it! The Hebrew has also "Amanah" = verily, truly.

month's space ; after which the King clothed the whole of his household and the poor of his Kingdom and bestowed on the men of knowledge abundant largesse. Then he chose out a number of the Olema and wise men who were known to the son of Shimas, and caused them go in to him, bidding him choose out of them six that he might make them Wazirs under commandment of the boy. Accordingly he selected six of the oldest of them in years and the best in wits and fullest of lore and the quickest of memory and judgment, and presented them to the King, who clad them in Wazirial habit saying, "Ye are become my Ministers, under the commandment of this my Grand Wazir, the son of Shimas. Whatsoever he saith to you or biddeth you to do, ye shall never and in no wise depart from it, albeit he is the youngest of you in years ; for he is the eldest of you in intellect and intelligence." Then he seated them upon chairs, adorned with gold after the usage of Wazirs, and appointed to them stipends and allowances, bidding them choose out such of the notables of the kingdom and officers of the troops present at the banquet as were aptest for the service of the state, that he might make them Captains of tens and Captains of hundreds and Captains of thousands and appoint to them dignities and stipends and assign them provision, after the manner of Grandees. This they did with entire diligence and he bade them also handsel all who were present with large gifts and dismiss them each to his country with honour and renown ; he also charged his governors to rule the people with justice and enjoined them to be tender to the poor as well as to the rich and bade succour them from the treasury, according to their several degrees. So the Wazirs wished him permanence of glory and continuance of life, and he commanded to decorate the city three days, in gratitude to Allah Almighty for mercies vouchsafed to him. Such was the case with the King and his Wazir, Ibn Shimas, in the ordinance of his kingdom through his Emirs and Governors ; but as regards the favourite women, wives, concubines and others who, by their malice and perfidy, had brought about the slaughter of the Wazirs and had well nigh ruined the realm, as soon as the Court was dissolved and all the people had departed, each to his own place, after their affairs had been set in order, the King summoned his boy-Minister, the son of Shimas, and the other six Wazirs and taking them apart privily, said to them, "Know, O Wazirs, that I have been a wanderer from the right way, drowned in ignorance, opposed to admonition, a breaker of facts and

promises and a gainsayer of good counsellors ; and the cause of all this was my being fooled by these women and the wiles whereby they beset me and the glozing lure of their speech, whereby they seduced me to sin and my acceptance of this, for that I deemed the words of them true and loyal counsel, by reason of their sweetness and softness ; but lo, and behold ! they were deadly poison. And now I am certified that they sought but to ruin and destroy me, wherefore they deserve punishment and retribution from me, for justice sake, that I may make them a warning to whoso will be warned. And what say your just judgments anent doing them to die ? ” Answered the boy Wazir, “ O mighty King, I have already told thee that women are not alone to blame, but that the fault is shared between them and the men who hearken to them. However, they deserve punishment and requital for two reasons : firstly for the fulfilment of thy word, because thou art the supreme King ; and secondly, by reason of their presumption against thee and their seducing thee and their meddling with that which concerneth them not and whereof it befitteth them not even to speak. Wherefore they have right well deserved death ; yet let that which hath befallen them suffice them, and do thou henceforth reduce them to servants’ estate. But it is thine to command in this and in other than this.” Then one of the Wazirs seconded the counsel of Ibn Shimas ; but another of them prostrated himself before the King and said to him, “ Allah prolong the King’s life ! An thou be indeed resolved to do with them that which shall cause their death, do with them as I shall say to thee.” Asked Wird Khan, “ And what is that ? ” ; and the Wazir answered, “ Twere best that thou bid some of thy female slaves carry the women who played thee false to the apartment, wherein befel the slaughter of thy Wazirs and wise men and imprison them there ; and bid that they be provided with a little meat and drink, enough to keep life in their bodies. Let them never be suffered to go forth of that place, and whenever one of them dies, let her abide among them, as she is, till they die all, even to the last of them. This is the least of their desert, because they were the cause of this great avail ; ay, and the origin of all the troubles and calamities that have befallen in our time ; so shall there be verified in them the saying of the Sayer :—Whoso diggeth his brother a pit shall surely himself fall into it, albeit of long safety he have benefit.” The King accepted the Wazir’s counsel and sending for four stalwart female slaves, committed the

offending women to them, bidding them bear them into the place of slaughter and imprison them there and allow them every day a little coarse food and a little troubled water. They did with them as he bade ; wherefore the women mourned with sore mourning, repenting them of that which they had done and lamenting with grievous lamentation. Thus Allah gave them their reward of abjection in this world and prepared for them torment in the world to come ; nor did they cease to abide in that murky and noisome place, whilst every day one or other of them died, till they all perished, even to the last of them ;¹ and the report of this event was bruited abroad in all lands and countries. This is the end of the story of the King and his Wazirs and subjects, and praise be to Allah who causeth peoples to pass away, and quickeneth the bones that rot in decay ; Him who alone is worthy to be glorified and magnified alway and hallowed for ever and aye ! And amongst the tales they tell is one of

ABU KIR THE DYER AND ABU SIR THE BARBER.

THERE dwelt once, in Alexandria city, two men, of whom one was a dyer, by name Abú Kír, and the other a barber Abú Sír,² and they were neighbours in the market-street, where their shops stood side by side. The dyer was a swindler and a liar, an exceeding wicked wight, as if indeed his head-temples were hewn out of a boulder rock or fashioned of the threshold of a Jewish synagogue, nor was he ashamed of any shameful work he wrought amongst the folk. It was his wont, when any brought him cloth for staining, first to require of him payment under pretence of buying dyestuffs therewith. So the customer would give him the wage in advance and wend his ways, and the dyer would spend all he

¹ To us this seems a case of "hard lines" for the unhappy women ; but Easterns then believed and still believe in the divinity which doth hedge in a King, in his reigning by the "grace of God," and in his being the Viceregent of Allah upon earth ; briefly in the old faith of loyalty which great and successful republics are fast making obsolete in the West and nowhere faster than in England.

² Abú Sír is a manifest corruption of the old Egyptian Pousiri, the Busiris of our classics, and it gives a name to sundry villages in modern Egypt where it is usually pronounced "Búsír." Abú Kír lit. = the Father of Pitch, is also corrupted to Abou Kir (Bay) ; and the townlet now marks the site of jolly old Canopus, the Chosen Land of Egyptian debauchery.

received on meat and drink ; after which he would sell the cloth itself as soon as ever its owner turned his back and waste its worth in eating and drinking and what not else, for he ate not but of the daintiest and most delicate viands nor drank but of the best of that which doth away the wit of man. And when the owner of the cloth came to him, he would say to him, "Return to me to-morrow before sunrise and thou shalt find thy stuff dyed." So the customer would go away, saying to himself, "One day is near another day," and return next day at the appointed time, when the dyer would say to him, "Come to-morrow ; yesterday I was not at work, for I had with me guests and was occupied with doing what their wants required till they went : but to-morrow before sunrise come and take thy cloth dyed." So he would fare forth and return on the third day, when Abu Kir would say to him, "Indeed yesterday I was excusable, for my wife was brought to bed in the night and all day I was busy with manifold matters ; but to-morrow, without fail, come and take thy cloth dyed." When the man came again at the appointed time, he would put him off with some other pretence, it mattered little what, and would swear to him ;—Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-first Night,

She said, It hath reached me, O auspicious King, that every time the owner of an article came to the dyer he would put him off with any pretext¹ and would swear to him ; nor would he cease to promise and swear to him, as often as he came, till the customer lost patience and said, "How often wilt thou say to me, 'To-morrow ?' Give me my stuff : I will not have it dyed." Whereupon the dyer would make answer, "By Allah, O my brother, I am abashed at thee ; but I must tell the truth and may Allah harm all who harm folk in their goods!" The other would exclaim, "Tell me what hath happened ;" and Abu Kir would

¹ It is interesting to note the superior gusto with which the Eastern, as well as the Western tale-teller describes his scoundrels and villains whilst his good men and women are mostly colourless and unpicturesque. So Satan is the true hero of *Paradise-Lost* and by his side God and man are very ordinary ; and Mephistopheles is much better society than Faust and Margaret.

reply, "As for thy stuff I dyed that same on matchless wise and hung it on the drying rope but 'twas stolen and I know not who stole it." If the owner of the stuff were of the kindly he would say, "Allah will compensate me ;" and if he were of the ill-conditioned, he would haunt him with exposure and insult, but would get nothing of him, though he complained of him to the judge. He ceased not doing thus till his report was noised abroad among the folk and each used to warn other against Abu Kir who became a byword amongst them. So they all held aloof from him and none would be entrapped by him save those who were ignorant of his character ; but, for all this, he failed not daily to suffer insult and exposure from Allah's creatures. By reason of this his trade became slack and he used to go to the shop of his neighbour the barber Abu Sir and sit there, facing the dyery and with his eyes on the door. Whenever he espied any one who knew him not standing at the dyery-door, with a piece of stuff in his hand, he would leave the barber's booth and go up to him saying, "What seekest thou, O thou ?"; and the man would reply, "Take and dye me this thing." So the dyer would ask, "What colour wilt thou have it ?" For, with all his knavish tricks his hand was in all manner of dyes ; but he was never true to any one ; wherefore poverty had gotten the better of him. Then he would take the stuff and say, "Give me my wage in advance and come to-morrow and take the stuff." So the stranger would advance him the money and wend his way ; whereupon Abu Kir would carry the cloth to the market-street and sell it and with its price buy meat and vegetables and tobacco¹ and fruit and what not else he needed ; but, whenever he saw any one who had given him stuff to dye standing at the door of his shop, he would not come forth to him or even show himself to him. On this wise he abode years and years, till it fortuned one day that he received cloth to dye from a man of wrath and sold it and spent the proceeds. The owner came to him every day, but found him not in his shop ; for, whenever he espied any one who had claim against him, he would flee from him into the shop of the barber Abu Sir. At last, that angry

¹ Arab. "Dukhán," lit. = smoke, here tobacco for the Chibouk, "Timbák" or "Tumbák" being the stronger (Persian and other) variety which must be washed before smoking in the Shishah or water-pipe. Tobacco is mentioned here only and is evidently inserted by some scribe : the "weed" was not introduced into the East before the end of the sixteenth century (about a hundred years after coffee), when it radically changed the manners of society.

man finding that he was not to be seen and growing weary of such work, repaired to the Kazi and bringing one of his serjeants to the shop, nailed up the door, in presence of a number of Moslems, and sealed it, for that he saw therein naught save some broken pans of earthenware to stand him instead of his stuff; after which the serjeant took the key, saying to the neighbours, "Tell him to bring back this man's cloth then come to me¹ and take his shop key;" and went his way, he and the man. Then said Abu Sir to Abu Kir, "What ill business is this?² Whoever bringeth thee aught thou lovest it for him. What hath become of this angry man's stuff?" Answered the dyer, "O my neighbour, 'twas stolen from me." "Prodigious!" exclaimed the barber. "Whenever any one giveth thee aught, a thief stealeth it from thee! Art thou then the meeting-place of every rogue upon town? But I doubt me thou liest: so tell me the truth." Replied Abu Kir, "O my neighbour, none hath stolen aught from me." Asked Abu Sir, "What then dost thou with the people's property?"; and the dyer answered, "Whenever any one giveth me aught to dye, I sell it and spend the price." Quoth Abu Sir, "Is this permitted thee of Allah?" and quoth Abu Kir, "I do this only out of poverty, because business is slack with me and I am poor and have nothing."³ And he went on to complain to him of the dulness of his trade and his lack of means. Abu Sir in like manner lamented the little profit of his own calling, saying, "I am a master of my craft and have not my equal in this city; but no one cometh to me to be polled, because I am a pauper; and I loathe this art and mystery, O my brother." Abu Kir replied, "And I also loathe my own craft, by reason of its slackness; but, O my brother, what call is there for our abiding in this town? Let us depart from it, I and thou, and solace ourselves in the lands of mankind, carrying in our hands our crafts which are in demand all the world over; so shall we breathe the air and rest from this grievous trouble." And he ceased not to commend travel to

¹ Which meant that the serjeant, after the manner of such officials, would make him pay dearly before giving up the key. Hence a very severe punishment in the East is to "call in a policeman" who carefully fleeces all those who do not bribe him to leave them in freedom.

