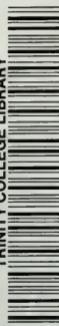


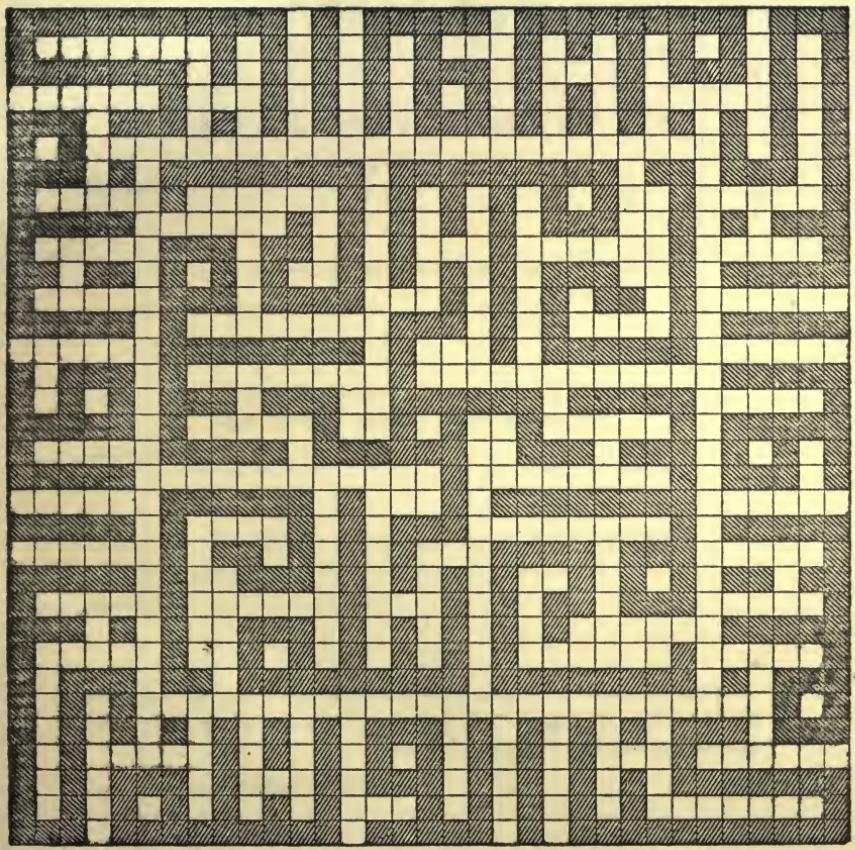
TRINITY COLLEGE LIBRARY



3 1761 02737767 0

Alraoin

الله
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



لَا يَرَوْنَ كُلَّ شَيْءٍ تُبَرِّئُ

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura)

—*Arab Proverb.*

"Njuna corrotta mente intese mai sanamente parole."

—*"Decameron"—conclusion.*

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

—*Martial.*

"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."

—*CRACKTON'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 VII.

BY

RICHARD F. BURTON



PRINTED BY THE BURTON CLUB FOR PRIVATE
SUBSCRIBERS ONLY

715
38
885

Shammar Edition

Limited to one thousand numbered sets,
of which this is

Number 547

PRINTED IN U. S. A.

I INSCRIBE THESE PAGES

TO

AN OLD AND VALUED FRIEND,

JOHN W. LARKING

(WHILOME OF ALEXANDRIA),

IN WHOSE HOSPITABLE HOME ("THE Sycamores") I MADE MY FINAL

PREPARATIONS FOR A PILGRIMAGE TO MECCAH

AND EL-MEDINAH.

R. F. BURTON.

CONTENTS OF THE SEVENTH VOLUME.

	PAGE
CONTINUATION OF THE HISTORY OF GHARIB AND HIS BROTHER AJIB	1
OTBAH AND RAYYA	91
HIND DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ	96
KHUZAYMAH BIN BISHR AND IKRIMAH AL-FAYYAZ	99
YUNUS THE SCRIBE AND THE CALIPH WALID BIN SAHL	104
HARUN AL-RASHID AND THE ARAB GIRL	108
AL-ASMA'I AND THE THREE GIRLS OF BASSORAH	110
IBRAHIM OF MOSUL AND THE DEVIL	113
<i>(Lane, Vol. I. page 223.)</i>	
THE LOVERS OF THE BANU UZRAH	117
THE BADAWI AND HIS WIFE	124
<i>(Lane, Vol. I. 521.)</i>	
THE LOVERS OF BASSORAH	130
ISHAK OF MOSUL AND HIS MISTRESS AND THE DEVIL	136
THE LOVERS OF AL-MEDINAH	139
<i>(Lane, Another Anecdote of Two Lovers, III. 252.)</i>	
AL-MALIK AL-NASIR AND HIS WAZIR	142

THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB THE CONEY-CATCHER	144
(Lane omits.)	
THE ADVENTURES OF MERCURY ALI OF CAIRO	172
(Lane omits.)	
ARDASHIR AND HAYAT AL-NUFUS	209
(Lane omits.)	
JULNAR THE SEA-BORN AND HER SON KING BADR BASIM OF PERSIA	264
(Lane, III. 255, <i>The Story of Julianar of the Sea.</i>)	
KING MOHAMMED BIN SABAIK AND THE MERCHANT HASAN .	308
(Lane, III. 373, <i>Notes to Chapt. xxiv.</i>)	
a. STORY OF PRINCE SAYF AL-MULUK AND THE PRINCESS BADI'A AL-JAMAL .	314
(Lane, III. 308, <i>The Story of Seif El-Mulook and Badeea El-Jamal, with the Intro- duction transferred to a note, p. 372.</i>)	

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

SHAHRAZAD continued, It hath reached me, O auspicious King, that Sa'adan having broken into the palace of King Jamak and pounded to pieces those therein, the survivors cried out, "Quarter! Quarter!" ; and Sa'adan said to them, " Pinion your King!" So they bound Jamak and took him up, and Sa'adan drove them before him like sheep and brought them to Gharib's presence, after the most part of the citizens had perished by the enemy's swords. When the King of Babel came to himself, he found himself bound and heard Sa'adan say, " I will sup to-night off this King Jamak :" whereupon he turned to Gharib and cried to him, " I throw myself on thy mercy." Replied Gharib, " Become a Moslem, and thou shalt be safe from the Ghul and from the vengeance of the Living One who ceaseth not." So Jamak professed Al-Islam with heart and tongue and Gharib bade loose his bonds. Then he expounded The Faith to his people and they all became True Believers ; after which Jamak returned to the city and despatched thence provaunt and henchmen to Gharib ; and wine to the camp before Babel where they passed the night. On the morrow, Gharib gave the signal for the march and they fared on till they came to Mayyá-fárikín,¹ which they found empty, for its people had heard what had befallen Babel and had fled to Cufa-city and told Ajib. When he heard the news, his Doom-day appeared to him and he assembled his braves and informing them of the enemy's approach ordered them make ready to do battle with his brother's host ; after which he numbered them and found them thirty thousand horse and ten thousand foot.² So, needing more, he levied other fifty thousand men, cavalry and infantry, and taking horse amid a mighty host, rode forwards, till he came upon his brother's army encamped before Mosul and pitched his tents in face of their lines. Then Gharib wrote a writ and said to his officers, " Which of you will carry this letter to Ajib ? " Whereupon Sahim sprang to his feet and cried, " O King of the Age, I will bear thy missive and bring thee back an answer." So Gharib gave him the epistle and

¹ Mayyafarikin, whose adjective for shortness is " Fárikí" : the place is often mentioned in the Nights as the then capital of Diyár Bakr, thirty parasangs from Násibín, the classical Nisibis, between the upper Euphrates and Tigris.

² This proportion is singular to moderns but characterised Arab and more especially Turcoman armies.

he repaired to the pavilion of Ajib who, when informed of his coming, said, "Admit him!" and when he stood in the presence asked him, "Whence comest thou?" Answered Sahim, "From the King of the Arabs and the Persians, son-in-law of Chosroë, King of the world, who sendeth thee a writ; so do thou return him a reply." Quoth Ajib, "Give me the letter;" accordingly Sahim gave it to him and he tore it open and found therein:—"In the name of Allah the Compassionating, the Compassionate! Peace on Abraham the Friend await! But afterwards. As soon as this letter shall come to thy hand, do thou confess the Unity of the Bountiful King, Causer of causes and Mover of the clouds;¹ and leave worshipping idols. An thou do this thing, thou art my brother and ruler over us and I will pardon thee the deaths of my father and mother, nor will I reproach thee with what thou hast done. But an thou obey not my bidding, behold, I will hasten to thee and cut off thy head and lay waste thy dominions. Verily, I give thee good counsel, and the Peace be on those who pace the path of salvation and obey the Most High King!" When Ajib read these words and knew the threat they contained, his eyes sank into the crown of his head and he gnashed his teeth and flew into a furious rage. Then he tore the letter in pieces and threw it away, which vexed Sahim and he cried out upon Ajib, saying, "Allah wither thy hand for the deed thou hast done!" With this Ajib cried out to his men, saying, "Seize yonder hound and hew him in pieces with your hangers."² So they ran at Sahim; but he

¹ Such is the bathos caused by the Saja'-assonance: in the music of the Arabic it contrasts strangely with the baldness of translation. The same is the case with the Koran, beautiful in the original and miserably dull in European languages; it is like the glorious style of the "Anglican Version" by the side of its bastard brothers in Hindostani or Marathi; one of these marvels of stupidity translating the "Lamb of God" by "God's little goat."

² This incident is taken from the Life of Mohammed who, in the "Year of Missions" (A.H. 7) sent letters to foreign potentates bidding them embrace Al-Islam; and, his seal being in three lines, Mohammed | Apostle | of Allah, Khusrau Parwiz (= the Charming) was offended because his name was placed below Mohammed's. So he tore the letter in pieces adding, says Firdausi, these words:—

Hath the Arab's daring performed such feat,
Fed on camel's milk and the lizard's meat,
That he cast on Kayánian crown his eye?
Fie, O whirling world! on thy faith and fie!

Hearing of this insult Mohammed exclaimed, "Allah shall tear his kingdom!" a prophecy which was of course fulfilled, or we should not have heard of it. These lines are horribly mutilated in the Dabistan iii. 99.

bared blade and fell upon them and slew of them more than fifty braves ; after which he cut his way out, though bathed in blood, and won back to Gharib, who said, " What is this case, O Sahim ? " And he told him what had passed, whereat he grew livid for rage and crying " Allaho Akbar—God is most great ! "—bade the battle-drums beat. So the fighting-men donned their hauberks and coats of straitwoven mail and baldrick'd themselves with their swords ; the footmen drew out in battle-array, whilst the horsemen mounted their prancing horses and dancing camels and levelled their long lances, and the champions rushed into the field. Ajib and his men also took horse and host charged down upon host. —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when Gharib and his merry men took horse, Ajib and his troops also mounted and host charged down upon host. Then ruled the Kazi of Battle, in whose ordinance is no wrong, for a seal is on his lips and he speaketh not ; and the blood railed in rills and purfled earth with curious embroidery ; heads grew gray and hotter waxed battle and fiercer. Feet slipped and stood firm the valiant and pushed forwards, whilst turned the faint-heart and fled, nor did they leave fighting till the day darkened and the night starkened. Then clashed the cymbals of retreat and the two hosts drew apart each from other, and returned to their tents, where they nighted. Next morning, as soon as it was day, the cymbals beat to battle and derring-do, and the warriors donned their harness of fight and baldrick'd¹ their blades the brightest bright and with the brown lance bedight mounted doughty steed every knight and cried out, saying, " This day no flight ! " And the two hosts drew out in battle array, like the surging sea. The first to open the chapter² of

¹ This " Taklid " must not be translated " girt on the sword." The Arab carries his weapon by a baldrick or bandoleer passed over his right shoulder. In modern days the " Majdal " over the left shoulder supports on the right hip a line of Tatárif or brass cylinders for cartridges : the other cross-belt (Al-Masdar) bears on the left side the Kharizah or bullet-pouch of hide ; and the Hizám or waist-belt holds the dagger and extra cartridges. (Pilgrimage iii. 90.)