² Arab. "Má Dáhiyaták?" lit. "What is thy misfortune?" The phrase is slighting if not insulting.

³ Amongst Moslems the plea of robbing to keep life and body together would be accepted by a good man like Abu Sir, who still consorted with a self-confessed thief.

Abu Sir, till the barber became wishful to set out ; so they agreed upon their route,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-second Night,

She continued, It hath reached me, O auspicious King, that Abu Kir ceased not his praises of wayfaring to Abu Sir till the barber became wishful to depart ; so they agreed upon their route, at which decision Abu Kir rejoiced and improvised these lines :—

Leave thy home for abroad an wouldest rise on high, o And travel whence
 benefits five-fold rise ;
The soothing of sorrow and winning of bread, o Knowledge, manners and
 commerce with good men and wise.
An they say that in travel are travail and care, o And disunion of friends and
 much hardship that tries ;
Yet to generous youth death is better than life o In the house of contempt
 betwixt haters and spies.

When they agreed to travel together Abu Kir said to Abu Sir, "O my neighbour, we are become brethren and there is no difference between us, so it behoveth us to recite the Fátihah¹ that he of us who gets work shall of his gain feed him who is out of work, and whatever is left, we will lay in a chest ; and when we return to Alexandria, we will divide it fairly and equally." "So be it," replied Abu Sir, and they repeated the Opening Chapter of the Koran on this understanding. Then Abu Sir locked up his shop and gave the key to its owner, whilst Abu Kir left his door locked and sealed and let the key lie with the Kazi's serjeant ; after which they took their baggage and embarked on the morrow in a galleon² upon the salt sea. They set sail the same day and fortune attended them, for, of Abu Sir's great good luck, there was not a barber in the ship albeit it carried an hundred and twenty men, besides captain and crew. So, when they loosed the sails, the barber said to the dyer, "O my brother, this is the sea and we shall need meat and drink ; we have but little provaunt with us and haply the

¹ To make their agreement religiously binding. See vol. iv. 36.

² Arab. "Ghaliyún" many of our names for craft seem connected with Arabic : I have already noted "Carrack" = harrák : to which add Uskuf in Marocco pronounced 'Skuff = skiff; Kátirah = a cutter; Bárijah = a barge ; etc. etc.

voyage will be long upon us ; wherefore methinks I will shoulder my budget and pass among the passengers, and may be some one will say to me :—Come hither, O barber, and shave me, and I will shave him for a scone or a silver bit or a draught of water : so shall we profit by this, I and thou too.” “There’s no harm in that,” replied the dyer and laid down his head and slept, whilst the barber took his gear and water-tasse¹ and throwing over his shoulder a rag, to serve as napkin (because he was poor), passed among the passengers. Quoth one of them, “Ho, master, come and shave me.” So he shaved him, and the man gave him a half-dirham ;² whereupon quoth Abu Sir, “O my brother, I have no use for this bit ; hadst thou given me a scone ‘twere more blessed to me in this sea, for I have a shipmate and we are short of provision.” So he gave him a loaf and a slice of cheese and filled him the tasse with sweet water. The barber carried all this to Abu Kir and said, “Eat the bread and cheese and drink the water.” Accordingly he ate and drank, whilst Abu Sir again took up his shaving gear and, tasse in hand and rag on shoulder, went round about the deck among the passengers. One man he shaved for two scones and another for a bittock of cheese, and he was in demand, because there was no other barber on board. Also he bargained with every one who said to him, “Ho, master, shave me !” for two loaves and a half dirham, and they gave him whatever he sought, so that, by sundown, he had collected thirty loaves and thirty silvers with store of cheese and olives and botargoes.³ And besides these he got from the passengers whatever he asked for and was soon in possession of things galore. Amongst the rest he shaved the Captain,⁴ to whom he complained of his lack of victual for the voyage, and the skipper said to him, “Thou art welcome to bring thy comrade every night and sup with me and have no care for that so long as ye sail with us.” Then he

¹ The patient is usually lathered in a big basin of tinned brass, a “Mambrino’s helmet” with a break in the rim to fit the throat ; but the poorer classes carry only a small cup with water instead of soap and water ignoring the Italian proverb, “Barba ben saponata mezza fatta” = well lathered is half shaved. A napkin fringed at either end is usually thrown over the Figaro’s shoulder and used to wipe the razor.

² Arab. “Nusf.” See vol. ii. 37.

³ Arab. “Batárikh” the roe (sperm or spawn) of the salted Fasíkh (fish) and the Búri (*mugil cephalus*) a salt-water fish caught in the Nile and considered fair eating. Some write Butárghá from the old Egyptian town Burát, now a ruin between Tinnis and Damietta (Sonnini).

⁴ Arab. “Kaptán,” see vol. iv. 85.

returned to the dyer, whom he found asleep ; so he roused him ; and when Abu Kir awoke, he saw at his head an abundance of bread and cheese and olives and botargoes and said, " Whence gottest thou all this ? " " From the bounty of Allah Almighty," replied Abu Sir. Then Abu Kir would have fallen to, but the barber said to him, " Eat not of this, O my brother ; but leave it to serve us another time ; for know that I shaved the Captain and complained to him of our lack of victual : whereupon quoth he :— Welcome to thee ! Bring thy comrade and sup both of ye with me every night. And this night we sup with him for the first time." But Abu Kir replied, " My head goeth round with sea-sickness and I cannot rise from my stead ; so let me sup off these things and fare thou alone to the Captain." Abu Sir replied, " There is no harm in that ;" and sat looking at the other as he ate, and saw him hew off gobbets, as the quarryman heweth stone from the hill-quarries and gulp them down with the gulp of an elephant which hath not eaten for days, bolting another mouthful ere he had swallowed the previous one and glaring the while at that which was before him with the glowering of a Ghul and blowing as blowing as bloweth the hungry bull over his beans and bruised straw. Presently up came a sailor and said to the barber, " O craftsman, the Captain biddeth thee come to supper and bring thy comrade." Quoth the barber to the dyer, " Wilt thou come with us ? " ; but quoth he, " I cannot walk." So the barber went by himself and found the Captain sitting before a tray whereon were a score or more of dishes and all the company were awaiting him and his mate. When the Captain saw him he asked, " Where is thy friend ? " ; and Abu Sir answered, " O my lord, he is sea-sick." Said the skipper, " That will do him no harm ; his sickness will soon pass off ; but do thou carry him his supper and come back, for we tarry for thee." Then he set apart a porringer of Kabábs and putting therein some of each dish, till there was enough for ten, gave it to Abu Sir, saying, " Take this to thy chum." He took it and carried it to the dyer, whom he found grinding away with his dog-teeth¹ at the food which was before him, as he were a camel, and heaping mouthful on mouthful in his hurry. Quoth Abu Sir, " Did I not say to thee :—

¹ Arab. " Anyáb," plur. of Náb applied to the grinder teeth but mostly to the canines or eye teeth, tusks of animals etc. (See vol. vii. p. 339) opp. to Saniyah, one of the four central incisors, a camel in the sixth year and horse, cow, sheep and goat in fourth year.

Eat not of this? Indeed the Captain is a kindly man. See what he hath sent thee, for that I told him thou wast sea-sick." "Give it here," cried the dyer. So the barber gave him the platter, and he snatched it from him and fell upon his food, ravening for it and resembling a grinning dog or a raging lion or a Rukh pouncing on a pigeon or one well-nigh dead for hunger who seeing meat falls ravenously to eat. Then Abu Sir left him and going back to the Captain, supped and enjoyed himself and drank coffee¹ with him; after which he returned to Abu Kir and found that he had eaten all that was in the porringer and thrown it aside, empty.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-third Night,

She pursued, It hath reached me, O auspicious King, that when Abu Sir returned to Abu Kir he saw that he had eaten all that was in the porringer and had thrown it aside empty. So he took it up and gave it to one of the Captain's servants, then went back to Abu Kir and slept till the morning. On the morrow he continued to shave, and all he got by way of meat and drink he gave to his shipmate, who ate and drank and sat still, rising not save to do what none could do for him, and every night the barber brought him a full porringer from the Captain's table. They fared thus twenty days until the galleon cast anchor in the harbour of a city; whereupon they took leave of the skipper and landing, entered the town and hired them a closet in a Khan. Abu Sir furnished it and buying a cooking pot and a platter and spoons² and what else they needed, fetched meat and cokked it; but Abu Kir fell asleep the moment he entered the Caravanserai and awoke not till Abu Sir aroused him and set the tray of food³

¹ The coffee (see also vol. viii. 274) like the tobacco is probably due to the scribe; but the tale appears to be comparatively modern. In The Nights men eat, drink and wash their hands but do not smoke and sip coffee like the moderns. See my Terminal Essay § 2.

² Arab. "Mi'lakah" (Bresl. Edit. x, 456). The fork is modern even in the East and the Moors borrow their term for it from fourchette. But the spoon, which may have begun with a cockle-shell, dates from the remotest antiquity.

³ Arab. "Sufrah" properly the cloth or leather upon which food is placed. See vol. i. 178.

before him. When he awoke, he ate and saying to Abu Sir, "Blame me not, for I am giddy," fell asleep again. Thus he did forty days, whilst, every day, the barber took his gear and making the round of the city, wrought for that which fell to his lot,¹ and returning, found the dyer asleep and aroused him. The moment he awoke he fell ravenously upon the food, eating as one who cannot have his fill nor be satisfied; after which he went asleep again. On this wise he passed other forty days and whenever the barber said to him, "Sit up and be comfortable² and go forth and take an airing in the city, for 'tis a gay place and a pleasant and hath not its equal among the cities," he would reply, "Blame me not, for I am giddy." Abu Sir cared not to hurt his feelings nor give him hard words; but, on the forty-first day, he himself fell sick and could not go abroad; so he engaged the porter of the Khan to serve them both, and he did the needful for them and brought them meat and drink whilst Abu Kir would do nothing but eat and sleep. The man ceased not to wait upon them on this wise for four days, at the end of which time the barber's malady redoubled on him, till he lost his senses for stress of sickness; and Abu Kir, feeling the sharp pangs of hunger, arose and sought in his comrade's clothes, where he found a thousand silver bits. He took them and, shutting the door of the closet upon Abu Sir, fared forth without telling any; and the doorkeeper was then at market and thus saw him not go out. Presently Abu Kir betook himself to the bazar and clad himself in costly clothes, at a price of five hundred half-dirhams; then he proceeded to walk about the streets and divert himself by viewing the city which he found to be one whose like was not among cities; but he noted that all its citizens were clad in clothes of white and blue, without other colour. Presently he came to a dyer's and seeing naught but blue in his shop, pulled out to him a kerchief and said, "O master, take this and dye it and win thy wage." Quoth the dyer, "The cost of dyeing this will be twenty dirhams;" and quoth Abu Kir, "In our country we dye it for two." "Then go and dye it in your own country! As for me, my price is twenty dirhams and I will not bate a little thereof." "What colour wilt thou dye it?" "I will dye it blue." "But I want it dyed red." "I know not how to dye red." "Then dye it green." "I know not how to dye

¹ i.e. gaining much one day and little another.

² Lit. "Rest thyself" i.e. by changing posture.

'green.' "Yellow." "Nor yet yellow." Thereupon Abu Kir went on to name the different tints to him, one after other, till the dyer said, "We are here in this city forty master-dyers, not one more nor one less; and when one of us dieth, we teach his son the craft. If he leave no son, we abide lacking one, and if he leave two sons, we teach one of them the craft, and if he die, we teach his brother. This our craft is strictly ordered, and we know how to dye but blue and no other tint whatsoever." Then said Abu Kir, "Know that I too am a dyer and wot how to dye all colours; and I would have thee take me into thy service on hire, and I will teach thee everything of my art, so thou mayst glory therein over all the company of dyers." But the dyer answered, "We never admit a stranger into our craft." Asked Abu Kir, "And what if I open a dyery for myself?"; whereto the other answered, "We will not suffer thee to do that on any wise;" whereupon he left him and going to a second dyer, made him the like proposal; but he returned him the same answer as the first; and he ceased not to go from one to other, till he had made the round of the whole forty masters; but they would not accept him either to master or apprentice. Then he repaired to the Shaykh of the Dyers and told him what had passed, and he said, "We admit no strangers into our craft." Hereupon Abu Kir became exceeding wroth and going up to the King of that city, made complaint to him, saying, "O King of the age, I am a stranger and a dyer by trade"; and he told him whatso had passed between himself and the dyers of the town, adding, "I can dye various kinds of red, such as rose-colour and jujubel-colour and varous kinds of green, such as grass-green and pistachio-green and olive and parrot's wing, and various kinds of black, such as coal-black and Kohl-black, and various shades of yellow, such as orange and lemon-colour," and went on to name to him the rest of the colours. Then said he, "O King of the age, all the dyers in thy city can not turn out of hand any one of these tincts, for they know not how to dye aught but blue; yet will they not admit me amongst them, either to master or apprentice." Answered the King, "Thou sayst sooth for that matter, but I will open to thee a dyery and give thee capital and have thou no care anent them; for whoso offereth to do thee let or hindrance, I will hang him over his shop-door." Then he sent for builders and said to them, "Go round about the

¹ Arab. "'Unnabi' = between dark yellow and red.

city with this master-dyer, and whatsoever place pleaseth him, be it shop or Khan or what not, turn out its occupier and build him a dyery after his wish. Whatsoever he biddeth you, that do ye and oppose him not in aught." And he clad him in a handsome suit and gave him two white slaves to serve him, and a horse with housings of brocade and a thousand dinars, saying, "Expend this upon thyself against the building be completed." Accordingly Abu Kir donned the dress and mounting the horse, became as he were an Emir. Moreover the King assigned him a house and bade furnish it; so they furnished it for him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-fourth Night,

She resumed, It hath reached me, O auspicious King, that the King assigned a house to Abu Kir and bade furnish it and he took up his abode therein. On the morrow he mounted and rode through the city, whilst the architects went before him; and he looked about him till he saw a place which pleased him and said, "This stead is seemly;" whereupon they turned out the owner and carried him to the King, who gave him as the price of his holding, what contented him and more. Then the builders fell to work, whilst Abu Kir said to them, "Build thus and thus and do this and that," till they built him a dyery that had not its like; whereupon he presented himself before the King and informed him that they had done building the dyery and that there needed but the price of the dye-stuffs and gear to set it going. Quoth the King, "Take these four thousand dinars to thy capital and let me see the first fruits of thy dyery." So he took the money and went to the market where, finding dye-stuffs¹ plentiful and well-nigh worthless, he bought all he needed of materials for dyeing; and the King sent him five hundred pieces of stuff, which he set himself to dye of all colours and then he spread them before the door of his dyery. When the folk passed by the shop, they saw

¹ Arab. "Nilah" lit. = indigo, but here applied to all the materials for dyeing. The word is the Sansk. नील and the growth probably came from India although during the Crusaders' occupation of Jerusalem it was cultivated in the valley of the lower Jordan. I need hardly say that it has nothing to do with the word "Nile" whose origin is still sub judice. And yet I lately met a sciolist who pompously announced to me this philosophical absurdity as a discovery of his own.

a wonder-sight whose like they had never in their lives seen ; so they crowded about the entrance, enjoying the spectacle and questioning the dyer and saying, " O master, what are the names of these colours ? " Quoth he, " This is red and that yellow and the other green " and so on, naming the rest of the colours. And they fell to bringing him longcloth and saying to him, " Dye it for us like this and that and take what hire thou seekest." When he had made an end of dyeing the King's stuffs, he took them and went up with them to the Divan ; and when the King saw them he rejoiced in them and bestowed abundant bounty on the dyer. Furthermore, all the troops brought him stuffs, saying, " Dye for us thus and thus ; " and he dyed for them to their liking, and they threw him gold and silver. After this his fame spread abroad and his shop was called the Sultan's Dyery. Good came in to him at every door and none of the other dyers could say a word to him, but they used to come to him kissing his hands and excusing themselves to him for past affronts they had offered him and saying, " Take us to thine apprentices." But he would none of them for he had become the owner of black slaves and handmaids and had amassed store of wealth. On this wise fared it with Abu Kir ; but as regards Abu Sir, after the closet door had been locked on him and his money had been stolen, he abode prostrate and unconscious for three successive days, at the end of which the Concierge of the Khan, chancing to look at the door, observed that it was locked and bethought himself that he had not seen and heard aught of the two companions for some time. So he said in his mind, " Haply they have made off, without paying rent,¹ or perhaps they are dead, or what is to do with them ? " And he waited till sunset, when he went up to the door and heard the barber groaning within. He saw the key in the lock ; so he opened the door and entering, found Abu Sir lying, groaning, and said to him, " No harm to thee : where is thy friend ? " Replied Abu Sir, " By Allah, I came to my senses only this day and called out ; but none answered my call. Allah upon thee, O my brother, look for the purse under my head and take from it five half-dirhams and buy me somewhat nourishing, for I am sore

¹ Still a popular form of " bilking " in the Wakálahs or Caravanserais of Cairo : but as a rule the Bawwáb (porter or doorkeeper) keeps a sharp eye on those he suspects. The evil is increased when women are admitted into these places ; so periodical orders for their exclusion are given to the police.

anhungered." The porter put out his hand and taking the purse, found it empty and said to the barber, "The purse is empty ; there is nothing in it." Whereupon Abu Sir knew that Abu Kir had taken that which was therein and had fled and he asked the porter, "Hast thou not seen my friend ?" Answered the door-keeper, "I have not seen him these three days ; and indeed methought you had departed, thou and he." The barber cried, "Not so ; but he coveted my money and took it and fled seeing me sick." Then he fell a-weeping and a-wailing but the door-keeper said to him, "No harm shall befall thee, and Allah will requite him his deed." So he went away and cooked him some broth, whereof he ladled out a plateful and brought it to him ; nor did he cease to tend him and maintain him with his own monies for two months' space, when the barber sweated¹ and the Almighty made him whole of his sickness. Then he stood up and said to the porter, "An ever the Most High Lord enable me, I will surely requite thee thy kindness to me ; but none requiteth save the Lord of His bounty !" Answered the porter, "Praised be He for thy recovery ! I dealt not thus with thee but of desire for the face of Allah the Bountiful." Then the barber went forth of the Khan and threaded the market-streets of the town, till Destiny brought him to the bazar wherein was Abu Kir's dyery, and he saw the vari-coloured stuffs disspread before the shop and a jostle of folk crowding to look upon them. So he questioned one of the townsmen and asked him, "What place is this and how cometh it that I see the folk crowding together ?" ; whereto the man answered, saying, "This is the Sultan's Dyery, which he set up for a foreigner Abu Kir hight ; and whenever he dyeth new stuff, we all flock to him and divert ourselves by gazing upon his handiwork, for we have no dyers in our land who know how to stain with these colours ; and indeed there befel him with the dyers who are in the city that which befel."² And he went on to tell him all that had passed between Abu Kir and the master-dyers and how he had complained of them to the Sultan who took him by the hand and

¹ Natives of Egypt always hold this diaphoresis a sign that the disease has abated and they regard it rightly in the case of bilious remittents to which they are subject, especially after the hardships and sufferings of a sea-voyage with its alternations of fasting and over-eating.

² Not simply, "such and such events happened to him" (Lane) ; but, "a curious chance befel him."

built him that dyery and gave him this and that : brief, he recounted to him all that had occurred. At this the barber rejoiced and said in himself, " Praised be Allah who hath prospered him, so that he is become a master of his craft ! And the man is excusable, for of a surety he hath been diverted from thee by his work and hath forgotten thee ; but thou actest kindly by him and entreatedst him generously, what time he was out of work ; so, when he seeth thee, he will rejoice in thee and entreat thee generously, even as thou entreatedst him." According he made for the door of the dyery and saw Abu Kir seated on a high mattress spread upon a bench beside the doorway, clad in royal apparel and attended by four blackamoor slaves and four white Mamelukes all robed in the richest of raiment. Moreover, he saw the workmen, ten negro slaves, standing at work ; for, when Abu Kir bought them, he taught them the craft of dyeing, and he himself sat amongst his cushions, as he were a Grand Wazir or a mighty Monarch putting his hand to naught, but only saying to the men, " Do this and do that." So the barber went up to him and stood before him, deeming he would rejoice in him when he saw him and salute him and entreat him with honour and make much of him ; but, when eye fell upon eye, the dyer said to him, " O scoundrel, how many a time have I bidden thee stand not at the door of the workshop ? Hast thou a mind to disgrace me with the folk, thief¹ that thou art ? Seize him." So the blackamoors ran at him and laid hold of him ; and the dyer rose up from his seat and said, " Throw him." Accordingly they threw him down and Abu Kir took a stick and dealt him an hundred strokes on the back ; after which they turned him over and he beat him other hundred blows on his belly. Then he said to him, " O scoundrel, O villain, if ever again I see thee standing at the door of this dyery, I will forthwith send thee to the King, and he will commit thee to the Chief of Police, that he may strike thy neck. Begone, may Allah not bless thee !" So Abu Sir departed from him, broken-hearted by reason of the beating and shame that had betided him ; whilst the bystanders asked Abu Kir, " What hath this man done ? " He answered, " The fellow is a thief, who stealeth the stuffs of folk."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ Arab. " Harámi," lit. = one who lives on unlawful gains ; popularly a thief.

Now when it was the Nine Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that when Abu Kir beat Abu Sir and thrust him forth he said to those present, "He is a thief who stealeth the stuffs of folk ; he hath robbed me of cloth, how many a time ! and I still said in myself :—Allah forgive him ! He is a poor man ; and I cared not to deal roughly with him ; so I used to give my customers the worth of their goods and forbid him gently ; but he would not be forbidden : and if he come again, I will send him to the King, who will put him to death and rid the people of his mischief." And the bystanders fell to abusing the barber after his back was turned. Such was the behaviour of Abu Kir ; but as regards Abu Sir, he returned to the Khan, where he sat pondering that which the dyer had done by him and he remained seated till the burning of the beating subsided, when he went out and walked about the markets of the city. Presently, he bethought him to go to the Hammam-bath ; so he said to one of the townsfolk, "O my brother, which is the way to the Baths ?" Quoth the man, "And what manner of thing may the Baths be ?" and quoth Abu Sir, "'Tis a place where people wash themselves and do away their dirt and defilements, and it is of the best of the good things of the world." Replied the townsman, "Get thee to the sea," but the barber rejoined, "I want the Hammam-baths." Cried the other, "We know not what manner of thing is the Hammam, for we all resort to the sea ; even the King, when he would wash, betaketh himself to the sea." When Abu Sir was assured that there was no bath in the city and that the folk knew not the Baths nor the fashion thereof, he betook himself to the King's Divan and kissing ground between his hands called down blessings on him and said, "I am a stranger and a Bath-man by trade, and I entered thy city and thought to go to the Hammam ; but found not one therein. How cometh a city of this comely quality to lack a Hammam, seeing that the bath is of the highest of the delights of this world ?" Quoth the King, "What manner of thing is the Hammam ?" So Abu Sir proceeded to set forth to him the quality of the bath, saying, "Thy capital will not be a perfect city till there be a Hammam therein." "Welcome to thee !" said the King and clad him in a dress that had not its like and gave him a horse and two blackamoors,

slaves, presently adding four handmaids and as many white Mamelukes : he also appointed him a furnished house and honoured him yet more abundantly than he had honoured the dyer. After this he sent builders with him saying to them, "Build him a Hammam in what place soever shall please him." So he took them and went with them through the midst of the city, till he saw a stead that suited him. He pointed it out to the builders and they set to work, whilst he directed them, and they wrought till they builded him a Hammam that had not its like. Then he bade them paint it, and they painted it rarely, so that it was a delight to the beholders ; after which Abu Sir went up to the King and told him that they had made an end of building and decorating the Hammam, adding, "There lacketh naught save the furniture." The King gave him ten thousand dinars where-with he furnished the Bath and ranged the napkins on the ropes ; and all who passed by the door stared at it and their mind was confounded at its decorations. So the people crowded to this spectacle, whose like they had never in their lives seen, and solaced themselves by staring at it and saying, "What is this thing ?" To which Abu Sir replied, "This is a Hammam ;" and they marvelled thereat. Then he heated water and set the bath a-working,¹ and he made a jetting fountain in the great basin, which ravished the wit of all who saw it of the people of the city. Furthermore, he sought of the King ten Mamelukes not yet come to manhood, and he gave him ten boys like moons ; whereupon Abu Sir proceeded to shampoo them, saying, "Do in this wise with the bathers." Then he burnt perfumes and sent out a crier to cry aloud in the city, saying, "O creatures of Allah, get ye to the Baths which be called the Sultan's Hammam !" So the lieges came thither and Abu Sir bade the slave-boys wash their bodies. The folk went down into the tank and coming forth, seated themselves on the raised pavement, whilst the boys shampooed them, even as Abu Sir had taught them ; and they continued to enter the Hammam and do their need therein gratis and go out, without paying, for the space of three days. On the fourth day the barber invited the King, who took horse with his Grandees and rode to the Baths, where he put off his clothes and entered ; then Abu Sir came in to him and rubbed his body with the bag-gloves, peeling from his skin dirt-rolls like lamp-wicks and showing them