² Arab. " Bab," which may mean door or gate. The plural form (Abwáb) occurs in the next line, meaning that he displayed all manner of martial prowess.

war was Sahim, who drove his destrier between the two lines and played with swords and spears and turned over all the Capitula of combat till men of choicest wits were confounded. Then he cried out, saying, "Who is for fighting? Who is for jousting? Let no sluggard come out or weakling!" Whereupon there rushed at him a horseman of the Kafirs, as he were a flame of fire; but Sahim let him not stand long before him ere he overthrew him with a thrust. Then a second came forth and he slew him also, and a third and he tare him in twain, and a fourth and he did him to death; nor did they cease sallying out to him and he left not slaying them, till it was noon, by which time he had laid low two hundred braves. Then Ajib cried to his men, "Charge once more," and sturdy host on sturdy host down bore and great was the clash of arms and battle-roar. The shining swords out rang; the blood in streams ran and footman rushed upon footman; Death showed in van and horse-hoof was shodden with skull of man; nor did they cease from sore smiting till waned the day and the night came on in black array, when they drew apart and, returning to their tents, passed the night there. As soon as morning morrowed the two hosts mounted and sought the field of fight; and the Moslems looked for Gharib to back steed and ride under the standards as was his wont, but he came not. So Sahim sent to his brother's pavilion a slave who, finding him not, asked the tent-pitchers,¹ but they answered, "We know naught of him." Whereat he was greatly concerned and went forth and told the troops, who refrained from battle, saying, "An Gharib be absent, his foe will destroy us." Now there was for Gharib's absence a cause strange but true which we will set out in order due. And it was thus. When Ajib returned to his camp on the preceding night, he called one of his guardsmen by name Sayyár and said to him, "O Sayyar, I have not treasured thee save for a day like this; and now I bid thee enter among Gharib's host and, pushing into the marquee of their lord, bring him hither to me and prove how wily thy cunning be." And Sayyar said, "I hear and I obey." So he repaired to the enemy's camp and stealing into Gharib's pavilion, under the darkness of the night, when all the men had gone to their places of rest, stood up as though he were a slave to serve Gharib, who presently,

¹ Arab. "Farrásh" (also used in Persian), a man of general utility who pitches tents, sweeps the floors, administers floggings, etc. etc. (Pilgrimage iii. 90).

being athirst, called to him for water. So he brought him a pitcher of water, drugged with Bhang, and Gharib could not fulfil his need ere he fell down with head distancing heels, whereupon Sayyar wrapped him in his cloak and carrying him to Ajib's tent, threw him down at his feet. Quoth Ajib, "O Sayyar, what is this?" Quoth he, "This be thy brother Gharib;" whereat Ajib rejoiced and said, "The blessings of the Idols light upon thee! Loose him and wake him." So they made him sniff up vinegar and he came to himself and opened his eyes; then, finding himself bound and in a tent other than his own, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Thereupon Ajib cried out at him, saying, "Dost thou draw on me, O dog, and seek to slay me and take on me thy blood-wreak of thy father and thy mother? I will send thee this very day to them and rid the world of thee." Replied Gharib, "Kafir hound! soon shalt thou see against whom the wheels of fate shall revolve and who shall be overthrown by the wrath of the Almighty King, Who wotteth what is in hearts and Who shall leave thee in Gehenna tormented and confounded! Have ruth on thyself and say with me:—There is no god but *the* God and Abraham is the Friend of God!" When Ajib heard Gharib's words, he snarked and snorted and railed at his god, the stone, and called for the sworder and the leather-rug of blood; but his Wazir, who was at heart a Moslem though outwardly a Miscreant, rose and kissing ground before him, said, "Patience, O King, deal not hastily, but wait till we know the conquered from the conqueror. If we prove the victors, we shall have power to kill him and, if we be beaten, his being alive in our hands will be a strength to us." And the Emirs said, "The Minister speaketh sooth!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when Ajib purposed to slay Gharib, the Wazir rose and said, "Deal not hastily, for we have always power to kill him!" So Ajib bade lay his brother Gharib in irons and chain him up in his own tent and set a thousand stout warriors to guard him. Meanwhile Gharib's host, when they awoke that morning and found not their

King, were as sheep sans a shepherd ; but Sa'adan the Ghul cried out at them, saying, "O folk, don your war-gear and trust to your Lord to defend you!" So Arabs and Ajams mounted horse, after clothing themselves in hauberks of iron and shirting themselves in straight-knit mail, and sallied forth to the field, the Chiefs and the colours moving in van. Then dashed out the Ghul of the Mountain, with a club on his shoulder, two hundred pounds in weight, and wheeled and careered, saying, "Ho, worshippers of idols, come ye out and renown it this day, for 'tis a day of onslaught! Whoso knoweth me hath enough of my mischief and whoso knoweth me not, I will make myself known to him. I am Sa'adan, servant of King Gharib. Who is for jousting? Who is for fighting? Let no faint-heart come forth to me to-day or weakling." And there rushed upon him a Champion of the Infidels, as he were a flame of fire, and drove at him, but Sa'adan charged home at him and dealt him with his club a blow which broke his ribs and cast him lifeless to the earth. Then he called out to his sons and slaves, saying, "Light the bonfire, and whoso falleth of the Kafirs do ye dress him and roast him well in the flame, then bring him to me that I may break my fast on him!" So they kindled a fire midmost the plain and laid thereon the slain, till he was cooked, when they brought him to Sa'adan, who gnawed his flesh and crunched his bones. When the Miscreants saw the Mountain-Ghul do this deed they were affrighted with sore affright, but Ajib cried out to his men, saying, "Out on you! Fall upon the Ogre and hew him in hunks with your scymitars!" So twenty thousand men ran at Sa'adan, whilst the footmen circled round him and rained upon him darts and shafts so that he was wounded in four-and-twenty places, and his blood ran down upon the earth, and he was alone. Then the host of the Moslems drove at the heathenry, calling for help upon the Lord of the three Worlds, and they ceased not from fight and fray till the day came to an end, when they drew apart. But the Infidels had captured Sa'adan, as he were a drunken man for loss of blood ; and they bound him fast and set him by Gharib who, seeing the Ghul a prisoner, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! O Sa'adan, what case is this?" "O my lord," replied Sa'adan, "it is Allah (extolled and exalted be He!) who ordaineth joy and annoy and there is no help but this and that betide." And Gharib rejoined, "Thou speakest sooth, O

Sa'adan!" But Ajib passed the night in joy and he said to his men, "Mount ye on the morrow and fall upon the Moslems so shall not one of them be left alive." And they replied, "Hearkening and obedience!" This is how it fared with them ; but as regards the Moslems, they passed the night, dejected and weeping for their King and Sa'adan ; but Sahim said to them, "O folk, be not concerned, for the aidance of Almighty Allah is nigh." Then he waited till midnight, when he assumed the garb of a tent-pitcher ; and, repairing to Ajib's camp, made his way between the tents and pavilions till he came to the King's marquee, where he saw him seated on his throne surrounded by his Princes. So he entered and going up to the candles which burnt in the tent, snuffed them and sprinkled levigated henbane on the wicks ; after which he withdrew and waited without the marquee, till the smoke of the burning henbane reached Ajib and his Princes and they fell to the ground like dead men. Then he left them and went to the prison tent, where he found Gharib and Sa'adan, guarded by a thousand braves, who were overcome with sleep. So he cried out at the guards, saying, "Woe to you! Sleep not ; but watch your prisoners and light the cressets." Presently he filled a cresset with firewood, on which he strewed henbane, and lighting it, went round about the tent with it, till the smoke entered the nostrils of the guards, and they all fell asleep drowned by the drug ; when he entered the tent and finding Gharib and Sa'adan also insensible he aroused them by making them smell and sniff at a sponge full of vinegar he had with him. Thereupon he loosed their bonds and collars, and when they saw him, they blessed him and rejoiced in him. After this they went forth and took all the arms of the guards and Sahim said to them, "Go to your own camp ;" while he re-entered Ajib's pavilion and, wrapping him in his cloak, lifted him up and made for the Moslem encampment. And the Lord, the Compassionate, protected him, so that he reached Gharib's tent in safety and unrolled the cloak before him. Gharib looked at its contents and seeing his brother Ajib bound, cried out, "Allaho Akbar—God is Most Great! Aidance! Victory!" And he blessed Sahim and bade him arouse Ajib. So he made him smell the vinegar mixed with incense, and he opened his eyes and, finding himself bound and shackled, hung down his head earthwards.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that after Sahim had aroused Ajib, whom he had made insensible with henbane and had brought to his brother Gharib, the captive opened his eyes and, feeling himself bound and shackled, hung down his head earthwards. Thereupon cried Sahim, "O Accursed, lift thy head!" So he raised his eyes and found himself amongst Arabs and Ajams and saw his brother seated on the throne of his estate and the place of his power, wherefore he was silent and spake not. Then Gharib cried out and said, "Strip me this hound!" So they stripped him and came down upon him with whips, till they weakened his body and subdued his pride, after which Gharib set over him a guard of an hundred knights. And when this fraternal correction had been administered they heard shouts of, "There is no God but *the* God!" and "God is Most Great!" from the camp of the Kafirs. Now the cause of this was that, ten days after his nephew King Al-Damigh, Gharib's uncle, had set out from Al-Jazirah, with twenty thousand horse, and on nearing the field of battle, had despatched one of his scouts to get news. The man was absent a whole day, at the end of which time he returned and told Al-Damigh all that had happened to Gharib with his brother. So he waited till the night, when he fell upon the Infidels, crying out, "Allaho Akbar!" and put them to the edge of the biting scymitar. When Gharib heard the Takbir,¹ he said to Sahim, "Go find out the cause of these shouts and war-cries." So Sahim repaired to the field of battle and questioned the slaves and camp followers, who told him that King Al-Damigh had come up with twenty thousand men and had fallen upon the idolaters by night, saying, "By the virtue of Abraham the Friend, I will not forsake my brother's son, but will play a brave man's part and beat back the host of Miscreants and please the Omnipotent King!" So Sahim returned and told his uncle's derring-do to Gharib, who cried out to his men, saying, "Don your arms and mount your steeds and let us succour my father's brother!" So they took horse and fell upon the Infidels and put them to the edge of the sharp sword. By the morning they had killed nigh fifty thousand

¹ i.e. the slogan-cry of "Allaho Akbar," which M. C. Barbier de Meynard compares with the Christian "Te Déum."

of the Kafirs and made other thirty thousand prisoners, and the rest of Ajib's army dispersed over the length and breadth of earth. Then the Moslems returned in victory and triumph, and Gharib rode out to meet his uncle, whom he saluted and thanked for his help. Quoth Al-Damigh, "I wonder if that dog Ajib fell in this day's affair." Quoth Gharib, "O uncle, be of good cheer and keep thine eyes cool and clear: know that he is with me in chains." When Al-Damigh heard this he rejoiced with exceeding joy and the two kings dismounted and entered the pavilion, but found no Ajib there; whereupon Gharib exclaimed, "O glory of Abraham, the Friend (with whom be peace!)," adding, "Alas, what an ill end is this to a glorious day!" and he cried out to the tent-pitchers, saying, "Woe to you! Where is my enemy who oweth me so much?" Quoth they, "When thou mountedst and we went with thee, thou didst not bid us guard him;" and Gharib exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" But Al-Damigh said to him, "Hasten not nor be concerned, for where can he go, and we in pursuit of him?" Now the manner of Ajib's escape was in this wise. His page Sayyar had been ambushed in the camp and when he saw Gharib mount and ride forth, leaving none to guard his enemy Ajib, he could hardly credit his eyes. So he waited awhile and presently crept to the tent and taking Ajib, who was senseless for the pain of the bastinado, on his back, made off with him into the open country and fared on at the top of his speed from early night to the next day, till he came to a spring of water, under an apple tree. There he set down Ajib from his back and washed his face, whereupon he opened his eyes and seeing Sayyar, said to him, "O Sayyar, carry me to Cufa that I may recover there and levy horsemen and soldiers wherewith to overthrow my foe: and know, O Sayyar, that I am anhungered." So Sayyar sprang up and going out to the desert caught an ostrich-poulting and brought it to his lord. Then he gathered fuel and deftly using the fire-sticks kindled a fire, by which he roasted the bird which he had hallal'd¹ and fed Ajib with its flesh and gave him to drink of the water of the spring, till his strength returned to him, after which he went to one of the Badawi tribal encampments, and stealing thence a steed mounted Ajib upon it and journeyed on with him for many days till they

¹ The Anglo-Indian term for the Moslem rite of killing animals for food. (Pilgrimage i. 377.)