¹ i.e. he turned on the water, hot and cold.

to the King, who rejoiced therein, and clapping his hand upon his limbs heard them ring again for very smoothness and cleanliness¹; after which thorough washing Abu Sir mingled rose-water with the water of the tank and the King went down therein. When he came forth, his body was refreshed and he felt a lightness and liveliness such as he had never known in his life. Then the barber made him sit on the daïs and the boys proceeded to shampoo him, whilst the censers fumed with the finest lign-aloes.² Then said the King, "O master is this the Hammam?"; and Abu Sir said, "Yes." Quoth the King, "As my head liveth, my city is not become a city indeed but by this Bath," presently adding, "But what pay takest thou for each person?" Quoth Abu Sir, "That which thou biddest will I take;" whereupon the King cried, "Take a thousand gold pieces for every one who washeth in thy Hammam." Abu Sir, however, said, "Pardon, O King of the age! All men are not alike, but there are amongst them rich and poor, and if I take of each a thousand dinars, the Hammam will stand empty, for the poor man cannot pay this price." Asked the King, "How then wilt thou do for the price!"; and the barber answered, "I will leave it to their generosity.³ Each who can afford aught shall pay that which his soul grudgeth not to give, and we will take from every man after the measure of his means. On this wise will the folk come to us and he who is wealthy shall give according to his station and he who is wealth-less shall give what he can afford. Under such condition the Hammam will still be at work and prosper exceedingly; but a thousand dinars is a Monarch's gift, and not every man can avail to this." The Lords

¹ Men are often seen doing this in the Hammam. The idea is that the skin when free from sebaceous exudation sounds louder under the clapping. Easterns judge much by the state of the perspiration, especially in horse-training, which consists of hand-gallops for many successive miles. The sweat must not taste over salt and when held between thumb and forefinger and the two are drawn apart must not adhere in filaments.

² Lit. "Aloes for making Nadd;" see vol. i. 310. "Eagle-wood" (the Malay Aigla and Agallochum the Sansk. Agura) gave rise to many corruptions as *lignum aloes*, the Portuguese Páo d' Aguila etc. "Calamba" or "Calambak" was the finest kind. See Colonel Yule in the "Voyage of Linschoten" (vol. i. 120 and 150). Edited for the Hackluyt Soc. (1885) by my learned and most amiable friend, the late Arthur Cooke Burnell.

³ The Hammam is one of those unpleasant things which are left "Alà júdi-k" = to thy generosity; and the higher the bather's rank the more he or she is expected to pay. See Pilgrimage i. 103. In 1853 I paid at Cairo 3 piastres and twenty paras, something more than sixpence, but now five shillings would be asked.

of the Realm confirmed Abu Sir's words, saying, "This is the truth, O King of the age! Thinkest thou that all folk are like unto thee, O glorious King¹?" The King replied, "Ye say sooth; but this man is a stranger and poor and 'tis incumbent on us to deal generously with him, for that he hath made in our city this Hammam whose like we have never in our lives seen and without which our city were not adorned nor hath gotten importance; wherefore, an we favour him with increase of fee 'twill not be much." But the Grandees said, "An thou wilt guerdon him be generous with thine own monies, and let the King's bounty be extended to the poor by means of the low price of the Hammam, so the lieges may bless thee; but, as for the thousand dinars, we are the Lords of thy Land, yet do our souls grudge to pay it; and how then should the poor be pleased to afford it?" Quoth the King, "O my Grandees, for this time let each of you give him an hundred dinars and a Mameluke, a slave girl and a blackamoor;" and quoth they, "'Tis well; we will give it; but after to-day whoso entereth shall give him only what he can afford, without grudging." "No harm in that," said the King; and they gave him the thousand gold pieces and three chattels. Now the number of the Nobles who were washed with the King that day was four hundred souls;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-sixth Night,

She continued, It hath reached me, O auspicious King, that the number of the Nobles who were washed with the King that day were four hundred souls; so that the total of that which they gave him was forty thousand dinars, besides four hundred Mamelukes and a like number of negroes and slave-girls.² Moreover the King gave him ten thousand dinars, besides ten white slaves and ten hand-maidens and a like number of blackamoors; whereupon coming forward Abu Sir kissed the ground before him and said, "O auspicious Sovereign, lord of justice, what place will contain

¹ This is something like the mythical duchess in England who could not believe that the poor were starving when sponge-cakes were so cheap.

² This magnificent "Bakhshish" must bring water into the mouths of all the bath-men in the coffee-house assembly.

me all these women and slaves ? ” Quoth the King, “ O weak o’ wit, I bade not my nobles deal thus with thee but that we might gather together unto thee wealth galore ; for may be thou wilt bethink thee of thy country and family and repine for them and be minded to return to thy mother-land ; so shalt thou take from our country muchel of money to maintain thyself withal, what while thou livest in thine own country.” And quoth Abu Sir, “ O King of the age, (Allah advance thee !) these white slaves and women and negroes besit only Kings and hadst thou ordered me ready money, it were more profitable to me than this army ; for they must eat and drink and dress, and whatever betideth me of wealth, it will not suffice for their support.” The King laughed and said, “ By Allah thou speakest sooth ! They are indeed a mighty host, and thou hast not the wherewithal to maintain them ; but wilt thou sell them to me for an hundred dinars a head ? ” Said Abu Sir, “ I sell them to thee at that price.” So the King sent to his treasurer for the coin and he brought it and gave Abu Sir the whole of the price without abatement¹ and in full tale ; after which the King restored the slaves to their owners, saying, “ Let each of you who knoweth his slaves take them ; for they are a gift from me to you.” So they obeyed his bidding and took each what belonged to him ; whilst Abu Sir said to the King, “ Allah ease thee, O King of the age, even as thou hast eased me of these Ghuls, whose bellies none may fill save Allah² ! ” The King laughed, and said he spake sooth ; then, taking the Grandees of his Realm from the Hammam returned to his palace ; but the barber passed the night in counting out his gold and laying it up in bags and sealing them ; and he had with him twenty black slaves and a like number of Mamelukes and four slave girls to serve him. Now when morning morrowed, he opened the Hammam and sent out a crier to cry, saying, “ Whoso entereth the Baths and washeth shall give that which he can afford and which his generosity requireth him to give.” Then he seated himself by the pay-chest³ and customers flocked in upon him, each putting

¹ i.e. the treasurer did not, as is the custom of such gentry, demand and receive a large “Bakhshish” on the occasion.

² A fair specimen of clever Fellah chaff.

³ In the first room of the Hammam, called the Maslakh or stripping-place, the keeper sits by a large chest in which he deposits the purses and valuables of his customers and also makes it the *caisse* for the pay. Something of the kind is now done in the absurdly called “ Turkish Baths ” of London.

down that which was easy to him, nor had eventide evened ere the chest was full of the good gifts of Allah the Most High. Presently the Queen desired to go to the Hammam, and when this came to Abu Sir's knowledge, he divided the day on her account into two parts, appointing that between dawn and noon to men and that between midday and sundown to women.¹ As soon as the Queen came, he stationed a handmaid behind the pay-chest ; for he had taught four slave-girls the service of the Hammam, so that they were become expert bathwomen and tire-women. When the Queen entered, this pleased her and her breast waxed broad and she laid down a thousand dinars. Thus his report was noised abroad in the city, and all who entered the bath he entreated with honour, were they rich or poor ; good came in upon him at every door and he made acquaintance with the royal guards and got him friends and intimates. The King himself used to come to him one day in every week, leaving with him a thousand dinars and the other days were for rich and poor alike ; and he was wont to deal courteously with the folk and use them with the utmost respect. It chanced that the King's sea-captain came in to him one day in the bath ; so Abu Sir did off his dress and going in with him, proceeded to shampoo him and entreated him with exceeding courtesy. When he came forth, he made him sherbet and coffee ; and when he would have given him somewhat, he swore that he would not accept from him aught. So the captain was under obligation to him, by reason of his exceeding kindness and courtesy and was perplexed how to requite the bath-man his generous dealing. Thus fared it with Abu Sir : but as regards Abu Kir, hearing all the people recounting wonders of the Baths and saying, "Verily, this Hammam is the Paradise of this world ! Inshallah, O such an one, thou shalt go with us to-morrow to this delightful bath," he said to himself, "Needs must I fare like the rest of the world, and see this bath that hath taken folk's wits." So he donned his richest dress and mounting a she-mule and bidding the attendance of four white slaves and four blacks, walking before and behind him, he rode to the Hammam. When he alighted at the door, he

¹ This is the rule in Egypt and Syria and a clout hung over the door shows that women are bathing. I have heard, but only heard, that in times and places when eunuchs went in with the women youths managed by long practice to retract the testicles so as to pass for castratos. It is hard to say what perseverance may not effect in this line; witness Orsini and his abnormal development of hearing, by exercising muscles which are usually left idle.

smelt the scent of burning aloes-wood and found people going in and out and the benches full of great and small. So he entered the vestibule and saw Abu Sir, who rose to him and rejoiced in him: but the dyer said to him, "Is this the way of well-born men? I have opened me a dyery and am become master-dyer of the city and acquainted with the King and have risen to prosperity and authority: yet camest thou not to me nor askest of me nor saidst, Where's my comrade? For my part I sought thee in vain and sent my slaves and servants to make search for thee in all the Khans and other places; but they knew not whither thou hadst gone, nor could any one give me tidings of thee." Said Abu Sir, "Did I not come to thee and didst thou not make me out a thief and bastinado me and dishonour me before the world?" At this Abu Kir made a show of concern and asked, "What manner of talk is this? Was it thou whom I beat?": and Abu Sir answered, "Yes, 'twas I." Whereupon Abu Kir swore to him a thousand oaths that he knew him not and said, "There was a fellow like thee, who used to come every day and steal the people's stuff, and I took thee for him." And he went on to pretend penitence, beating hand upon hand and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great? Indeed we have sinned against thee; but would that thou hadst discovered thyself to me and said, I am such an one! Indeed the fault is with thee, for that thou madest not thyself known unto me, more especially seeing that I was distracted for much business." Replied Abu Sir, "Allah pardon thee,¹ O my comrade! This was foreordained in the Secret Purpose, and reparation is with Allah. Enter and put off thy clothes and bathe at thine ease." Said the dyer, "I conjure thee, by Allah, O my brother, forgive me!"; and said Abu Sir, "Allah acquit thee of blame and forgive thee! Indeed this thing was decreed to me from all eternity." Then asked Abu Kir, "Whence gottest thou this high degree?"; and answered Abu Sir, "He who prospered thee prospered me; for I went up to the King and described to him the fashion of the Hammam and he bade me build one." And the dyer said, "Even as thou art beknown of the King, so also am I;"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ This reference to Allah shows that Abu Sir did not believe his dyer-friend.