drew near the city of Cufa. The Viceroy of the capital came out to meet and salute the King, whom he found weak with the beating his brother had inflicted upon him ; and Ajib entered the city and called his physicians. When they answered his summons, he bade them heal him in less than ten days' time : they said, " We hear and we obey," and they tended him till he became whole of the sickness that was upon him and of the punishment. Then he commanded his Wazirs to write letters to all his Nabobs and vassals, and he indited one-and-twenty writs and despatched them to the governors, who assembled their troops and set out for Cufa by forced marches.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that Ajib sent orders to assemble the troops, who marched forthright to Cufa. Meanwhile, Gharib, being troubled for Ajib's escape, despatched in quest of him a thousand braves, who dispersed on all sides and sought him a day and a night, but found no trace of him ; so they returned and told Gharib, who called for his brother Sahim, but found him not ; whereat he was sore concerned, fearing for him from the shifts of Fortune. And lo ! Sahim entered and kissed ground before Gharib, who rose, when he saw him, and asked, " Where hast thou been, O Sahim ? " He answered, " O King, I have been to Cufa and there I find that the dog Ajib hath made his way to his capital and is healed of his hurts : eke, he hath written letters to his vassals and sent them to his Nabobs who have brought him troops." When Gharib heard this, he gave the command to march ; so they struck tents and fared for Cufa. When they came in sight of the city, they found it compassed about with a host like the surging main, having neither beginning nor end. So Gharib with his troops encamped in face of the Kafirs and set up his standards, and darkness fell down upon the two hosts, whereupon they lighted camp-fires and kept watch till daybreak. Then King Gharib rose and making the Wuzu-ablution, prayed a two-bow prayer according to the rite of our father Abraham the Friend (on whom be the Peace !) ; after which he commanded the battle-drums to sound the point of war. Accordingly, the kettle-drums beat to combat and the standards fluttered

whilst the fighting men armour donned and their horses mounted and themselves displayed and to plain fared. Now the first to open the gate of war was King Al-Damigh, who urged his charger between the two opposing armies and displayed himself and played with the swords and the spears, till both hosts were confounded and at him marvelled, after which he cried out, saying, "Who is for jousting? Let no sluggard come out to me or weakling; for I am Al-Damigh, the King, brother of Kundamir the King." Then there rushed forth a horseman of the Kafirs, as he were a flame of fire, and drove at Al-Damigh, without word said; but the King received him with a lance-thrust in the breast so dour that the point issued from between his shoulders and Allah hurried his soul to the fire, the abiding-place dire. Then came forth a second he slew, and a third he slew likewise, and they ceased not to come out to him and he to slay them, till he had made an end of six-and-seventy fighting men. Hereupon the Miscreants and men of might hung back and would not encounter him; but Ajib cried out to his men and said, "Fie on you, O folk! if ye all go forth to him, one by one, he will not leave any of you, sitting or standing. Charge on him all at once and cleanse of them our earthly wone and strew their heads for your horses' hoofs like a plain of stone!" So they waved the awe-striking flag and host was heaped upon host; blood rained in streams upon earth and railed and the Judge of battle ruled, in whose ordinance is no unright. The fearless stood firm on feet in the stead of fight, whilst the faint-heart gave back and took to flight thinking the day would never come to an end nor the curtains of gloom would be drawn by the hand of Night; and they ceased not to battle with swords and to smite till light darkened and murk starkened. Then the kettle-drums of the Infidels beat the retreat, but Gharib, refusing to stay his arms, drove at the Paynimry, and the Believers in Unity, the Moslems, followed him. How many heads and hands they shore, how many necks and sinews they tore, how many knees and spines they mashed and how many grown men and youths they to death bashed! With the first gleam of morning grey the Infidels broke and fled away, in disorder and disarray; and the Moslems followed them till middle-day and took over twenty thousand of them, whom they brought to their tents in bonds to stay. Then Gharib sat down before the gate of Cufa and commanded a herald to proclaim pardon and protection for every wight who should leave

the worship to idols dight and profess the unity of His All-might the Creator of mankind and of light and night. So was made proclamation as he bade in the streets of Cufa and all that were therein embraced the True Faith, great and small ; then they issued forth in a body and renewed their Islam before King Gharib, who rejoiced in them with exceeding joy and his breast broadened and he threw off all annoy. Presently he enquired of Mardas and his daughter Mahdiyah, and, being told that he had taken up his abode behind the Red Mountain, he called Sahim and said to him, "Find out for me what is become of thy father." Sahim mounted steed without stay or delay and set his berry-brown spear in rest and fared on in quest till he reached the Red Mountain, where he sought for his father, yet found no trace of him nor of his tribe ; however, he saw in their stead an elder of the Arabs, a very old man, broken with excess of years, and asked him of the folk and whither they were gone. Replied he, "O my son, when Mardas heard of Gharib's descent upon Cufa he feared with great fear and, taking his daughter and his folk, set out with his handmaids and negroes into the wild and wold, and I wot not whither he went." So Sahim, hearing the Shaykh's words, returned to Gharib and told him thereof, whereat he was greatly concerned. Then he sat down on his father's throne and, opening his treasuries, distributed largesse to each and every of his braves. And he took up his abode in Cufa and sent out spies to get news of Ajib. He also summoned the Grandees of the realm, who came and did him homage ; as also did the citizens and he bestowed on them sumptuous robes of honour and commended the Ryots to their care.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that Gharib, after giving robes of honour to the citizens of Cufa and commanding the Ryots to their care, went out on a day of the days to hunt, with an hundred horse, and fared on till he came to a Wady, abounding in trees and fruits and rich in rills and birds. It was a pasturing-place for roes and gazelles, to the spirit a delight whose scents reposed from the langour of fight. They encamped in the valley, for the day was clear and bright, and

there passed the night. On the morrow, Gharib made the Wuzu-ablution and prayed the two-bow dawn-prayer, offering up praise and thanks to Almighty Allah ; when, lo and behold ! there arose a clamour and confusion in the meadows, and he bade Sahim go see what was to do. So Sahim mounted forthright and rode till he espied goods being plundered and horses haltered and women carried off and children crying out. Whereupon he questioned one of the shepherds, saying, "What be all this ?"; and they replied, "This is the Harim of Mardas, Chief of the Banu Kahtan, and his good and that of his clan ; for yesterday Jamrkan slew Mardas and made prize of his women and children and household stuff and all the belonging of his tribe. It is his wont to go a-raiding and to cut off highways and waylay wayfarers and he is a furious tyrant ; neither Arabs nor Kings can prevail against him and he is the scourge and curse of the country." Now when Sahim heard these news of his sire's slaughter and the looting of his Harim and property, he returned to Gharib and told him the case, wherefore fire was added to his fire and his spirit chafed to wipe out his shame and his blood-wit to claim : so he rode with his men after the robbers till he overtook them and fell upon them, crying out and saying, "Almighty Allah upon the rebel, the traitor, the infidel !" and he slew in a single charge one-and-twenty fighting-men. Then he halted in mid-field, with no coward's heart, and cried out, "Where is Jamrkan ? Let him come out to me, that I may make him quaff the cup of disgrace and rid of him earth's face !" Hardly had he made an end of speaking, when forth rushed Jamrkan, as he were a calamity of calamities or a piece of a mountain, cased in steel. He was a mighty huge¹ Amalekite ; and he drove at Gharib without speech or salute, like the fierce tyrant he was. And he was armed with a mace of China steel, so heavy, so potent, that had he smitten a hill he had smashed it. Now when he charged, Gharib met him like a hungry lion, and the brigand aimed a blow at his head with his mace ; but he evaded it and it smote the earth and sank therein half a cubit deep. Then Gharib took his battle flail and smiting Jamrkan on the wrist, crushed his fingers and the mace dropped from his grasp ; whereupon Gharib bent down from his seat in selle and snatching it up, swiftlier than the blinding leaven, smote him therewith full on the flat of the ribs,

¹ Arab "tawilan jiddan"—a hideous Cairenism in these days ; but formerly used by Al-mas'udi and other good writers.

and he fell to the earth like a long-stemmed palm-tree. So Sahim took him and pinioning him, haled him off with a rope, and Gharib's horsemen fell on those of Jamrkan and slew fifty of them: the rest fled; nor did they cease flying till they reached their tribal camp and raised their voices in clamour; whereupon all who were in the Castle came out to meet them and asked the news. They told the tribe what had passed; and, when they heard that their chief was a prisoner, they set out for the valley vying one with other in their haste to deliver him. Now when King Gharib had captured Jamrkan and had seen his braves take flight, he dismounted and called for Jamrkan, who humbled himself before him, saying, "I am under thy protection, O champion of the Age!" Replied Gharib, "O dog of the Arabs, dost thou cut the road for the servants of Almighty Allah, and fearest thou not the Lord of the Worlds?" "O my master," asked Jamrkan, "and who is the Lord of the Worlds?" "O dog," answered Gharib, "and what calamity dost thou worship?" He said, "O my lord, I worship a god made of dates¹ kneaded with butter and honey, and at times I eat him and make me another." When Gharib heard this, he laughed till he fell backwards and said, "O miserable, there is none worship-worth save Almighty Allah, who created thee and created all things and provideth all creatures with daily bread, from whom nothing is hid and He over all things is Omnipotent." Quoth Jamrkan, "And where is this great god, that I may worship him?" Quoth Gahrib, "O fellow, know that this god's name is Allah—the God—and it is He who fashioned the heavens and the earth and garred the trees to grow and the waters to flow. He created wild beasts and birds and Paradise and Hell-fire and veileth Himself from all eyes seeing and of none being seen. He, and He only, is the Dweller on high. Extolled be His perfection! There is no god but He!" When Jamrkan heard these words, the ears of his heart were opened; his skin shuddered with horripilation and he said, "O my lord, what shall I say that I may become of you and that this mighty Lord may accept of me?" Replied Gharib, "Say:—There is no god but the God and Abraham the Friend is the Apostle of God!" So he pronounced the profession of the Faith and was written of

¹ Arab "Ajwah," enucleated dates pressed together into a solid mass so as to be sliced with a knife like cold pudding. The allusion is to the dough-idols of the Hanifah tribe, whose eating their gods made the saturnine Caliph Omar laugh.

the people of felicity. Then quoth Gharib, "Say me, hast thou tasted the sweetness of Al-Islam ?"; and quoth the other, "Yes;" whereupon Gharib cried, "Loose his bonds!" So they unbound him and he kissed ground before Gharib and his feet. Now whilst this was going on, behold, they espied a great cloud of dust that towered till it walled the wold.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She pursued, It hath reached me, O auspicious King, that Jamrkan islamised and kissed the ground between the hands of Gharib; and, as they were thus, behold, a great cloud of dust towered till it walled the wold and Gharib said to Sahim, "Go and see for us what it be." So he went forth, like a bird in full flight, and presently returned, saying, "O King of the Age, this dust is of the Banu Amir, the comrades of Jamrkan." Whereupon quoth Gharib to the new Moslem, "Ride out to thy people and offer to them Al-Islam : an they profess, they shall be saved ; but, an they refuse, we will put them to the sword." So Jamrkan mounted and driving steed towards his tribesmen, cried out to them ; and they knew him and dismounting, came up to him on foot and said, "We rejoice in thy safety, O our lord!" Said he, "O folk, whoso obeyeth me shall be saved ; but whoso gainsayeth me, I will cut him in twain with this scymitar." And they made answer, saying, "Command us what thou wilt, for we will not oppose thy commandment." Quoth he, "Then say with me :—There is no god but *the God* and Abraham is the Friend of God!" They asked, "O our lord, whence haddest thou these words?" And he told them what had befallen him with Gharib, adding, "O folk, know ye not that I am your chief in battle-plain and where men of cut and thrust are fain ; and yet a man single-handed me to prisoner hath ta'en and made me the cup of shame and disgrace to drain ?" When they heard his speech, they spoke the word of Unity and Jamrkan led them to Gharib, at whose hands they renewed their profession of Al-Islam and wished him glory and victory, after they had kissed the earth before him. Gharib rejoiced in them and said to them, "O folk, return to your people and expound Al-Islam to them ;" but all replied, "O our lord, we will never leave thee, whilst we live ; but we will go and fetch our families and return to thee." And Gharib

said, "Go, and join me at the city of Cufa." So Jamrkan and his comrades returned to their tribal camp and offered Al-Islam to their women and children, who all to a soul embraced the True Faith, after which they dismantled their abodes and struck their tents and set out for Cufa driving before them their steeds, camels and sheep. During this time Gharib returned to Cufa, where the horsemen met him in state. He entered his palace and sat down on his sire's throne with his champions ranged on either hand. Then the spies came forwards, and informed him that his brother Ajib had made his escape and had taken refuge with Jaland¹ bin Karkar, lord of the city of Oman and land of Al-Yaman ; whereupon Gharib cried aloud to his host, "O men, make you ready to march in three days." Then he expounded Al-Islam to the thirty thousand men he had captured in the first affair and exhorted them to profess and take service with him. Twenty thousand embraced the Faith, but the rest refused and he slew them. Then came forward Jamrkan and his tribe and kissed the ground before Gharib, who bestowed on him a splendid robe of honour and made him captain of his vanguard, saying, "O Jamrkan, mount with the Chiefs of thy kith and kin and twenty thousand horse and fare on before us to the land of Jaland bin Karkar." "Hearkening and obedience," answered Jamrkan and, leaving the women and children of the tribe in Cufa, he set forward. Then Gharib passed in review the Harim of Mardas and his eye lit upon Mahdiyah, who was among the women, wherewith he fell down fainting. They sprinkled rose-water on his face, till he came to himself, when he embraced Mahdiyah and carried her into a sitting-chamber, where he sat with her ; and they twain lay together that night without fornication. Next morning he went out and sitting down on the throne of his kingship, robed his uncle Al-Damigh with a robe of honour ; and appointed him his viceroy over all Al-Iрак, commanding Mahdiyah to his care, till he should return from his expedition against Ajib ; and, when the order was accepted, he set out for the land of Al-Yaman and the City of Oman with twenty thousand horse and ten thousand foot. Now, when Ajib and his defeated army drew in sight of Oman, King Jaland saw the dust of their approach and

¹ Mr. Payne writes "Julned." In a fancy name we must not look for grammar ; but a quiescent lám (?) followed by nún (ن) is unknown to Arabic while we find sundry cases of "lan" (fath'd lám and nún), and Jalandah means noxious or injurious. In Oman also there was a dynasty called Julándah, for which see Mr. Badger xiii: and *passim*.

sent to find out its meaning scouts who returned and said, "Verily this is the dust of one hight Ajib, lord of Al-Irak." And Jaland wondered at his coming to his country and, when assured of the tidings, he said to his officers, "Fare ye forth and meet him." So they went out and met him and pitched tents for him at the city-gate; and Ajib entered in to Jaland, weeping-eyed and heavy-hearted. Now Jaland's wife was the daughter of Ajib's paternal uncle and he had children by her; so, when he saw his kinsman in this plight, he asked for the truth of what ailed him and Ajib told him all that had befallen him, first and last, from his brother and said, "O King, Gharib biddeth the folk worship the Lord of the Heavens and forbiddeth them from the service of simulacres and other of the gods." When Jaland heard these words he raged and revolted and said, "By the virtue of the Sun, Lord of Life and Light, I will not leave one of thy brother's folk in existence! But where didst thou quit them and how many men are they?" Answered Ajib, "I left them in Cufa and they be fifty thousand horse." Whereupon Jaland called his Wazir Jawámard,¹ saying, "Take thee seventy thousand horse and fare to Cufa and bring me the Moslems alive, that I may torture them with all manner of tortures." So Jawamard departed with his host and fared through the first day and the second till the seventh day, when he came to a Wady abounding in trees and rills and fruits. Here he called a halt—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when Jaland sent Jawamard with his army to Cufa, they came upon a Wady abounding in trees and rills where a halt was called and they rested till the middle of the night, when the Wazir gave the signal for departure and mounting, rode on before them till hard upon dawn, at which time he descended into a well-wooded valley, whose flowers were fragrant and whose birds warbled on boughs, as they swayed gracefully to and fro, and Satan blew into his sides and puffed him up with pride and he improvised these couplets and cried :—

¹ Doubtless for Jawán-mard—un giovane, a brave. See vol. iv., p. 208.

I plunge with my braves in the seething sea ; o Seize the foe in my strength
and my valiancy ;
And the doughtiest knights wot me well to be o Friend to friend and fierce
foe to mine enemy.
I will load Gharib with the captive's chains o Right soon, and return in
all joy and glee ;
For I've donned my mail and my weapons wield o And on all sides charge at
the chivalry.¹

Hardly had Jawamard made an end of his verses when there came out upon him from among the trees a horseman of terrible mien covered and clad in steely sheen, who cried out to him, saying, "Stand, O riff-raff of the Arabs ! Doff thy dress and ground thine arms-gear and dismount thy destrier and be off with thy life !" When Jawamard heard this, the light in his eyes became darkest night and he drew his sabre and drove at Jamrkan, for he it was, saying, "O thief of the Arabs, wilt thou cut the road for me, who am captain of the host of Jaland bin Karkar and am come to bring Gharib and his men in bond ?" When Jamrkan heard these words, he said, "How cooling is this to my heart and liver !" And he made at Jawamard versifying in these couplets :—

I'm the noted knight in the field of fight, o Whose sabre and spear every foe
affright !
Jamrkan am I, to my foes a fear, o With a lance-lunge known unto
every knight :
Gharib is my lord, nay my pontiff, my prince, o Where the two hosts dash
very lion of might :
An Imam of the Faith, pious, striking awe o On the plain where his foes
like the fawn take flight ;
Whose voice bids folk to the faith of the Friend, o False, doubling idols and
gods despite !

Now Jamrkan had fared on with his tribesmen ten days' journey from Cufa-city and called a halt on the eleventh day till midnight, when he ordered a march and rode on devancing them till he descended into the valley aforesaid and heard Jawamard reciting his verses. So he drove at him as the driving of a ravening lion, and smiting him with his sword, clove him in twain and waited till his captains came up, when he told them what had passed and said to them, "Take each of you five thousand men and disperse

¹ Mr. Payne transposes the distichs, making the last first. I have followed the Arabic order finding it in the Mac. and Bul. Edits. (ii. 129).

round about the Wady, whilst I and the Banu Amir fall upon the enemy's van, shouting, Allaho Akbar—God is Most Great! When ye hear my slogan, do ye charge them, crying like me upon the Lord, and smite them with the sword." "We hear and we obey," answered they and turning back to their braves did his bidding and spread themselves about the sides of the valley in the twilight forerunning the dawn. Presently, lo and behold! up came the army of Al-Yaman, like a flock of sheep, filling plain and steep, and Jamrkan and the Banu Amir fell upon them, shouting, "Allaho Akbar!" till all heard it, Moslems and Miscreants. Whereupon the True Believers ambushed in the valley answered from every side and the hills and mountains responsive cried and all things replied, green and dried, saying, "God is Most Great! Aidance and Victory to us from on High! Shame to the Miscreants who His name deny!" And the Kafirs were confounded and smote one another with sabres keen whilst the True Believers and pious fell upon them like flames of fiery sheen and naught was seen but heads flying and blood jetting and faint-hearts hieing. By the time they could see one another's faces, two-thirds of the Infidels had perished and Allah hastened their souls to the fire and abiding-place dire. The rest fled and to the deserts sped whilst the Moslems pursued them to slay and take captives till middle-day, when they returned in triumph with seven thousand prisoners; and but six-and-twenty thousand of the Infidels escaped and the most of them wounded. Then the Moslems collected the horses and arms, the loads and tents of the enemy and despatched them to Cufa with an escort of a thousand horse; —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that Jamrkan in his battle with Jawamard slew him and slew his men; and, after taking many prisoners and much money and many horses and loads, sent them with an escort of a thousand riders, to Cufa city. Then he and the army of Al-Islam dismounted and expounded The saving Faith to the prisoners, who made profession with heart and tongue; whereupon they released them from bonds and embraced them and rejoiced in them. Then Jamrkan made his troops, who

had swelled to a mighty many, rest a day and a night and marched with the dawn, intending to attack Jaland bin Karkar in the city of Oman ; whilst the thousand horse fared back to Cufa with the loot. When they reached the city, they went in to King Gharib and told him what had passed, whereat he rejoiced and gave them joy and, turning to the Ghul of the Mountain, said, "Take horse with twenty thousand and follow Jamrkan." So Sa'adan and his sons mounted and set out, amid twenty thousand horse for Oman. Meanwhile, the fugitives of the defeated Kafirs reached Oman and went in to Jaland, weeping and crying, "Woe !" and "Ruin !" whereat he was confounded and said to them, "What calamity hath befallen you ?" So they told him what had happened and he said, "Woe to you ! How many men were they ?" They replied, "O King, there were twenty standards, under each a thousand men." When Jaland heard these words he said, "May the sun pour no blessing on you ! Fie upon you ! What, shall twenty thousand overcome you, and you seventy thousand horse and Jawamard able to withstand three thousand in field of fight ?" Then, in the excess of his rage and mortification, he bared his blade and cried out to those who were present, saying, "Fall on them !" So the courtiers drew their swords upon the fugitives and annihilated them to the last man and cast them to the dogs. Then Jaland cried aloud to his son, saying, "Take an hundred thousand horse and go to Al-Irak and lay it waste altogether." Now this son's name was Kúraján and there was no doughtier knight in all the force ; for he could charge single-handed three thousand riders. So he and his host made haste to equip themselves and marched in battle-array, rank following rank, with the Prince at their head, glorying in himself and improvising these couplets :—

I'm Al-Kurajan, and my name is known * To beat all who in wold or in city wone !
 How many a soldier my sword at will * Struck down like a cow on the ground bestrown ?
 How many a soldier I've forced to fly * And have rolled their heads as a ball is thrown ?
 Now I'll drive and harry the land Irak¹ * And like rain I'll shower the blood of fone ;
 And lay hands on Gharib and his men, whose doom * To the wise a warning shall soon be shown !

¹ Al-Irak like Al-Yaman may lose the article in verse.

The host fared on twelve days' journey and, while they were still marching, behold, a great dust cloud arose before them and walled the horizon, and the whole region. So Kurajan sent out scouts, saying, "Go forth and bring me tidings of what meaneth this dust." They went till they passed under the enemy's standards and presently returning said, "O King, verily this is the dust of the Moslems." Whereat he was glad and said, "Did ye count them?" And they answered, "We counted the colours and they numbered twenty." Quoth he, "By my faith, I will not send one man-at-arms against them, but will go forth to them alone by myself and strew their heads under the horses' hooves!" Now this was the army of Jamrkan who, espying the host of the Kafirs and seeing them as a surging sea, called a halt; so his troops pitched the tents and set up the standards, calling upon the name of the All-wise One, the Creator of light and gloom, Lord of all creatures, Who seeth while Him none see, the High to infinity, extolled and exalted be He! There is no God but He! The Miscreants also halted and pitched their tents, and Kurajan said to them "Keep on your arms, and in armour sleep, for during the last watch of the night we will mount and trample yonder handful under feet!" Now one of Jamrkan's spies was standing nigh and heard what Kurajan had contrived; so he returned to the host and told his chief who said to them, "Arm yourselves and as soon as it is night, bring me all the mules and camels and hang all the bells and clinkets and rattles ye have about their necks." Now they had with them more than twenty thousand camels and mules. So they waited till the Infidels fell asleep, when Jamrkan commanded them to mount, and they arose to ride and on the Lord of the Worlds they relied. Then said Jamrkan, "Drive the camels and mules to the Miscreants' camp and push them with your spears for goads!" They did as he bade and the beasts rushed upon the enemy's tents, whilst the bells and clinkets and rattles jangled¹ and the Moslems followed at their heels, shouting, "God is Most Great!" till all the hills and mountains resounded with the name of the Highmost Deity, to whom belong glory and majesty! The cattle hearing this terrible din, took fright and rushed upon

¹ Arab. "Ka'ka'at": hence Jabal Ka'ka'án, the higher levels in Mecca, of old inhabited by the Jurhamites and so called from their clashing and jangling arms; whilst the Amalekites dwelt in the lower grounds called Jiyád from their generous steeds (Pilgrimage iii. 191).

the tents and trampled the folk, as they lay asleep.—And Shahrazad perceived the dawn of day and ceased to say her permitted say

Now when it was the Six Hundred and Forty-sixth Night,

She continued, It hath reached me, O auspicious King, that when Jamrkan fell upon them with his men and steeds and camels, and the camp lay sleeping, the idolaters started up in confusion and, snatching up their arms, fell upon one another with smiting, till the most part was slaughtered. And when the day broke, they looked and found no Moslem slain, but saw them all on horse-back, armed and armoured ; wherefore they knew that this was a sleight which had been played upon them, and Kurajan cried out to the remnant of his folk, “ O sons of whores, what we had a mind to do with them, that have they done with us and their craft hath gotten the better of our cunning.” And they were about to charge when, lo and behold ! a cloud of dust rose high and walled the horizon-sky, when the wind smote it, so that it spired aloft and spread pavilion-wise in the lift and there it hung ; and presently appeared beneath it the glint of helmet and gleam of hauberk and splendid warriors, baldrick’d with their tempered swords and holding in rest their supple spears. When the Kafirs saw this, they held back from the battle and each army sent out, to know the meaning of this dust, scouts, who returned with the news that it was an army of Moslems. Now this was the host of the Mountain-Ghul whom Gharib had despatched to Jamrkan’s aid, and Sa’adan himself rode in their van. So the two hosts of the True Believers joined company and rushing upon the Paynimry like a flame of fire, plied them with keen sword and Rudaynian spear and quivering lance, what while day was darkened and eyes for the much dust starkened. The valiant stood fast and the faint-hearted coward fled and to the wilds and the wolds swift sped, whilst the blood over earth was like torrents shed ; nor did they cease from fight till the day took flight and in gloom came the night. Then the Moslems drew apart from the Miscreants and returned to their tents, where they ate and slept, till the darkness fled away and gave place to smiling day ; when they prayed the dawn-prayer and mounted to battle. Now Kurajan had said to his men as they drew off from fight (for indeed two-thirds of their number had perished by sword and spear), “ O folk, to-morrow,