Now when it was the Nine Hundred and Thirty-seventh Night,

She pursued, It hath reached me, O auspicious King, that when Abu Kir and Abu Sir were exchanging reproof and excuse, the dyer said to him, "Even as thou art beknown of the King, so also am I; and, Inshallah,—God willing—I will make him love and favour thee more than ever, for my sake, he knoweth not that thou art my comrade, but I will acquaint him of this and commend thee to him." But Abu Sir said, "There needeth no commendation; for He who moveth man's heart to love still liveth; and indeed the King and all his court affect me and have given me this and that." And he told him the whole tale and said to him, "Put off thy clothes behind the chest and enter the Hammam, and I will go in with thee and rub thee down with the glove." So he doffed his dress and Abu Sir, entering the bath with him, soaped him and gloved him and then dressed him and busied himself with his service till he came forth, when he brought him dinner and sherbets, whilst all the folk marvelled at the honour he did him. Then Abu Kir would have given him somewhat; but he swore that he would not accept aught from him and said to him, "Shame upon such doings! Thou art my comrade, and there is no difference between us." Then Abu Kir observed, "By Allah, O my comrade, this is a mighty fine Hammam of thine, but there lacketh somewhat in its ordinance." Asked Abu Sir, "And what is that?" and Abu Kir answered, "It is the depilatory,¹ to wit, the paste compounded of yellow arsenic and quicklime which removeth the hair with comfort. Do thou prepare it and next time the King cometh, present it to him, teaching him how he shall cause the hair to fall off by such means, and he will love thee with exceeding love and honour thee." Quoth Abu Sir, "Thou speakest sooth, and Inshallah, I will at once make it." Then Abu Kir left him and mounted his mule and going to the King said to him, "I have a warning to give thee, O King of the age!" "And what is thy warning?" asked the King; and Abu Kir answered, "I hear that thou hast built a Hammam." Quoth the King, "Yes: there came to me a stranger and I builded the Baths for him, even as I builded

¹ Arab. "Dawá" (lit. remedy, medicine) the vulgar term: see vol. iv. 256: also called Rasmah, Núrah and many other names.

the dyery for thee ; and indeed 'tis a mighty fine Hammam and an ornament to my city ; " and he went on to describe to him the virtues of the bath. Quoth the dyer, " Hast thou entered therein ? " ; and quoth the King, " Yes." Thereupon cried Abu Kir, " Alhamdolillah—praised be God,—who saved thee from the mischief of yonder villain and foe of the Faith, I mean the bath-keeper ! " The King enquired, " And what of him ? " ; and Abu Kir replied, " Know, O King of the age that, an thou enter the Hammam again, after this day, thou wilt surely perish." " How so ? " said the King ; and the dyer said, This bath-keeper is thy foe and the foe of the Faith, and he induced thee not to stablish this Bath but because he designed therein to poison thee. He hath made for thee somewhat and he will present it to thee when thou enterest the Hammam, saying :—This is a drug which, if one apply to his parts below the waist, will remove the hair with comfort. Now it is no drug, but a drastic dred and a deadly poison ; for the Sultan of the Christians hath promised this obscene fellow to release to him his wife and children, an he will kill thee ; for they are prisoners in the hands of that Sultan. I myself was captive with him in their land, but I opened a dyery and dyed for them various colours, so that they conciliated the King's heart to me and he bade me ask a boon of him. I sought of him freedom and he set me at liberty, whereupon I made my way to this city and seeing yonder man in the Hammam, said to him, " How didst thou effect thine escape and win free with thy wife and children ? " Quoth he, " We ceased not to be in captivity, I and my wife and children, till one day the King of the Nazarenes held a court whereat I was present, amongst a number of others ; and as I stood amongst the folk, I heard them open out on the Kings and name them, one after other, till they came to the name of the King of this city, whereupon the King of the Christians cried out Alas ! and said, None vexeth me¹ in the world, but the King of such a city !² Whosoever will contrive me his slaughter I will give him all he shall ask." So I went up to him and said, " An I compass for thee his slaughter, wilt thou set me free, me and my

¹ Arab. " Mā Kahara-ní " = or none hath overcome me.

² Bresl. Edit. " The King of Isbániya." For the " Ishbán " (Spaniards) an ancient people descended from Japhet son of Noah and who now are no more, see Al-Mas'udi (Fr. Transl. i. 361). The " Hérodotus of the Arabs " recognises only the " Jaiálikah " or Gallicians, thus bearing witness to the antiquity and importance of the Gallego race.

wife and my children?" The King replied "Yes; and I will give thee to boot whatso thou shalt desire." So we agreed upon this and he sent me in a galleon to this city, where I presented myself to the King and he built me this Hammam. Now, therefore, I have nought to do but to slay him and return to the King of the Nazarenes, that I may redeem my children and my wife and ask a boon of him." Quoth I :—And how wilt thou go about to kill him? ; and quoth he :—By the simplest of all devices ; for I have compounded him somewhat wherein is poison ; so, when he cometh to the bath, I shall say to him :—Take this paste and anoint therewith thy parts below the waist for it will cause the hair¹ to drop off." So he will take it and apply it to himself and the poison will work in him a day and a night, till it reacheth his heart and destroyeth him ; and meanwhile I shall have made off and none will know that it was I slew him." "When I heard this," added Abu Kir, "I feared for thee, my benefactor, wherefore I have told thee of what is doing." As soon as the King heard the dyer's story, he was wroth with exceeding wrath and said to him, "Keep this secret." Then he resolved to visit the Hammam, that he might dispel doubt by supplying certainty ; and when he entered, Abu Sir doffed his dress and betaking himself as of wont to the service of the King, proceeded to glove him ; after which he said to him, "O King of the age, I have made a drug which assisteth in plucking out the lower hair." Cried the King, "Bring it to me": so the barber brought it to him and the King, finding it nauseous of smell, was assured that it was poison ; wherefore he was incensed and called out to his guards, saying, "Seize him!" Accordingly they seized him and the King donned his dress and returned to his palace, boiling with fury, whilst none knew the cause of his indignation ; for, of the excess of his wrath he had acquainted no one therewith and none dared ask him. Then he repaired to the audience-chamber and causing Abu Sir to be brought before him, with his elbows pinioned, sent for his Sea-captain and said to him, "Take this villain and set him in a sack with two quintals of lime unslackened and tie its mouth over his head. Then lay

¹ Arab. "Sha'r," properly, hair of body, pile, especially the pecten. See Burckhardt (Prov. No. 202), "grieving for lack of a cow she made a whip of her bush," said of those who console themselves by building Castles in Spain. The "parts below the waist" is the decent Turkish term for the privities.

him in a cock-boat and row out with him in front of my palace, where thou wilt see me sitting at the lattice. Do thou say to me :—Shall I cast him in ? and if I answer, “ Cast him ! ” throw the sack into the sea, so the quick-lime may be slaked on him to the intent that he shall die drowned and burnt.”¹ “ Hearkening and obeying ; ” quoth the Captain and taking Abu Sir from the presence carried him to an island facing the King’s palace, where he said to him, “ Ho thou, I once visited thy Hammam and thou entreatedst me with honour and accomplishedst all my needs and I had great pleasure of thee : moreover, thou swarest that thou wouldest take no pay of me, and I love thee with a great love. So tell me how the case standeth between thee and the King and what abominable deed thou hast done with him that he is wroth with thee and hath commanded me that thou shouldst die this foul death.” Answered Abu Sir, “ I have done nothing, nor weet I of any crime I have committed against him which meriteth this ! ”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Thirty-eighth Night,

She resumed, It hath reached me, O auspicious King, that when the Sea-captain asked Abu Sir the cause of the King’s wrath with him, he replied, “ By Allah, O my brother I have committed no crime against him which meriteth this ! ” Rejoined the Captain, “ Verily, thou wast high in rank with the King, such as none ever won before thee, and all who are prosperous are envied. Happily some one was jealous of thy good fortune and threw out certain hints concerning thee to the King, by reason whereof he is become enraged against thee with rage so violent : but be of good cheer ; no harm shall beset thee ; for, even as thou entreatedst me generously, without acquaintanceship between me and thee, so now I will deliver thee. But, an if I release thee, thou must abide with me on this island till some galleon sail from our city to thy native land, when I will send thee thither therein.” Abu Sir kissed his hand and thanked him for that ; after which the Captain fetched the quicklime and set it in a sack, together with a great stone, the

¹ The drowning is a martyr’s death, the burning is a foretaste of Hell-fire.



size of a man, saying, “ I put my trust in Allah ! ”¹ Then he gave the barber a net, saying, “ Cast this net into the sea, so haply thou mayst take somewhat of fish. For I am bound to supply the King’s kitchen with fish every day ; but to-day I have been distracted from fishing by this calamity which hath befallen thee, and I fear lest the cook’s boys come to me in quest of fish and find none. So, an thou take aught, they will find it and thou wilt veil my face,² whilst I go and play off my practice in front of the palace and feign to cast thee into the sea.” Answered Abu Sir, “ I will fish the while ; go thou and God help thee ! ” So the Captain set the sack in the boat and paddled till he came under the palace, where he saw the King seated at the lattice and said to him, “ O King of the age, shall I cast him in ? ” “ Cast him ! ” cried the King, and signed to him with his hand, when lo and behold ! ; something flashed like leaven and fell into the sea. Now that which had fallen into the water was the King’s seal-ring ; and the same was enchanted in such way that, when the King was wroth with any one and was minded to slay him, he had but to sign to him with his right hand, whereon was the signet-ring, and therefrom issued a flash of lightning, which smote the object, and thereupon his head fell from between his shoulders ; and the troops obeyed him not, nor did he overcome the men of might save by means of the ring. So, when it dropped from his finger, he concealed the matter and kept silence, for that he dared not say, “ My ring is fallen into the sea,” for fear of the troops, lest they rise against him and slay him. On this wise it befel the King ; but as regards Abu Sir, after the Captain had left him on the island he took the net and casting it into the sea presently drew it up full of fish ; nor did he cease to throw it and pull it up full, till there was a great mound of fish before him. So he said in himself, “ By Allah, this long while I have not eaten fish ! ”; and chose himself a large fat fish, saying, “ When the Captain cometh back, I will bid him fry it for me, so I may dine on it.” Then he cut its throat with a knife he had with him ; but the knife stuck in its gills and there he saw the King’s signet-ring ;

¹ Meaning that if the trick had been discovered the Captain would have taken the barber’s place. We have seen (vol. i. 63) the Prime Minister superintending the royal kitchen and here the Admiral fishes for the King’s table. It is even more naïve than the Court of Alcinöus.

² Bresl. Edit. xi. 32 : *i.e.* save me from disgrace.

for the fish had swallowed it and Destiny had driven it to that island, where it had fallen into the net. He took the ring and drew it on his little finger,¹ not knowing its peculiar properties. Presently, up came two of the cook's boys in quest of fish and seeing Abu Sir, said to him, "O man, whither is the Captain gone?" "I know not," said he and signed to them with his right hand; when, behold, the heads of both underlings dropped off from between their shoulders. At this Abu Sir was amazed and said, "Would I wot who slew them!" And their case was grievous to him and he was still pondering it, when the Captain suddenly returned and seeing the mound of fishes and two men lying dead and the seal-ring on Abu Sir's finger, said to him, "O my brother, move not thy hand whereon is the signet-ring; else thou wilt kill me." Abu Sir wondered at this speech and kept his hand motionless; whereupon the Captain came up to him and said, "Who slew these two men?" "By Allah, O my brother I wot not!" "Thou sayst sooth; but tell me whence hadst thou that ring?" "I found it in this fish's gills." "True," said the Captain, "for I saw it fall flashing from the King's palace and disappear in the sea, what time he signed towards thee,"² saying, Cast him in. So I cast the sack into the water, and it was then that the ring slipped from his finger and fell into the sea, where this fish swallowed it, and Allah drove it to thee, so that thou madest it thy prey, for this ring was thy lot; but kennest thou its property?" Said Abu Sir, "I knew not that it had any properties peculiar to it;" and the Captain said, "Learn, then, that the King's troops obey him not save for fear of this signet-ring, because it is spelled, and when he was wroth with any one and had a mind to kill him, he would sign at him therewith and his head would drop from between his shoulders; for there issued a flash of lightning from the ring and its ray smote the object

¹ Arab. "Khinsir" or "Khinsar," the little finger or the middle finger. In Arabic each has its own name or names which is also that of the corresponding toe e.g. Ibhám (thumb); Sabbábah, Musabbah or Da'áah (fore-finger); Wastá (medius); Binsir (annularis, ring-finger) and Khinsar (minimus). There are also names for the several spaces between the fingers. See the English Arabic Dictionary (London, Kegan Paul and Co., 1881) by the Revd. Dr. Badger, a work of immense labour and research but which I fear has been to the learned author a labour of love not of profit.