I will champion it in the stead of war where cut and thrust jar,
and where braves push and wheel I will take the field." So, as
soon as light was seen and morn appeared with its shine and sheen,
took horse the hosts twain and shouted their slogans amain and
bared the brand and hent lance in hand and in ranks took stand.
The first to open the door of war was Kurajan, who cried out,
saying, " Let no coward come out to me this day nor craven!"
Whereupon Jamrkan and Sa'adan stood by the colours, but there
ran at him a captain of the Banu Amir and the two drove each at
other awhile, like two rams butting. Presently Kurajan seized the
Moslem by the jerkin under his hauberk and, dragging him from
his saddle, dashed him to the ground where he left him; upon
which the Kafirs laid hands on him and bound him and bore him
off to their tents; whilst Kurajan wheeled about and careered and
offered battle, till another captain came out, whom also he took
prisoner; nor did he leave to do thus till he had made prize of
seven captains before mid-day. Then Jamrkan cried out with so
mighty a cry, that the whole field made reply and heard it the
armies twain, and ran at Kurajan with a heart in rageful pain,
improvising these couplets :—

Jamrkan am I! and a man of might, o Whom the warriors fear with a sore
affright :

I waste the forts and I leave the walls o To wail and weep for the wights I
smite :

Then, O Kurajan, tread the rightful road o And quit the paths of thy
foul unright :

Own the One True God, who dispread the skies o And made founts to flow
and the hills pegged tight :

An the slave embrace the True Faith, he'll 'scape o Hell-pains and in Heaven
be deckt and dight !

When Kurajan heard these words, he snarked and snorted and
fouly abused the sun and the moon and drove at Jamrkan, versi-
fying with these couplets :—

I'm Kurajan, of this age the knight ; o And my shade to the lions
of Shara¹ is blight :

I storm the forts and snare kings of beasts o And warriors fear me in
field of fight ;

Then, Harkye Jamrkan, if thou doubt my word, o Come forth to the combat
and try my might !

¹ Al-Shara', a mountain in Arabia.

When Jamrkan heard these verses, he charged him with a stout heart and they smote each at other with swords till the two hosts lamented for them, and they lunged with lance and great was the clamour between them: nor did they leave fighting till the time of mid-afternoon prayer was passed and the day began to wane. Then Jamrkan drove at Kurajan and smiting him on the breast with his mace,¹ cast him to the ground, as he were the trunk of a palm-tree; and the Moslems pinioned him and dragged him off with ropes like a camel. Now when the Miscreants saw their Prince captive, a hot fever-fit of ignorance seized on them and they bore down upon the True Believers thinking to rescue him; but the Moslem champions met them and left most of them prostrate on the earth, whilst the rest turned and sought safety in flight, seeking surer site, while the clanking sabres their backsides smite. The Moslems ceased not pursuing them till they had scattered them over mount and wold, when they returned from them to the spoil; whereof was great store of horses and tents and so forth:—good look to it for a spoil! Then Jamrkan went in to Kurajan and expounded to him Al-Islam, threatening him with death unless he embraced the Faith. But he refused; so they cut off his head and stuck it on a spear, after which they fared on towards Oman² city. But as regards the Kafirs, the survivors returned to Jaland and made known to him the slaying of his son and the slaughter of his host, hearing which he cast his crown to the ground and buffeting his face, till the blood ran from his nostrils, fell fainting to the floor. They sprinkled rose-water on his head, till he came to himself and cried to his Wazir, “Write letters to all my Governors and Nabobs, and bid them leave not a smiter with the sword nor a lunger with the lance nor a bender of the bow, but bring them all to me in one body.” So he wrote letters and despatched them by runners to

¹ See vol. vi., 249. “This (mace) is a dangerous weapon when struck on the shoulders or unguarded arm: I am convinced that a blow with it on a head armoured with a salade (*cassis cælata*, a light iron helmet) would stun a man” (says La Brocquière).

² Oman, which the natives pronounce “Amán,” is the region best known by its capital, Maskat. These are the Omana Moscha and Omanum Emporium of Ptolemy and the Periplus. Ibn Batutah writes Ammán, but the best dictionaries give “Oman.” (N.B.—Mr. Badger, p. 1, wrongly derives Sachalitis from “Sawáhif”: it is evidently “Sáhíli.”) The people bear by no means the best character: Ibn Batutah (fourteenth century) says, “their wives are most base; yet, without denying this, their husbands express nothing like jealousy on the subject.” (Lee, p. 62.)

the Governors, who levied their power and joined the King with a prevailing host, whose number was one hundred and eighty-thousand men. Then they made ready tents and camels and noble steeds and were about to march when, behold, up came Jamrkan and Sa'adan the Ghul, with seventy thousand horse, as they were lions fierce-faced, all steel-encased. When Jaland saw the Moslems trooping on he rejoiced and said, "By the virtue of the Sun, and her resplendent light, I will not leave alive one of my foes ; no, not one to carry the news, and I will lay waste the land of Al-Irak, that I may take my wreak for my son, the havoc-making champion bold ; nor shall my fire be quenched or cooled !" Then he turned to Ajib and said to him, "O dog of Al-Irak, 'twas thou broughtest this calamity on us ! But by the virtue of that which I worship, except I avenge me of mine enemy I will do thee die after foulest fashion !" When Ajib heard these words he was troubled with sore trouble and blamed himself ; but he waited till nightfall, when the Moslems had pitched their tents for rest. Now he had been degraded and expelled the royal camp together with those who were left to him of his suite : so he said to them, "O my kinsmen, know that Jaland and I are dismayed with exceeding dismay at the coming of the Moslems, and I know that he will not avail to protect me from my brother nor from any other ; so it is my counsel that we make our escape, whilst all eyes sleep, and flee to King Ya'arub bin Kahtán,¹ for that he hath more of men and is stronger of reign." They, hearing his advice exclaimed " Right is thy rede," whereupon he bade them kindle fires at their tent-doors and march under cover of the night. They did his bidding and set out, so by daybreak they had already fared far away. As soon as it was morning Jaland mounted with two hundred and sixty thousand fighting-men, clad cap-à-pie in hauberks and cuirasses and strait-knit mail-coats, the kettle-drums beat a point of war and all drew out for cut and thrust and fight and fray. Then Jamrkan and Sa'adan rode out with forty-thousand stalwart fighting-men, under each standard a thousand cavaliers, doughty champions, foremost in champaign. The two hosts drew out in battles and bared their blades and levelled their limber lances, for the drinking of the cup of death. The

¹ The name I have said of a quasi historical personage, son of Joktan, the first Arabist and the founder of the Tobbá ("successor") dynasty in Al-Yaman ; while Jurham, his brother, established that of Al-Hijaz. The name is probably chosen because well-known.

first to open the gate of strife was Sa'adan, as he were a mountain of syenite or a Marid of the Jinn. Then dashed out to him a champion of the Infidels, and the Ghul slew him and casting him to the earth, cried out to his sons and slaves, saying, "Light the fire and roast me this dead one." They did as he bade and brought him the roast and he ate it and crunched the bones, whilst the Kafirs stood looking on from afar ; and they cried out, "Oh for aid from the light-giving Sun!" and were affrighted at the thought of being slain by Sa'adan. Then Jaland shouted to his men, saying, "Slay me yonder loathsome beast!" Whereupon another captain of his host drove at the Ghul ; but he slew him, and he ceased not to slay horseman after horseman, till he had made an end of thirty men. With this the blamed Kafirs held back and feared to face him, crying, "Who shall cope with Jinns and Ghuls?" But Jaland raised his voice saying, "Let an hundred horse charge him and bring him to me, bound or slain." So an hundred horse set upon Sa'adan with swords and spears, and he met them with a heart firmer than flint, proclaiming the unity of the Requiting King, whom no one thing diverteth from other thing. Then he cried aloud, "Allaho Akbar!" and, smiting them with his sword, made their heads fly and in one onset he slew of them four-and-seventy whereupon the rest took to flight. So Jaland shouted aloud to ten of his captains, each commanding a thousand men, and said to them, "Shoot his horse with arrows till it fall under him, and then lay hands on him." Therewith ten thousand horse drove at Sa'adan who met them with a stout heart ; and Jamrkan, seeing this, bore down upon the Miscreants with his Moslems, crying out, "God is Most Great!" Before they could reach the Ghul, the enemy had slain his steed and taken him prisoner ; but they ceased not to charge the Infidels, till the day grew dark for dust and eyes were blinded, and the sharp sword clanged while firm stood the valiant cavalier and destruction overtook the faint-heart in his fear ; till the Moslems were amongst the Paynims like a white patch on a black bull. —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-seventh Night,

She pursued, It hath reached me, O auspicious King, that battle raged between the Moslems and the Paynims till the True

Believers were like a white patch on a black bull. Nor did they stint from the mellay till the darkness fell down, when they drew apart, after there had been slain of the Infidels men without compt. Then Jamrkan and his men returned to their tents; but they were in great grief for Sa'adan, so that neither meat nor sleep was sweet to them, and they counted their host and found that less than a thousand had been slain. But Jamrkan said, "O folk, to-morrow I will go forth into the battle-plain and place where cut and thrust obtain, and slay their champions and make prize of their families after taking them captives and I will ransom Sa'adan therewith, by the leave of the Requiring King, whom no one thing diverteth from other thing!" Wherefore their hearts were heartened and they joyed as they separated to their tents. Meanwhile Jaland entered his pavilion and sitting down on his sofa of estate, with his folk about him, called for Sa'adan and forthright on his coming, said to him, "O dog run wood and least of the Arab brood and carrier of firewood, who was it slew my son Kurajan, the brave of the age, slayer of heroes and caster down of warriors?" Quoth the Ghul, "Jamrkan slew him, captain of the armies of King Gharib, Prince of cavaliers, and I roasted and ate him, for I was anhungered." When Jaland heard these words, his eyes sank into his head for rage and he bade his swordbearer smite Sa'adan's neck. So he came forward in that intent, whereupon Sa'adan stretched himself mightily and bursting his bonds, snatched the sword from the headsman and hewed off his head. Then he made at Jaland who threw himself down from the throne and fled; whilst Sa'adan fell on the bystanders and killed twenty of the King's chief officers, and all the rest took to flight. Therewith loud rose the crying in the camp of the Infidels and the Ghul sallied forth of the pavilion and falling upon the troops smote them with the sword, right and left, till they opened and left a lane for him to pass; nor did he cease to press forward, cutting at them on either side, till he won free of the Miscreants' tents and made for the Moslem camp. Now these had heard the uproar among their enemies and said, "Haply some calamity hath befallen them." But whilst they were in perplexity, behold, Sa'adan stood amongst them and they rejoiced at his coming with exceeding joy; more especially Jamrkan, who saluted him with the salam as did other True Believers and gave him joy of his escape. Such was the case with the Moslems; but as regards the Miscreants, when, after the Ghul's departure, they and their King

returned to their tents, Jaland said to them, "O folk, by the virtue of the Sun's light-giving ray and by the darkness of the Night and the light of the Day and the Stars that stray, I thought not this day to have escaped death in mellay; for, had I fallen into yonder fellow's hands, he had eaten me, as I were a kernel of wheat or a barley-corn or any other grain." They replied, "O King, never saw we any do the like of this Ghul." And he said, "O folk, to-morrow do ye all don arms and mount steed and trample them under your horses' hooves." Meanwhile the Moslems had ended their rejoicings at Sa'adan's return and Jamrkan said to them, "To-morrow, I will show you my derring-do and what behoveth the like of me, for by the virtue of Abraham the Friend, I will slay them with the foulest of slaughters and smite them with the bite of the sword, till all who have understanding confounded at them shall stand. But I mean to attack both right and left wings; so, when ye see me drive at the King under the standards, do ye charge behind me with a resolute charge, and Allah's it is to decree what thing shall be!" Accordingly the two sides lay upon their arms till the day broke through night and the sun appeared to sight. Then they mounted swiftlier than the twinkling of the eyelid; the raven of the wold croaked and the two hosts, looking each at other with the eye of fascination, formed in line-array and prepared for fight and fray. The first to open the chapter of war was Jamrkan who wheeled and careered and offered fight in field; and Jaland and his men were about to charge when, behold, a cloud of dust uprolled till it walled the wold and overlaid the day. Then the four winds smote it and away it floated torn to rags, and there appeared beneath it cavaliers, with helms black and garb white and many a princely knight and lances that bite and swords that smite and footmen who lion-like knew no affright. Seeing this both armies left fighting and sent out scouts to reconnoitre and report who thus had come in main and might. So they went and within the dust-cloud disappeared from sight, and returned after awhile with the news aright that the approaching host was one of Moslems, under the command of King Gharib. When the True Believers heard from the scouts of the coming of their King, they rejoiced and driving out to meet him, dismounted and kissed the earth between his hands—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when the Moslems saw the presence of their King Gharib, they joyed with exceeding joy ; and, kissing the earth between his hands, saluted him and gat around him whilst he welcomed them and rejoiced in their safety. Then they escorted him to their camp and pitched pavilions for him and set up standards ; and Gharib sat down on his couch of estate, with his Grandees about him ; and they related to him all that had befallen, especially to Sa'adan. Meanwhile the Kafirs sought for Ajib and finding him not among them nor in their tents, told Jaland of his flight, whereat his Doomsday rose and he bit his fingers, saying, "By the Sun's light-giving round, he is a perfidious hound and hath fled with his rascal rout to desert-ground. But naught save force of hard fighting will serve us to repel these foes ; so fortify your resolves and hearten your hearts and beware of the Moslems." And Gharib also said to the True Believers, "Strengthen your courage and fortify your hearts and seek aid of your Lord, beseeching him to vouchsafe you the victory over your enemies." They replied, "O King, soon thou shalt see what we will do in battle-plain where men cut and thrust amain." So the two hosts slept till the day arose with its sheen and shone and the rising sun rained light upon hill and down, when Gharib prayed the two-bow prayer, after the rite of Abraham the Friend (on whom be the Peace !) and wrote a letter, which he despatched by his brother Sahim to the King of the Kafirs. When Sahim reached the enemies' camp, the guards asked him what he wanted, and he answered them, "I want your ruler."¹ Quoth they, "Wait till we consult him anent thee ;" and he waited, whilst they went in to their Sovran and told him of the coming of a messenger, and he cried, "Hither with him to me !" So they brought Sahim before Jaland, who said to him, "Who hath sent thee ?" Quoth he, "King Gharib sends me, whom Allah hath made ruler over Arab and Ajam ; receive his letter and return its reply." Jaland took the writ and opening it, read as follows :—"In the name of

¹ Arab "Hákim": lit. one who orders; often confounded by the unscientific with Hakim, a doctor, a philosopher. The latter re-appears in the Heb. Khákham applied in modern days to the Jewish scribe who takes the place of the Rabbi.

Allah, the Compassionating, the Compassionate * the One, the All-knowing, the supremely Great * the Immemorial, the Lord of Noah and Sálih and Húd and Abraham and of all things He made! * The Peace be on him who followeth in the way of righteousness and who feareth the issues of frowardness * who obeyeth the Almighty King and followeth the Faith saving and preferreth the next world to any present thing! * But afterwards : O Jaland, none is worthy of worship save Allah alone, the Victorious, the One, Creator of night and day and the sphere revolving alway * Who sendeth the holy Prophets and garreth the streams to flow and the trees to grow, who vaulted the heavens and spread out the earth like a carpet below * Who feedeth the birds in their nests and the wild beasts in the deserts * for He is Allah the All-powerful, the Forgiving, the Long-suffering, the Protector, whom eye comprehendeth on no wise and who maketh night on day arise * He who sent down the Apostles and their Holy Writ. Know, O Jaland, that there is no faith but the Faith of Abraham the Friend ; so cleave to the Creed of Salvation and be saved from the biting glaive and the Fire which followeth the grave * But, an thou refuse Al-Islam look for ruin to haste and thy reign to be waste and thy traces untraced * And, lastly, send me the dog Ajib hight that I may take from him my father's and mother's blood-wit." When Jaland had read this letter, he said to Sahim, "Tell thy lord that Ajib hath fled, he and his folk, and I know not whither he is gone ; but, as for Jaland, he will not forswear his faith, and to-morrow, there shall be battle between us and the Sun shall give us the victory." So Sahim returned to his brother with this reply, and when the morning morrowed, the Moslems donned their arms and armour and bestrode their stout steeds, calling aloud on the name of the All-conquering King, Creator of bodies and souls, and magnifying Him with "Allaho Akbar." Then the kettle-drums of battle beat until earth trembled, and sought the field all the lordly warriors and doughty champions. The first to open the gate of battle was Jamrkan, who drove his charger into mid-plain and played with sword and javelin, till the understanding was amazed ; after which he cried out, saying, "Ho ! who is for tilting ? Ho ! who is for fighting ? Let no sluggard come out to me to-day nor weakling ! I am the slayer of Kurajan bin Jaland ; who will come forth to avenge him ?" When Jaland heard the name of his son, he cried out to his men, "O whore-sons, bring me yonder horseman who slew my son, that

I may eat his flesh and drink his blood." So an hundred fighting men charged at Jamrkan, but he slew the most part of them and put their chief to flight; which feat when Jaland saw, he cried out to his folk, "At him all at once and assault him with one assault." Accordingly they waved the awe-striking banners and host was heaped on host; Gharib rushed on with his men and Jamrkan did the same and the two sides met like two seas together clashing. The Yamáni sword and spear wrought havoc and breasts and bellies were rent, whilst both armies saw the Angel of Death face to face and the dust of the battle rose to the skirts of the sky. Ears went deaf and tongues went dumb and doom from every side came on whilst valiant stood fast and faint-heart fled: and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each to its tents.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that when King Gharib ended the battle and the two hosts drew apart and each had returned to his own tents, he sat down on the throne of his realm and the place of his reign, whilst his chief officers ranged themselves about him, and he said, "I am sore concerned for the flight of the cur Ajib and I know not whither he has gone. Except I overtake him and take my wreak of him, I shall die of despite." Whereupon Sahim came forward and kissing the earth before him, said, "O King, I will go to the army of the Kafirs and find out what is come of the perfidious dog Ajib." Quoth Gharib, "Go, and learn the truth anent the hog." So Sahim disguised himself in the habit of the Infidels and became as he were of them; then, making for the enemy's camp, he found them all asleep, drunken with war and battle, and none were on wake save only the guards. He passed on and presently came to the King's pavilion where he found King Jaland asleep unattended; so he crept up and made him smell and sniff up levigated Bhang and he became as one dead. Then Sahim went out and took a male mule, and wrapping the King in the coverlet of his bed, laid him on its back; after which he threw a mat over him and led the beast to the Moslem camp. Now when he came to Gharib's pavilion and would have

entered, the guards knew him not and prevented him, saying, "Who art thou?" He laughed and uncovered his face, and they knew him and admitted him. When Gharib saw him he said, "What bearest thou there, O Sahim?" ; and he replied, "O King, this is Jaland bin Karkar." Then he uncovered him, and Gharib knew him and said, "Arouse him, O Sahim," So he made him smell vinegar¹ and frankincense; and he cast the Bhang from his nostrils and, opening his eyes, found himself among the Moslems; whereupon quoth he, "What is this foul dream?" and closing his eyelids again, would have slept; but Sahim dealt him a kick, saying, "Open thine eyes, O accursed!" So he opened them and asked, "Where am I?" ; and Sahim answered, "Thou art in the presence of King Gharib bin Kundamir, King of Irak." When Jaland heard this, he said, "O King, I am under thy protection! Know that I am not at fault, but that who led us forth to fight theo was thy brother, and the same cast enmity between us and then fled." Quoth Gharib, "Knowest thou whither he is gone?" ; and quoth Jaland, "No, by the light-giving sun, I know not whither." Then Gharib bade lay him in bonds and set guards over him, whilst each captain returned to his own tent, and Jamrkan while wending said to his men, "O sons of my uncle, I purpose this night to do a deed wherewith I may whiten my face with King Gharib." Quoth they, "Do as thou wilt, we hearken to thy commandment and obey it." Quoth he, "Arm yourselves and, muffling your steps while I go with you, let us fare softly and disperse about the Infidels' camp, so that the very ants shall not be ware of you; and, when you hear me cry Allaho Akbar, do ye the like and cry out, saying, God is Most Great! and hold back and make for the city gate; and we seek aid from the Most High." So the folk armed themselves cap-à-pie and waited till the noon of night, when they dispersed about the enemy's camp and tarried awhile when, lo and behold! Jamrkan smote shield with sword and shouted, "Allaho Akbar!" Thereupon they all cried out the like, till rang again valley and mountain, hills, sands and ruins. The Miscreants awoke in dismay and fell one upon other, and the sword went round amongst them;

¹ As has been seen, acids have ever been and are still administered as counter-inebriants, while hot spices and sweets greatly increase the effect of Bhang, opium, henbane, datura, &c. The Persians have a most unpleasant form of treating men when dead-drunk with wine or spirits. They hang them up by the heels, as we used to do with the drowned, and stuff their mouths with human ordure which is sure to produce emesis.

the Moslems drew back and made for the city gates, where they slew the warders and entering, made themselves masters of the town, with all that was therein of treasure and women. Thus it beset with Jamrkan ; but as regards King Gharib, hearing the noise and clamour of "God is Most Great," he mounted with his troops to the last man and sent on in advance Sahim who, when he came near the field of fight, saw that Jamrkan had fallen upon the Kafirs with the Banu Amir by night and made them drink the cup of death. So he returned and told all to his brother, who called down blessings on Jamrkan. And the Infidels ceased not to smite one another with the biting sword and expending their strength till the day rose and lighted up the land, when Gharib cried out to his men, "Charge, O ye noble, and do a deed to please the All-knowing King!" So the True Believers fell upon the idolaters and plied upon every false hypocritical breast the keen sword and the quivering spear. They sought to take refuge in the city ; but Jamrkan came forth upon them with his kinsmen, who hemmed them in between two mountain-ranges, and slew an innumerable host of them, and the rest fled into the wastes and wolds.— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fiftieth Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host charged upon the Miscreants they hewed them in pieces with the biting scymitar and the rest fled to the wastes and wolds ; nor did the Moslems cease pursuing them with the sword, till they had scattered them abroad in the plains and stony places. Then they returned to Oman city, and King Gharib entered the palace of the King and, sitting down on the throne of his kingship, with his Grandees and Officers ranged right and left, sent for Jaland. They brought him in haste and Gharib expounded to him Al-Islam ; but he rejected it ; wherefore Gharib bade crucify him on the gate of the city, and they shot at him with shafts till he was like unto a porcupine. Then Gharib honourably robed Jamrkan and said to him, "Thou shalt be lord of this city and ruler thereof with power to loose and to bind therein, for it was thou didst open it with thy sword and thy folk." And Jamrkan kissed the King's feet, thanked him and wished him abiding victory and glory and every blessing. Moreover Gharib

opened Jaland's treasures and saw what was therein of coin, whereof he gave largesse to his captains and standard-bearers and fighting-men, yea, even to the girls and children ; and thus he lavished his gifts ten days long. After this, one night he dreamt a terrible dream and awoke, troubled and trembling. So he aroused his brother Sahim and said to him, " I saw in my vision that we were in a wide valley, when there pounced down on us two ravening birds of prey, never in my life saw I greater than they ; their legs were like lances, and as they swooped we were in sore fear of them." Replied Sahim, " O King, this be some great enemy ; so stand on thy guard against him." Gharib slept not the rest of the night and, when the day broke, he called for his courser and mounted. Quoth Sahim, " Whither goest thou, my brother ?" and quoth Gharib, " I awoke heavy at heart ; so I mean to ride abroad ten days and broaden my breast." Said Sahim, " Take with thee a thousand braves ;" but Gharib replied, " I will not go forth but with thee and only thee." So the two brothers mounted and, seeking the dales and leasows, fared on from Wady to Wady and from meadow to meadow, till they came to a valley abounding in streams and sweet-smelling flowers and trees laden with all manner eatable fruits, two of each kind. Birds warbled on the branches their various strains ; the mocking-bird trilled out her sweet notes faint and the turtle filled with her voice the plain. There sang the nightingale, whose chant arouses the sleeper, and the merle with his note like the voice of man and the cushat and the ring-dove, whilst the parrot with its eloquent tongue answered the twain. The valley pleased them and they ate of its fruits and drank of its waters, after which they sat under the shadow of its trees till drowsiness overcame them and they slept, —glory be to Him who sleepeth not ! As they lay asleep, lo ! two fierce Marids swooped down on them and, taking each one on his shoulders, towered with them high in air, till they were above the clouds. So Gharib and Sahim awoke and found themselves betwixt heaven and earth ; whereupon they looked at those who bore them and saw that they were two Marids, the head of the one being as that of a dog and the head of the other as that of an ape¹ with hair like horses' tails and claws like lions' claws, and both were big as great palm-trees. When they espied this case, they exclaimed, " There is no Majesty and there is no Might save in

¹ Compare the description of the elephant-faced *Vetála* (*Kathá S.S. Fasc. xi.* p. 388).