² Meaning of course that the King signed towards the sack in which he supposed the victim to be, but the ring fell off before it could take effect. The Eastern story-teller often balances his multiplicity of words and needless details by a conciseness and an elliptical style which make his meaning a matter of divination.

of his wrath, who died forthright." At this, Abu Sir rejoiced with exceeding joy and said to the Captain, "Carry me back to the city;" and he said, "That will I, now that I no longer fear for thee from the King; for, wert thou to sign at him with thy hand, purposing to kill him, his head would fall down between thy hands; and if thou be minded to slay him and all his host, thou mayst slaughter them without let or hindrance." So saying, he embarked him in the boat and bore him back to the city; —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Thirty-ninth Night,

She said, It hath reached me, O auspicious King, that when the Captain embarked with Abu Sir he bore him back to the city, so Abu Sir landed and going up to the palace, entered the council-chamber, where he found the King seated facing his officers, in sore care and care by reason of the seal-ring and daring not tell any of his folk anent its loss. When he saw Abu Sir, he said to him, "Did we not cast thee into the sea? How hast thou contrived to come forth of it?" Abu Sir replied, "O King of the age, whenas thou badest throw me into the sea, thy Captain carried me to an island and asked me of the cause of thy wrath against me, saying:—What hast thou done with the King, that he should decree thy death? I answered, By Allah, I know not that I have wrought him any wrong! Quoth he:—Thou wast high in rank with the King, and haply some one envied thee and threw out certain hints concerning thee to him, so that he is become incensed against thee. But when I visited thee in thy Hammam, thou entreatedst me honourably, and I will requite thee thy hospitality to me by setting thee free and sending thee back to thine own land. Then he set a great stone in the sack in my stead and cast it into the sea; but, when thou signedst to him to throw me in, thy seal-ring dropped from thy finger into the main, and a fish swallowed it. Now I was on the island a-fishing, and this fish came up in the net with others; whereupon I took it, intending to broil it; but, when I opened its belly, I found the signet-ring therein; so I took it and put it on my finger. Presently, up came two of the servants of the kitchen, questing fish, and I signed to them with my hand, knowing not

the property of the seal-ring, and their heads fell off. Then the Captain came back, and seeing the ring on my finger, acquainted me with its spell ; and behold, I have brought it back to thee, for that thou dealtest kindly by me and entreatedst me with the utmost honour, nor is that which thou hast done me of kindness lost upon me. Here is thy ring ; take it ! But an I have done with thee aught deserving of death, tell me my crime and slay me and thou shalt be absolved of sin in shedding my blood." So saying, he pulled the ring from his finger and gave it to the King who, seeing Abu Sir's noble conduct, took the ring and put it on and felt life return to him afresh. Then he rose to his feet and embracing the barber, said to him, "O man, thou art indeed of the flower of the well-born ! Blame me not, but forgive me the wrong I have done thee. Had any but thou gotten hold of this ring, he had never restored it to me." Answered Abu Sir, "O King of the age, an thou wouldest have me forgive thee, tell me what was my fault which drew down thine anger upon me, so that thou commandedst to do me die." Rejoined the King, "By Allah, 'tis clear to me that thou art free and guiltless in all things of offence since thou hast done this good deed ; only the dyer denounced thee to me in such and such words ;" and he told him all that Abu Kir had said. Abu Sir replied, "By Allah, O King of the age, I know no King of the Nazarenes nor during my days have ever journeyed to a Christian country, nor did it ever come into my mind to kill thee. But this dyer was my comrade and neighbour in the city of Alexandria where life was straitened upon us ; therefore we departed thence, to seek our fortunes, by reason of the narrowness of our means at home, after we had recited the Opening Chapter of the Koran together, pledging ourselves that he who got work should feed him who lacked work ; and there befel me with him such and such things." Then he went on to relate to the King all that had betided him with Abu Kir the dyer ; how he had robbed him of his dirhams and had left him alone and sick in the Khan-closet and how the door-keeper had fed him of his own monies till Allah recovered him of his sickness, when he went forth and walked about the city with his budget, as was his wont, till he espied a dyery, about which the folk were crowding ; so he looked at the door and seeing Abu Kir seated on a bench there, went in to salute him, whereupon he accused him of being a thief and beat him a grievous beating ; brief, he told him his whole tale, from first to last, and added, "O King of the

age, 'twas he who counselled me to make the depilatory and present it to thee, saying :—The Hammam is perfect in all things but that it lacketh this ; and know, O King of the age, that this drug is harmless and we use it in our land where 'tis one of the requisites of the bath ; but I had forgotten it : so, when the dyer visited the Hammam I entreated him with honour and he reminded me of it, and enjoined me to make it forthwith. But do thou send after the porter of such a Khan and the workmen of the dyery and question them all of that which I have told thee." Accordingly the King sent for them and questioned them one and all and they acquainted him with the truth of the matter. Then he summoned the dyer, saying, " Bring him barefooted, bareheaded and with elbows pinioned !" Now he was sitting in his house, rejoicing in Abu Sir's death ; but ere he could be ware, the King's guards rushed in upon him and cuffed him on the nape, after which they bound him and bore him into the presence, where he saw Abu Sir seated by the King's side and the door-keeper of the Khan and workmen of the dyery standing before him. Quoth the door-keeper to him, " Is not this thy comrade whom thou robbedst of his silvers and leftest with the sick in the closet doing such and such by him ? " And the workmen said to him, " Is not this he whom thou badest us seize and beat ? " Therewith Abu Kir's baseness was made manifest to the King and he was certified that he merited torture yet sorer than the torments of Munkar and Nakir.¹ So he said to his guards, " Take him and parade him about the city and the markets ;"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Fortieth Night,

She continued, It hath reached me, O auspicious King, that when the King heard the words spoken by the door-keeper of the Caravanserai and the workmen of the dyery, he was certified of the vileness of Abu Kir ; so he upbraided him with flout and fleer and said to his guards, " Take him and parade him about the city and the market-streets ; then set him in a sack and cast him into the sea." Whereupon quoth Abu Sir, " O King of the age, accept

my intercession for him, for I pardon him all he hath done with me." But quoth the King, "An thou pardon him all his offences against thee, I cannot pardon him his offences against me." And he cried out, saying, "Take him." So they took him and paraded him about the city, after which they set him in a sack with quick-lime and cast him into the sea, and he died, drowned and burnt. Then said the King to the barber, "O Abu Sir, ask of me what thou wilt and it shall be given thee." And he answered, saying, "I ask of thee to send me back to my own country, for I care no longer to tarry here." Then the King gifted him great store of gifts, over and above that which he had whilome bestowed on him ; and amongst the rest a galleon freighted with goods ; and the crew of this galleon were Mamelukes ; so he gave him these also, after offering to make him his Wazir whereto the barber consented not. Presently he farewelled the King and set sail in his own ship manned by his own crew ; nor did he cast anchor till he reached Alexandria and made fast to the shore there. Then they landed and one of his Mamelukes, seeing a sack on the beach, said to Abu Sir, "O my lord, there is a great heavy sack on the sea-shore, with the mouth tied up and I know not what therein." So Abu Sir came up and opening the sack, found therein the remains of Abu Kir, which the sea had borne thither. He took it forth and burying it near Alexandria, built over the grave a place of visitation and endowed it with mortmain writing over the door these couplets :—

Man is known among men as his deeds attest ; * Which make noble origin manifest :
 Backbite not, lest other men bite thy back ; * Who saith aught, the same shall to him be addrest :
 Shun immodest words and indecent speech * When thou speakest in earnest or e'en in jest.¹
 We bear with the dog which behaves itself * But the lion is chained lest he prove a pest :
 And the desert carcases swim the main * While union-pearls on the sand-bank rest² :
 No sparrow would hustle the sparrow-hawk, * Were it not by folly and weakness prest :

¹ This couplet was quoted to me by my friend the Rev. Dr. Badger when he heard that I was translating "The Nights": needless to say that it is utterly inappropriate.

² For a similar figure see vol. i. 25.

A-sky is written on page of air, * "Who doth kindly of kindness shall have the best!"

'Ware of gathering sugar from bitter gourd:¹ * 'Twill prove to its origin like in taste.

After this Abu Sir abode awhile, till Allah took him to Himself, and they buried him hard by the tomb of his comrade Abu Kir; wherefore that place was called Abu Kir and Abu Sir; but it is now known as Abu Kir only. This, then, is that which hath reached us of their history, and glory be to Him who endureth for ever and aye and by whose will interchange the night and the day. And of the stories they tell is one anent

ABDULLAH² THE FISHERMAN AND ABDULLAH THE MERMAN.

THERE was once a Fisherman named Abdullah, who had a large family, to wit, nine children and their mother, so was he poor, very poor, owning naught save his net. Every day he used to go to the sea a-fishing, and if he caught little, he sold it and spent the price on his children, after the measure of that which Allah vouchsafed him of provision; but, if he caught much, he would cook a good mess of meat and buy fruit and spend without stint till nothing was left him, saying to himself. "The daily bread of to-morrow will come to-morrow." Presently, his wife gave birth to another child, making a total of ten, and it chanced that day that he had nothing at all; so she said to him, "O my master, see and get me somewhat wherewithal I may sustain myself." Quoth he, "I am going (under favour of Almighty Allah) this day seawards to fish on the luck of this new-born child, that we may see its fair fortune;" and quoth she, "Put thy trust in Allah!" So he took his net and went down to the sea-shore, where he cast it on the luck of the little one, saying, "O my God, make his living of ease

¹ Arab. "Hanzal": see vol. v. 19.

² The tale begins upon the model of "Júdar and his Brethren," vi. 213. Its hero's full name is Abdu'lláhi — Slave of Allah, which vulgar Egyptians pronounce Abdallah and purer speakers, Badawin and others, Abdullah: either form is therefore admissible. It is more common among Moslems but not unknown to Christians especially Syrians who borrow it from the Syriac Alloh. Mohammed is said to have said, "The names most approved by Allah are Abdu'llah, Abd al-Rahmán (Slave of the Compassionate) and such like" (Pilgrimage i. 20).

not of unease, and abundant, not scant ! ” Then he waited awhile and drew in the net, which came up full of rubbish and sand and pebbles and weeds, and he saw therein no sign of fish neither muchel nor little. He cast it again and waited, then drew it in, but found no catch in it, and threw it a third and a fourth and a fifth time still not a single fish came up. So he removed to another place beseeching his daily bread of Allah Almighty and thus he kept working till the end of the day, but caught not so much as a minnow ;¹ whereat he fell a-marvelling in himself and said self-communing, “ Hath Allah then created this new born-child without lot of provision ? This may never, never be. He who slitteth the corners of the lips hath pledged Himself for its provision, because Almighty Allah is the Bountiful, the Provider ! ”² So saying, he shouldered his net and turned him homewards, broken-spirited and heavy at heart about his family, for that he had left them without food, more by token that his wife was in the straw. And as he continued trudging along and saying in himself, “ How shall I do and what shall I say to the children to-night ? ” he came to a baker’s oven and saw a crowd about it ; for the season was one of dearth and in those days food was scant with the folk ; so people were proffering the baker money, but he paid no heed to any of them, by reason of the dense crowd. The fisherman stood looking and snuffing the smell of the hot bread (and indeed his soul longed for it, by reason of his hunger), till the baker caught sight of him and cried out to him, “ Come hither, O fisherman ! ” So he went up to him, and the baker said, “ Dost thou want bread ? ” But he was silent. Quoth the baker, “ Speak out and be not ashamed, for Allah is bountiful. An thou have no silver, I will give thee bread and have patience with thee till weal betide thee.” And quoth the fisherman, “ By Allah, O master, I have indeed no money ! But give me bread enough for my family, and I will leave thee this net in pawn till the morrow.” Rejoined the baker, “ Nay, my poor fellow, this net is thy shop and the door of thy daily subsistence ; so an thou pawn it, wherewithal wilt

¹ Arab. “ Sirah ” here probably used of the Nile-sprat (*Clupea Sprattus* Linn.) or Sardine of which Forsk says, “ Sardinn in Al-Yaman is applied to a Red Sea fish of the same name.” Hasselquist the Swede notes that Egyptians stuff the Sardine with marjoram and eat it fried even when half putrid.