Allah, the Glorious, the Great!" Now the cause of this was that a certain King of the Kings of the Jinn, hight Mura'ash, had a son called Sa'ik, who loved a damsel of the Jinn, named Najmah;¹ and the twain used to foregather in that Wady under the semblance of two birds. Gharib and Sahim saw them thus and deeming them birds, shot at them with shafts but wounding only Sa'ik whose blood flowed. Najmah mourned over him ; then, fearing lest the like calamity befal herself, snatched up her lover and flew with him to his father's palace, where she cast him down at the gate. The warders bore him in and laid him before his sire who, seeing the pile sticking in his rib exclaimed, "Alas, my son ! Who hath done with thee this thing, that I may lay waste his abiding-place and hurry on his destruction, though he were the greatest of the Kings of the Jann ?" Thereupon Sa'ik opened his eyes and said, "O my father, none slew me save a mortal in the Valley of Springs." Hardly had he made an end of these words, when his soul departed ; whereupon his father buffeted his face, till the blood streamed from his mouth, and cried out to two Marids, saying, "Hie ye to the Valley of Springs and bring me all who are therein." So they betook themselves to the Wady in question, where they found Gharib and Sahim asleep, and, snatching them up, carried them to King Mura'ash.²—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that the two Marids, after snatching up Gharib and Sahim in their sleep, carried them to Mura'ash, king of the Jann, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body,³ the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that

¹ The lover's name Sa'ik = the Striker (with lightning); Najmah, the beloved = the star.

² I have modified the last three lines of the Mac. Edit. which contain a repetition evidently introduced by the carelessness of the copyist.

³ The Hindu Charvakas explain the Triad, Bramha, Vishnu and Shiva, by the sexual organs and upon Vishnu's having four arms they gloss, "At the time of sexual intercourse, each man and woman has as many." (Dabistan ii. 202). This is the Eastern view of Rabelais' "beast with two backs."

of a lynx. The Marids set them down before Mura'ash and said to him, "O King, these twain be they we found in the Valley of Springs." Thereupon he looked at them with wrathful eyes and snarled and snorted and shot sparks from his nostrils, so that all who stood by feared him. Then said he, "O dogs of mankind, ye have slain my son and lighted fire in my liver." Quoth Gharib, "Who is thy son, and who hath seen him?" Quoth Mura'ash, "Were ye not in the Valley of Springs and did ye not see my son there, in the guise of a bird, and did ye not shoot at him with wooden bolts that he died?" Replied Gharib, "I know not who slew him; and, by the virtue of the Great God, the One, the Immemorial who knoweth things all, and of Abraham the Friend, we saw no bird, neither slew we bird or beast!" Now when Mura'ash heard Gharib swear by Allah and His greatness and by Abraham the Friend, he knew him for a Moslem (he himself being a worshipper of Fire, not of the All-powerful Sire), so he cried out to his folk, "Bring me my Goddess.¹" Accordingly they brought a brazier of gold and, setting it before him, kindled therein fire and cast on drugs, whereupon there arose therefrom green and blue and yellow flames and the King and all who were present prostrated themselves before the brazier, whilst Gharib and Sahim ceased not to attest the Unity of Allah Almighty, to cry out "God is Most Great" and to bear witness to His Omnipotence. Presently, Mura'ash raised his head and, seeing the two Princes standing in lieu of falling down to worship, said to them, "O dogs, why do ye not prostrate yourselves?" Replied Gharib, "Out on you, O ye accursed! Prostration befitteh not man save to the Worshipful King, who bringeth forth all creatures into beingness from nothingness and maketh water to well from the barren rock-well, Him who inclineth heart of sire unto new-born scion and who may not be described as sitting or standing; the God of Noah and Salih and Hud and Abraham the Friend, Who created Heaven and Hell and trees and fruit as well,² for He is Allah, the One, the All-powerful." When Mura'ash heard this, his eyes sank into his head³ and he cried out to his guards, saying, "Pinion me these two dogs and sacrifice them to my Goddess." So they bound them and were about to cast them into the fire when, behold,

¹ Arab. "Rabbat-i," my she Lord, fire (*nár*) being feminine.

² The prose-rhyme is answerable for this galimatias.

³ A common phrase equivalent to our "started from his head,"

one of the crenelles of the palace-parapet fell down upon the brazier and brake it and put out the fire, which became ashes flying in air. Then quoth Gharib, "God is Most Great! He giveth aid and victory and He forsaketh those who deny Him, Fire worshipping and not the Almighty King!" Presently quoth Mura'ash, "Thou art a sorcerer and hast bewitched my Goddess, so that this thing hath befallen her. Gharib replied, "O madman, an the fire had soul or sense it would have warded off from self all that hurteth it." When Mura'ash heard these words, he roared and bellowed and reviled the Fire, saying, "By my faith, I will not kill you save by the fire!" Then he bade cast them into gaol; and, calling an hundred Marids, made them bring much fuel and set fire thereto. So they brought great plenty of wood and made a huge blaze, which flamed up mightily till the morning, when Mura'ash mounted an elephant, bearing on its back a throne of gold dubbed with jewels, and the tribes of the Jinn gathered about him in their various kinds. Presently they brought in Gharib and Sahim who, seeing the flaming of the fire, sought help of the One, the All-conquering Creator of night and day, Him of All-might, whom no sight comprehendeth, but who comprehendeth all sights, for He is the Subtle, the All-knowing. And they ceased not humbly beseeching Him till, behold, a cloud arose from West to East and, pouring down showers of rain, like the swollen sea, quenched the fire. When the King saw this, he was affrighted, he and his troops, and entered the palace, where he turned to the Wazirs and Grandees and said to them, "How say ye of these two men?" They replied, "O King, had they not been in the right, this thing had not befallen the fire; wherefore we say that they be true men which speak sooth." Rejoined Mura'ash, "Verily the Truth hath been displayed to me, ay, and the manifest way, and I am certified that the worship of the fire is false; for, were it goddess, it had warded off from itself the rain which quenched it and the stone which broke its brasier and beat it into ashes. Wherefore I believe in Him Who created the fire and the light and the shade and the heat. And ye, what say ye?" They answered, "O King, we also hear and follow and obey." So the King called for Gharib and embraced him and kissed him between the eyes and then summoned Sahim; whereupon the bystanders all crowded to kiss their hands and heads.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-second Night,

She pursued, It hath reached me, O auspicious King, that when Mura'ash and his men found salvation in the Saving Faith, Al-Islam, he called for Gharib and Sahim and kissed them between the eyes and so did all the Grandees who crowded to buss their hands and heads. Then Mura'ash sat down on the throne of his kingship and, seating Gharib on his right and Sahim on his left hand, said to them, "O mortals, what shall we say, that we may become Moslems?" Replied Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God!" So the King and his folk professed Al-Islam with heart and tongue, and Gharib abode with them awhile, teaching them the ritual of prayer. But presently he called to mind his people and sighed, whereupon quoth Mura'ash, "Verily, trouble is gone and joy and gladness are come." Quoth Gharib, "O King, I have many foes and I fear for my folk from them." Then he related to him his history with his brother Ajib from first to last, and the King of the Jinns said, "O King of men, I will send one who shall bring thee news of thy people, for I will not let thee go till I have had my fill of thy face." Then he called two doughty Marids, by name Kaylaján and Kúraján, and after they had done him homage, he bade them repair to Al-Yaman and bring him news of Gharib's army. They replied, "To hear is to obey," and departed. Thus far concerning the brothers; but as regards the Moslems, they arose in the morning and led by their captains rode to King Gharib's palace, to do their service to him; but the eunuchs told them that the King had mounted with his brother and had ridden forth at peep o' day. So they made for the valleys and mountains and followed the track of the Princes, till they came to the Valley of Springs, where they found their arms cast down and their two gallant steeds grazing and said, "The King is missing from this place, by the glory of Abraham the Friend!" Then they mounted and sought in the valley and the mountains three days, but found no trace of them; whereupon they began the mourning ceremonies and, sending for couriers, said to them, "Do ye disperse yourselves about the cities and sconces and castles, and seek ye news of our King." "Hearkening and obedience!" cried the couriers, who dispersed hither and thither each over one of the Seven Climes and sought everywhere for Gharib, but found no trace of him. Now when the

tidings came to Ajib by his spies that his brother was lost and there was no news of the missing, he rejoiced and going in to King Ya'arub bin Kahtan, sought of him aid which he granted and gave him two hundred thousand Amalekites, wherewith he set out for Al-Yaman and sat down before the city of Oman. Jamrkan and Sa'adan sallied forth and offered him battle, and there were slain of the Moslems much folk, so the True Believers retired into the city and shut the gates and manned the walls. At this moment came up the two Marids Kaylajan and Kurajan and, seeing the Moslem beleaguered waited till nightfall, when they fell upon the miscreants and plied them with sharp swords of the swords of the Jinn, each twelve cubits long, if a man smote therewith a rock, verily he would cleave it in sunder. They charged the Idolators, shouting, "Allaho Akbar! God is Most Great! He giveth aid and victory and forsaketh those who deny the Faith of Abraham the Friend!" and whilst they raged amongst the foes, fire issued from their mouths and nostrils, and they made great slaughter amongst them. Thereupon the Infidels ran out of their tents offering battle but, seeing these strange things, were confounded and their hair stood on end and their reason fled. So they snatched up their arms and fell one upon other, whilst the Marids shore off their heads, as a reaper eareth grain, crying, "God is Most Great! We are the lads of King Gharib, the friend of Mura'ash, King of the Jinn!" The sword ceased not to go round amongst them till the night was half spent, when the Misbelievers, imagining that the mountains were all Ifrits, loaded their tents and treasure and baggage upon camels and made off; and the first to fly was Ajib.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-third Night,

She resumed, It hath reached me, O auspicious King, that the Misbelievers made off and the first to fly was Ajib. Thereupon the Moslems gathered together, marvelling at this that had betided the Infidels and fearing the tribesmen of the Jinn. But the Marids ceased not from pursuit, till they had driven them far away into the hills and wolds; and but fifty thousand Rebels¹ of two hundred thousand escaped with their lives and made for their

¹ Arab. "Máridúna" = rebels (against Allah and his orders).

own land, wounded and sore discomfited. Then the two Jinns returned and said to them, "O host of the Moslems, your lord King Gharib and his brother Sahim salute you; they are the guests of Mura'ash, King of the Jann, and will be with you anon." When Gharib's men heard that he was safe and well, they joyed with exceeding joy and said to the Marids, "Allah gladden you twain with good news, O noble spirits!" So Kurajan and Kaylajan returned to Mura'ash and Gharib; and acquainted them with that which had happened, whereat Gharib finding the two sitting together felt heart at ease and said, "Allah abundantly requite you!" Then quoth King Mura'ash, "O my brother, I am minded to show thee our country and the city of Japhet¹ son of Noah (on whom be peace!) Quoth Gharib, "O King, do what seemeth good to thee." So he called for three noble steeds and mounting, he and Gharib and Sahim, set out with a thousand Marids, as they were a piece of a mountain cloven lengthwise. They fared on, solacing themselves with the sight of valleys and mountains, till they came to Jabarsá,² the city of Japhet son of Noah (on whom be peace!) where the townsfolk all, great and small, came forth to meet King Mura'ash and brought them into the city in great state. Then Mura'ash went up to the palace of Japhet son of Noah and sat down on the throne of his kingship, which was of alabaster, ten stages high and latticed with wands of gold wherefrom hung all manner coloured silks. The people of the city stood before him and he said to them, "O seed of Yafis bin Nuh, what did your fathers and grandfathers worship?" They replied, "We found them worshipping Fire and followed their example, as thou well knowest." "O folk," rejoined Mura'ash, "we have been shown that the fire is but one of the creatures of Almighty Allah, Creator of all things; and when we knew this, we submitted ourselves to God, the One, the All-powerful, Maker

¹ Arab. Yáfís or Yásat. He had eleven sons and was entitled Abú al-Turk because this one engendered the Turcomans as others did the Chinese, Scythians, Slaves (Saklab), Gog, Magog, and the Muscovites or Russians. According to the Moslems there was a rapid falling off in size amongst this family. Noah's grave at Karak (the Ruin) a suburb of Zahlah, in La Brocquière's "Valley of Noah, where the Ark was built," is 104 ft. 10 in. long by 8 ft. 8 in. broad. (N.B.—It is a bit of the old aqueduct which Mr. Porter, the learned author of the "Giant Cities of Bashan," quotes as a "traditional memorial of primeval giants"—talibus carduis pascuntur asini!). Nabi Ham measures only 9 ft. 6 in. between headstone and tombstone, being in fact about as long as his father was broad.