² i.e. by declaring in the Koran (lxvii. 14 ; lxxiv. 39 ; lxxviii. 69 ; lxxxviii. 17), that each creature hath its appointed term and lot ; especially “ Thinketh man that he shall be left uncared for ? ” (xl. 36).

thou fish? Tell me how much will suffice thee?" ; and replied the fisherman, "Ten half-dirhams' worth."¹ So he gave him ten Nusfs' worth of bread and ten in silver saying, "Take these ten Nusfs and cook thyself a mess of meat therewith; so wilt thou owe me twenty, for which bring me fish to-morrow; but, an thou catch nothing again, come and take thy bread and thy ten Nusfs, and I will have patience with thee till better luck betide thee,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine Hundred and Forty-first Night,

She pursued, It hath reached me, O auspicious King, that the baker said to the fisherman, "Take whatso thou needest and I will have patience with thee till better luck betide thee, after the which thou shalt bring me fish for all thou owest me." Said the fisherman, Almighty Allah reward thee, and requite thee for me with all good!" Then he took the bread and the coins and went away, glad at heart, and buying what he could returned to his wife whom he found sitting up, soothing the children, who were weeping for hunger, and saying to them, "At once your father will be here with what ye may eat." So he set the bread before them and they ate, whilst he told his wife what had befallen him, and she said, "Allah is bountiful."² On the morrow, he shouldered his net and went forth of his house, saying, "I beseech thee, O Lord, to vouchsafe me this day that which shall whiten my face with the baker!"³ When he came to the sea-shore, he proceeded to cast his net and pull it in; but there came up no fish therein; and he ceased not to toil thus till ended day but he caught nothing. Then he set out homewards, in great concern, and the way to his house lay past the baker's oven; so he said in himself, "How shall I go home? But I will hasten my pace that the baker may not see me." When he reached the shop, he saw a crowd about it and

¹ Arab. "Nusf," see vol. ii. 37.

² Arab. "Allah Karim" (which Turks pronounce Kyerim) a consecrated formula used especially when a man would show himself resigned to "small mercies." The fisherman's wife was evidently pious as she was poor; and the description of the pauper household is simple and effective.

³ This is repeated in the Mac. Edit. pp. 496-97; an instance amongst many of most careless editing.

walked the faster, being ashamed to face his creditor ; but the baker raised his eyes to him and cried out to him, saying, " Ho, fisherman ! Come and take thy bread and spending-money. Meseems thou forgettest." Quoth Abdullah, " By Allah, I had not forgotten ; but I was ashamed to face thee, because I have caught no fish this day ;" and quoth the baker, " Be not ashamed. Said I not to thee, At thy leisure,¹ till better luck betide thee ?" Then he gave him the bread and the ten Nusfs and he returned and told his wife, who said, " Allah is bountiful. Better luck shall yet betide thee and thou shalt give the baker his due, Inshallah." He ceased not doing on this wise forty days, betaking himself daily to the sea, from the rising of the sun to the going down thereof, and returning home without fish ; and still he took bread and spending-money of the baker, who never once named the fish to him nor neglected him nor kept him waiting like the folk,² but gave him the bread and the ten half-dirhams without delay. Whenever the fisherman said to him, " O my brother, reckon with me," he would say, " Be off :³ this is no time for reckoning. Wait till better luck betide thee, and then I will reckon with thee." And the fisherman would bless him and go away thanking him. On the one-and-fortieth day, he said to his wife, " I have a mind to tear up the net and be quit of this life." She asked, " Why wilt thou do this ?"; and he answered, " Meseems there is an end of my getting my daily bread from the waters. How long shall this last ? By Allah, I burn with shame before the baker and I will go no more to the sea, so I may not pass by his oven, for I have none other way home ; and every time I pass he calleth me and giveth me the bread and the ten silvers. How much longer shall I run in debt to him ?" The wife replied, " Alhamdolillah—lauded be the Lord, the Most High, who hath inclined his heart to thee, so that he giveth thee our daily bread ! What dislikest thou in this ?"; and the husband rejoined, " I owe him now a mighty great sum of dirhams, and there is no doubt but that he will demand his due." " Hath he vexed thee with words ?" " No, on

¹ Arab. " Alà mahlak " (vulg.), a popular phrase, often corresponding with our = Take it coolly.

² For " He did not keep him waiting, as he did the rest of the folk." Lane prefers " nor neglected him as men generally would have done." But we are told supra that the baker " paid no heed to the folk by reason of the dense crowd."

³ Arab. " Ruh !" the most abrupt form, whose sound is coarse and offensive as the Turkish yell, " Gyel ! " = come here !





the contrary, he still refuseth to reckon with me, saying :—Wait till better luck betide thee.” “ If he press thee, say to him :—Wait till there come the good luck for which we hope, thou and I.” “ And when will the good luck come that we hope for ? ” “ Allah is bountiful.” “ Sooth thou speakest ! ” So saying he shouldered his net and went down to the sea-side, praying, “ O Lord provide thou me, though but with one fish, that I may give it to the baker ! ” And he cast his net into the sea and pulling it in, found it heavy ; so he tugged at it till he was tired with sore travail. But when he got it ashore, he found in it a dead donkey swollen and stinking ; whereat his senses sickened and he freed it from the net, saying, “ There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Indeed, I can no more ! I say to that wife of mine :—There is no more provision for me in the waters ; let me leave this craft. And she still answereth me :—Allah is bountiful : good will presently betide thee. Is this dead ass the good whereof she speaketh ? ” And he grieved with the sorest grief. Then he turned to another place, so he might remove from the stench of the dead donkey, and cast his net there and waited a full hour : then he drew it in and found it heavy. Thereupon quoth he, “ Good ; we are hauling up all the dead donkeys in the sea and ridding it of its rubbish.¹ ” However he gave not over tugging at the net, till blood came from the palms of his hands, and when he got it ashore, he saw a man² in it and took him for one of the Ifrits of the lord Solomon, whom he was wont to imprison in cucurbits of brass and cast him into the main, believing that the vessel had burst for length of years and that the Ifrit had come forth and fallen into the net ; wherefore he fled from him, crying out and saying, “ Mercy, mercy, O Ifrit of Solomon ! ” But the Adamite called out to him from within the net and said,

¹ Bresl Edit. xi. 50-51.² Arab. “ Ádamí ” = an Adamite, one descended from the mythical and typical Adam for whom see Philo Judæus. We are told in one place a few lines further on that the merman is of humankind ; and in another that he is a kind of fish (Night dccccxlvi). This belief in mermen, possibly originating with the caricatures of the human face in the intelligent seal and stupid manatee, is universal. Al-Kazwini declares that a waterman with a tail was dried and exhibited, and that in Syria one of them was married to a woman and had by her a son “ who understood the languages of both his parents.” The fable was refined to perfect beauty by the Greeks : the mer-folk of the Arabs, Hindus and Northeners (Scandinavians, etc.) are mere grotesques with green hair, etc. Art in its highest expression never left the shores of the Mediterranean, and there is no sign that it ever will.

"Come hither, O fisherman, and flee not from me ; for I am human like thyself. Release me, so thou mayst get a recompense for me of Allah." Whenas he heard these words, the fisherman took heart and coming up to him, said to him, "Art thou not an Ifrit of the Jinn ?" ; and replied the other, "No : I am a mortal and a believer in Allah and His Apostle." Asked the fisherman, "Who threw thee into the sea ?" ; and the other answered, "I am of the children of the sea, and was going about therein, when thou castest the net over me. We are people who obey Allah's commandments and show loving-kindness unto the creatures of the Almighty, and but that I fear and dread to be of the disobedient, I had torn thy net ; but I accept that which the Lord hath decreed unto me ; wherefore by setting me free thou becomest my owner and I thy captive. Wilt thou then set me free for the love¹ of Almighty Allah and make a covenant with me and become my comrade ? I will come to thee every day in this place, and do thou come to me and bring me a gift of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and so forth, and all thou bringest me will be acceptable unto me. Moreover, with us are coral and pearls and chrysolites and emeralds and rubies and other gems, and I will fill thee the basket, wherein thou bringest me the fruit, with precious stones of the jewels of the sea.² What sayst thou to this, O my brother ?" Quoth the fisherman, "Be the Opening Chapter of the Koran between thee and me upon this !" So they recited together the Fátihah, and the fisherman loosed the Merman from the net and asked him, "What is thy name ?" He replied, "My name is Abdullah of the sea ; and if thou come hither and see me not, call out and say, "Where art thou, O Abdullah, O Merman ? ; and I will be with thee.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Here Lane translates "Wajh" lit. "the desire of seeing the face of God," and explains in a note that a "Muslim holds this to be the greatest happiness that can be enjoyed in Paradise." But I have noted that the tenet of seeing the countenance of the Creator, except by the eyes of spirit, is a much disputed point amongst Moslems.

² Artful enough is this contrast between the squalid condition of the starving fisherman and the gorgeous belongings of the Merman.

Now when it was the Nine Hundred and Forty-second Night,

She resumed, It hath reached me, O auspicious King, that Abdullah of the sea thus enjoined the other, "An thou come hither and see me not, call out and say, Where art thou, O Abdullah. O Merman? and I will be with thee forthwith. But thou, what is thy name?" Quoth the fisherman, "My name also is Abdullah;" and quoth the other, "Thou art Abdullah of the land and I am Abdullah of the Sea; but tarry here till I go and fetch thee a present." And the fisherman repented him of having released him and said to himself, "How know I that he will come back to me? Indeed, he beguiled me, so that I loosed him, and now he will laugh at me.' Had I kept him, I might have made a show of him for the diversion of the city-folk and taken silver from all men and gone with him to the houses of the great." And he repented him of having set him free and said, "Thou hast let thy prey from thy hand away." But, as he was thus bemoaning his folly in releasing the prisoner, behold, Abdullah the merman returned to him, with both hands full of pearls and coral and smaragds and rubies and other gems, and said to him, "Take these, O my brother, and excuse me; had I a fish-basket² I would have filled it for thee." Abdullah the fisherman rejoiced and took the jewels from the Mer-man who said to him, "Every day come hither, before sunrise," and farewelling him, went down into the sea; whilst the other returned to the city, rejoicing, and stayed not walking till he came to the baker's oven and said to him, "O my brother, good luck is come to us at last; so do thou reckon with me." Answered the baker, "There needeth no reckoning. An thou have aught, give it me: and if thou have naught, take thy bread and spending-money and begone, against weal betide thee." Rejoined the fisherman, "O my friend, indeed weal hath betided me of Allah's bounty, and I owe thee much money; but take this." So saying, he took for him a handful of the pearls and coral and rubies and other jewels he had with him (the handful being about half of the whole), and gave them to the baker, saying, "Give me some ready money to spend

¹ Lit. "Verily he laughed at me so that I set him free." This is a fair specimen of obscure conciseness.

² Arab. "Mishannah," which Lane and Payne translate basket: I have always heard it used of an old gunny-bag or bag of plaited palm-leaves.

this day, till I sell these jewels." So the baker gave him all the money he had in hand and all the bread in his basket and rejoiced in the jewels, saying, "I am thy slave and thy servant." Then he set all the bread on his head and following the fisherman home, gave it to his wife and children, after which he repaired to the market and brought meat and greens and all manner fruit. Moreover, he left his oven and abode with Abdullah all that day, busying himself in his service and fulfilling all his affairs. Said the fisherman, "O my brother, thou weariest thyself;" and the baker replied, "This is my duty, for I am become thy servant and thou hast overwhelmed me with thy boons." Rejoined the fisherman, "'Tis thou who wast my benefactor in the days of dearth and distress." And the baker passed that night with him enjoying good cheer and became a faithful friend to him. Then the fisherman told his wife what had befallen him with the Merman, whereat she rejoiced and said, "Keep thy secret, lest the government come down upon thee;" but he said, "Though I keep my secret from all men, yet will I not hide it from the baker." On the morrow, he rose betimes and, shouldering a basket which he had filled in the evening with all manner fruits, repaired before sunrise to the sea-shore, and setting down the crate on the water-edge called out, "Where art thou, O Abdullah, O Merman?" He answered, "Here am I, at thy service;" and came forth to him. The fisherman gave him the fruit and he took it and plunging into the sea with it, was absent a full hour, after which time he came up, with the fish-basket full of all kinds of gems and jewels. The fisherman set it on his head and went away; and, when he came to the oven, the baker said to him, "O my lord, I have baked thee forty bunn¹ and have sent them to thy house; and now I will bake some firsts and as soon as all is done, I will bring it to thy house and go and fetch thee greens and meat." Abdullah handed to him three handfuls of jewels out of the fish-basket and going home, set it down there. Then he took a gem of price of

¹ Arab. "Kaff Shurayk" applied to a single bun. The Shurayk is a bunn, an oblong cake about the size of a man's hand (hence the term "Kaff" = palm) with two long cuts and sundry oblique crosscuts, made of leavened dough, glazed with egg and Samn (clarified butter) and flavoured with spices (cinnamon, curcuma, artemisia and prunes *mahalab*, and with aromatic seeds, (*Rihat al-'ajin*) of which Lane (iii. 641) specifies aniseed, nigella, absinthium, (*Artemisia arborescens*) and *Kásúrah* (*A. camphorata Monspeliensis*) etc. The Shurayk is given to the poor when visiting the *tombas* and on certain fêtes.

each sort and going to the jewel-bazar, stopped at the Syndic's shop and said to him, "Buy these precious stones of me." "Show them to me," said the Shaykh. So he showed them to him and the jeweller said, "Hast thou aught beside these?" ; and Abdullah replied, "I have a basket-full at home." The Syndic asked, "And where is thine house?" and the fisherman answered, "In such a quarter"; whereupon the Shaykh took the jewels from him and said to his followers, "Lay hold of him, for he is the thief who stole the jewellery of the Queen, the wife of our Sultan." And he bade beat him. So they bastinadoed him and pinioned him; after which the Syndic and all the people of the jewel-market arose and set out for the palace, saying, "We have caught the thief." Quoth one, "None robbed such an one but this villain," and quoth another, "'Twas none but he stole all that was in such an one's house;" and some said this and others said that. All this while he was silent and spake not a word nor returned a reply, till they brought him before the King, to whom said the Syndic, "O King of the age, when the Queen's necklace was stolen, thou sentest to acquaint us of the theft, requiring of us the discovery of the culprit; wherefore I strove beyond the rest of the folk and have taken the thief for thee. Here he standeth before thee, and these be the jewels we have recovered from him." Thereupon the King said to the chief eunuch, "Carry these jewels for the Queen to see, and say to her, Are these thy property thou hast lost?" So the eunuch took the jewels and went in with them to the Queen, who seeing their lustre marvelled at them and sent to the King to say, "I have found my necklace in my own place and these jewels are not my property; nay, they are finer than those of my necklace. So oppress not the man;" ——And Shahrazad perceived the dawn of day and ceased saying her permitted say

Now when it was the Nine Hundred and Forty-third Night,

She said, It hath reached me, O auspicious King, that when the King's wife sent to the King to say, "These are not my property; nay, these gems are finer than those of my necklace. So oppress not this man; but, if he will sell them, buy them for thy daughter Umm al-Su'úd,¹ that we may set them in a neck-

¹ "Mother of Prosperities."

lace for her." When the eunuch returned and told the King what the Queen said, he damned the Syndic of the jewellers, him and his company, with the damnation of Ad and Thamúd,¹ and they said to him, "O King of the age, we knew this man for a poor fisherman and deemed such things too much for him,² so we supposed that he had stolen them." Cried the King, "O ye filthy villains, begrudge ye a True Believer good fortune? Why did ye not make due enquiry of him? Haply Allah Almighty hath vouchsafed him these things from a source whereupon he reckoned not. Why did ye make him out a thief and disgrace him amongst the folk? Begone, and may Allah never bless you!" So they went out affrighted and the King said to Abdullah, "O man (Allah bless thee in all He hath bestowed on thee!), no harm shall befall thee; but tell me truly, whence gottest thou these jewels; for I am a King yet have I not the like of them." The fisherman replied, "O King of the age, I have a fish-basket full of them at home and the case is thus and thus." Then he told him of his friendship with the Merman, adding, "We have made a covenant together that I shall bring him every day a basket full of fruit and that he shall fill me the basket with these jewels." Quoth the King, O man this is thy lucky lot; but wealth needeth rank,³ I will defend thee for the present against men's domineering; but haply I shall be deposed or die and another rule in my stead, and he shall slay thee because of his love of the goods of this world and his covetousness. So I am minded to marry thee to my daughter and make thee my Wazir and bequeath thee the kingdom after me, so none may hanker for thy riches when I am gone. Then said he, "Hie with this man to the Hammam." So they bore him to the Baths and bathed his body and robed him in royal raiment, after which they brought him back to the King, and he made him his Wazir and sent to his house couriers and the soldiers of his guard and all the wives of the notables, who clad his wife and children in Kingly costume and mounting the woman in a horse-litter, with the little child in her lap, walked before her to the palace, escorted by the troops and couriers and officers. They also brought her elder children in to the King

¹ Tribes of pre-historic Arabs who were sent to Hell for bad behaviour to Prophets Sálih and Húd. See v l. iii. 294.

² "Too much for hi to come by lawfully."

³ To protect it. The Arab. is "Jáh" = high station, dignity.

who made much of them, taking them in his lap and seating them by his side ; for they were nine children male and the King had no son and heir nor had he been blessed with any child save this one daughter, Umm al-Su'ud hight. Meanwhile the Queen entreated Abdullah's wife with honour and bestowed favours on her and made her Waziress to her. Then the King bade draw up the marriage contract between his daughter and Abdullah of the Land¹ who assigned to her, as her dower, all the gems and precious stones in his possession, and they opened the gates of festival. The King commanded by proclamation to decorate the city, in honour of his daughter's wedding. Then Abdullah went in unto the Princess and abated her maidenhead. Next morning the King looked out of the lattice and saw Abdullah carrying on his head a fish-crate full of fruit. So he called to him, " What hast thou there, O my son-in-law, and whither wendest thou ? " The fisherman replied, " To my friend Abdullah the Merman ; " and the King said, " O my son-in-law, this is no time to go to thy comrade." Quoth Abdullah. " Indeed, I fear to break tryst with him, lest he reckon me a liar and say :—The things of the world have diverted thee from me ; " and quoth the King, " Thou speakest sooth : go to thy friend and God help thee ! So he walked through the city on his way to his companion ; and, as he went, he heard the folk who knew him say, " There goeth the King's son-in-law to exchange fruit for gems ; " whilst those who

¹ The European reader, especially feminine, will think this a hard fate for the pious first wife but the idea would not occur to the Moslem mind. After bearing ten children a woman becomes "Umm al-banáti w' al-banín" — a mother of daughters and sons, and should hold herself unfit for love-disport. The seven ages of womankind are thus described by the Arabs and I translate the lines after a well-known (Irish) model :—

From ten years to twenty—
Of beauty there's plenty.
From twenty to thirty—
Fat, fair and alert t'ye:
From thirty to forty—
Lads and lasses she bore t'ye.
From forty to fifty—
An old 'un and shifty.
From fifty to sixty—
A sorrow that sticks t'ye.
From sixty to seventy—
A curse of God sent t'ye.

For these and other sentiments upon the subject of women and marriage see Pilgrimage ii. 285-87.

knew him not said, "Ho, fellow, how much a pound? Come, sell to me." And he answered, saying, "Wait till I come back to thee," for that he would not hurt the feelings of any man. Then he fared on till he came to the sea-shore and foregathered with his friend Abdullah the Merman, to whom he delivered the fruit, receiving gems in return. He ceased not doing thus till one day, as he passed by the baker's oven, he found it closed; and so he did ten days, during which time the oven remained shut and he saw nothing of the baker. So he said to himself, "This is a strange thing! Would I wot whither the baker went!" Then he enquired of his neighbour, saying, "O my brother, where is thy neighbour the baker and what hath Allah done with him?" ; and the other responded, "O my lord, he is sick and cometh not forth of his house." "Where is his house?" asked Abdullah; and the other answered, "In such a quarter." So he fared thither and enquired of him; but, when he knocked at the door, the baker looked out of window and seeing his friend the fisherman, full basket on head, came down and opened the door to him. Abdullah entered and throwing himself on the baker embraced him and wept, saying, "How dost thou, O my friend? Every day, I pass by thine oven and see it unopened; so I asked thy neighbour, who told me that thou wast sick; therefore I enquired for thy house, that I might see thee." Answered the baker, "Allah requite thee for me with all good! Nothing aileth me; but it reached me that the King had taken thee, for that certain of the folk had lied against thee and accused thee of being a robber wherefore I feared and shut shop and hid myself." "True," said Abdullah and told him all that had befallen him with the King and the Shaykh of the jewellers' bazar, adding "Moreover, the King hath given me his daughter to wife and made me his Wazir;" and, after a pause, "So do thou take what is in this fish-basket to thy share and fear naught." Then he left him, after having done away from him his affright, and returned with the empty crate to the King, who said to him, "O my son-in-law, 'twould seem thou hast not foregathered with thy friend the Merman to-day." Replied Abdullah, "I went to him but that which he gave me I gave to my gossip the baker, to whom I owe kindness." "Who may be this baker?" asked the King; and the fisherman answered, "He is a benevolent man, who did with me thus and thus in the days of my poverty and never neglected me a single day nor hurt my feelings." Quoth the King, "What is his name?" ; and quoth the

fisherman "His name is Abdullah the Baker; and my name is Abdullah of the Land and that of my friend the merman Abdullah of the Sea." Rejoined the King, "And my name also is Abdullah; and the servants of Allah¹ are all brethren. So send and fetch thy friend the baker, that I may make him my Wazir of the left."² So he sent for the baker who speedily came to the presence, and the King invested him with the Wazirial uniform and made him Wazir of the left, making Abdullah of the Land his Wazir of the right.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Nine Hundred and Forty-fourth Night,

She continued, It hath reached me, O auspicious King, that the King made his son-in-law, Abdullah of the Land, Wazir of the right and Abdullah the baker Wazir of the left. In such condition the fisherman abode a whole year, every day carrying for the Mer-man the crate full of fruit and receiving it back, full of jewels; and when fruit failed from the gardens, he carried him raisins and almonds and filberts and walnuts and figs and so forth; and all that he brought for him the Mer-man accepted and returned him the fish-basket full of jewels according to his custom. Now it chanced one day that he carried him the crate, full of dry³ fruits as was his wont, and his friend took them from him. Then they sat down to converse, Abdullah the fisherman on the beach and Abdullah the Mer-man in the water near the shore, and dis-coursed; and the talk went round between them, till it fell upon the subject of sepulchres; whereat quoth the Mer-man, "O my brother, they say that the Prophet (whom Allah assain and save!) is buried with you on the land. Knowest thou his tomb?" Abdullah replied, "Yes; it lieth in a city called Yathrib.⁴" Asked

¹ Abdullah, as has been said, means "servant or rather slave of Allah."

² Again the "Come to my arms, my slight acquaintance," of the Anti-Jacobin.

³ Arab. "Nukl," e.g. the *quatre mendians* as opposed to "Fákihah" = fresh fruit. The Persians, a people who delight in gross practical jokes, get the confectioner to coat with sugar the droppings of sheep and goats and hand them to the bulk of the party. This pleasant confection is called "Nukl-i-peshkil" —dung-dragées.

⁴ The older name of Madinat al-Nabi, the city of the Prophet; vulg. called Al-Medinah *per excellentiam*. See vol. iv. 114. In the Mac. and Bul. texts we have "Tayyibah" = the goodly, one of the many titles of that Holy City: see Pilgrimage ii. 119.