² See Night dcliv., vol. vii., p. 43, *infra*.

of night and day and the sphere revolving alway, Whom comprehendeth no sight, but Who comprehendeth all sights, for He is the Subtle, the All-wise. So seek ye Salvation and ye shall be saved from the wrath of the Almighty One and from the fiery doom in the world to come." And they embraced Al-Islam with heart and tongue. Then Mura'ash took Gharib by the hand and showed him the palace and its ordinance and all the marvels it contained, till they came to the armoury, wherein were the arms of Japhet son of Noah. Here Gharib saw a sword hanging to a pin of gold and asked, "O King, whose is that?" Mura'ash answered, "'Tis the sword of Yafis bin Nuh, wherewith he was wont to do battle against men and Jinn. The sage Jardum forged it and graved on its back names of might.¹ It is named Al-Mahik—the Annihilator—for that it never descendeth upon a man, but it annihilateth him, nor upon a Jinni, but it crusheth him; and if one smote therewith a mountain 'twould overthrow it." When Gharib heard tell of the virtues of the sword, he said, "I desire to look on this blade;" and Mura'ash said, "Do as thou wilt." So Gharib put out his hand, and, hending the sword, drew it from its sheath; whereupon it flashed and Death crept on its edge and glittered; and it was twelve spans long and three broad. Now Gharib wished to become owner of it, and King Mura'ash said, "An thou canst smite with it, take it." "'Tis well," Gharib replied, and took it up, and it was in his hand as a staff; wherefore all who were present, men and Jinn, marvelled and said, "Well done, O Prince of Knights!" Then said Mura'ash "Lay thy hand on this hoard for which the Kings of the earth sigh in vain, and mount, that I may show thee the city." Then they took horse and rode forth the palace, with men and Jinns attending them on foot,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib and King Mura'ash rode forth the palace of Japhet, with

¹ According to Turcoman legends (evidently post-Mohammedan) Noah gave his son Japhet a stone inscribed with the Greatest Name, and it had the virtue of bringing on or driving off rain. The Moghuls long preserved the tradition and hence probably the sword.

men and Jinns attending them on foot, they passed through the streets and thoroughfares of the town, by palaces and deserted mansions and gilded doorways, till they issued from the gates and entered gardens full of trees fruit-bearing and waters welling and birds speaking and celebrating the praises of Him to whom belong Majesty and Eternity ; nor did they cease to solace themselves in the land till nightfall, when they returned to the palace of Japhet son of Noah and they brought them the table of food. So they ate and Gharib turned to the King of the Jann and said to him, "O King, I would fain return to my folk and my force ; for I know not their plight after me." Replied Mura'ash, "By Allah, O my brother, I will not part with thee for a full month, till I have had my fill of thy sight." Now Gharib could not say nay, so he abode with him in the city of Japhet, eating and drinking and making merry, till the month ended, when Mura'ash gave him great store of gems and precious ores, emeralds and balass-rubies, diamonds and other jewels, ingots of gold and silver and likewise ambergis and musk and brocaded silks and else of rarities and things of price. Moreover he clad him and Sahim in silken robes of honour gold-inwoven and set on Gharib's head a crown jewelled with pearls and diamonds of inestimable value. All these treasures he made up into even loads for him and, calling five hundred Marids, said to them, "Get ye ready to travel on the morrow, that we may bring King Gharib and Sahim back to their own country." And they answered, "We hear and we obey." So they passed the night in the city, purposing to depart on the morrow, but, next morning, as they were about to set forth behold, they espied a great host advancing upon the city, with horses neighing and kettle-drums beating and trumpets braying and riders filling the earth for they numbered threescore and ten thousand Marids, flying and diving, under a King called Barkán. Now this Barkan was lord of the City of Carnelian and the Castle of Gold and under his rule were five hill-strongholds, in each five hundred thousand Marids ; and he and his tribe worshipped the Fire, not the Omnipotent Sire. He was a cousin of Mura'ash, the son of his father's brother, and the cause of his coming was that there had been among the subjects of King Mura'ash a misbelieving Marid, who professed Al-Islam hypocritically, and he stole away from his people and made for the Valley of Carnelian, where he went in to King Barkan and, kissing the earth before him, wished him abiding glory and

prosperity. Then he told him of Mura'ash being converted to Al-Islam, and Barkan said, "How came he to tear himself away from his faith¹?" So the rebel told him what had passed and, when Barkan heard it, he snorted and snarked and railed at Sun and Moon and sparkling Fire, saying, "By the virtue of my faith, I will surely slay mine uncle's son and his people and this mortal, nor will I leave one of them alive!" Then he cried out to the legions of the Jinn and choosing of them seventy thousand Marids, set out and fared on till he came to Jabarsá² the city of Japhet and encamped before its gates. When Mura'ash saw this, he despatched a Marid, saying, "Go to this host and learn all that it wanteth and return hither in haste." So the messenger rushed away to Barkan's camp, where the Marids flocked to meet him and said to him, "Who art thou?" Replied he, "An envoy from King Mura'ash;" whereupon they carried him in to Barkan, before whom he prostrated himself, saying, "O my lord, my master hath sent me to thee, to learn tidings of thee." Quoth Barkan, "Return to thy lord and say to him:—This is thy cousin Barkan, who is come to salute thee."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Marid-envoy of Mura'ash was borne before Barkan and said to him, "O my lord, my master hath sent me to thee to learn tidings of thee," Barkan replied, "Return to thy lord and say to him:—This is thy cousin Barkan who is come to salute thee!" So the messenger went back and told Mura'ash, who said to Gharib, "Sit thou on thy throne whilst I go and salute my cousin and return to thee." Then he mounted and rode to the camp of his uncle's son. Now this was a trick³ of Barkan, to bring Mura'ash out and seize upon him, and he said to his Marids, whom he had stationed about him, "When ye see me embrace him,⁴ lay hold of

¹ This expresses Moslem sentiment; the convert to Al-Islam being theoretically respected and practically despised. The Turks call him a "Burmá" =twister, a turncoat, and no one either trusts him or believes in his sincerity.

² The name of the city first appears here: it is found also in the Bul. Edit., vol. ii. p. 132.

³ Arab. "'Amala hilah," a Syro-Egyptian vulgarism.

⁴ i.e. his cousin, but he will not use the word.

him and pinion him." And they replied, "To hear is to obey." So, when King Mura'ash came up and entered Barkan's pavilion, the owner rose to him and threw his arms round his neck; whereat the Jann fell upon Mura'ash and pinioned him and chained him. Mura'ash looked at Barkan and said, "What manner of thing is this?" Quoth Barkan, "O dog of the Jann, wilt thou leave the faith of thy fathers and grandfathers and enter a faith thou knowest not?" Rejoined Mura'ash, "O son of my uncle, indeed I have found the faith of Abraham the Friend to be the True Faith and all other than it vain." Asked Barkan, "And who told thee of this?"; and Mura'ash answered, "Gharib, King of Irak, whom I hold in the highest honour." By the right of the Fire and the Light and the Shade and the Heat," cried Barkan, "I will assuredly slay both thee and him!" And he cast him into gaol. Now when Mura'ash's henchman saw what had befallen his lord, he fled back to the city and told the King's legionaries who cried out and mounted. Quoth Gharib, "What is the matter?" And they told him all that had passed, whereupon he cried out to Sahim, "Saddle me one of the chargers that King Mura'ash gave me. Said Sahim, "O my brother, wilt thou do battle with the Jinn?" Gharib replied, "Yes, I will fight them with the sword of Japhet son of Noah, seeking help of the Lord of Abraham the Friend (on whom be the Peace!); for He is the Lord of all things and sole Creator!" So Sahim saddled him a sorrel horse of the horses of the Jinn, as he were a castle strong among castles, and he armed and mounting, rode out with the legions of the Jinn, hauberk'd cap-à-pie. Then Barkan and his host mounted also and the two hosts drew out in lines facing each other. The first to open the gate of war was Gharib, who drove his steed into the mid-field and bared the enchanted blade, whence issued a glittering light that dazzled the eyes of all the Jinn and struck terror to their hearts. Then he played¹ with the sword till their wits were wildered, and cried out, saying, "Allaho Akbar! I am Gharib, King of Irak. There is no Faith save the Faith of Abraham the Friend!" Now when Barkan heard Gharib's words, he said, "This is he who seduced my cousin from his religion; so, by the virtue of my faith, I will not sit down on my throne till I have decapitated this Gharib and suppressed his

¹ Arab. "La'ab," meaning very serious use of the sword: we still preserve the old "sword-play."

breath of life and forced my cousin and his people back to their belief : and whoso baulketh me, him will I destroy." Then he mounted an elephant paper-white as he were a tower plastered with gypsum, and goaded him with a spike of steel which ran deep into his flesh, whereupon the elephant trumpeted and made for the battle-plain where cut and thrust obtain ; and, when he drew near Gharib, he cried out to him, saying, " O dog of mankind, what made thee come into our land, to debauch my cousin and his folk and pervert them from one faith to other faith." Know that this day is the last of thy worldly days." Gharib replied, " Avaunt,¹ O vilest of the Jann ! " Therewith Barkan drew a javelin and making it quiver² in his hand, cast it at Gharib ; but it missed him. So he hurled a second javelin at him ; but Gharib caught it in mid-air and after poising it launched it at the elephant. It smote him on the flank and came out on the other side, whereupon the beast fell to the earth dead and Barkan was thrown to the ground, like a great palm-tree. Before he could stir, Gharib smote him with the flat of Japhet's blade on the nape of the neck, and he fell upon the earth in a fainting-fit ; whereupon the Marids swooped down on him and surrounding him pinioned his elbows. When Barkan's people saw their king a prisoner, they drove at the others, seeking to rescue him, but Gharib and the Islamised Jinn fell upon them and gloriously done for Gharib ! indeed that day he pleased the Lord who answereth prayer and slaked his vengeance with the talisman-sword ! Whomsoever he smote, he clove him in sunder and before his soul could depart he became a heap of ashes in the fire ; whilst the two hosts of the Jinn shot each other with flamy meteors till the battle-field was wrapped in smoke. And Gharib tourneyed right and left among the Kafirs who gave way before him, till he came to King Barkan's pavilion, with Kaylajan and Kurajan on his either hand, and cried out to them, " Loose your lord !" So they unbound Mura'ash and broke his fetters and— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. " Ikhsa," from a root meaning to drive away a dog.² Arab. " Hazza-hu," the quivering motion given to the " Harbak" (a light throw-spear or javelin) before it leaves the hand.

Now when it was the Six Hundred and Fifty-sixth Night,

She continued, It hath reached me, O auspicious King, that when King Gharib cried out to Kaylajan and Kurajan, saying, "Loose your lord!", they unbound Mura'ash and broke his fetters, and he said to them, "Bring me my arms and my winged horse. Now he had two flying steeds, one of which he had given to Gharib and the other he had kept for himself; and this he mounted after he had donned his battle-harness. Then he and Gharib fell upon the enemy, flying through the air on their winged horses, and the true believing Jinn followed them, shouting "Allaho Akbar—God is Most Great!"—till plains and hills, valleys and mountains re-worded the cry. The Infidels fled before them and they returned, after having slain more than thirty thousand Marids and Satans, to the city of Japhet, where the two Kings sat down on their couches of estate and sought Barkan, but found him not; for after capturing him they were diverted from him by stress of battle, where an Ifrit of his servants made his way to him and loosing him, carried him to his folk, of whom he found part slain and the rest in full flight. So he flew up with the King high in air and sat him down in the City of Carnelian and Castle of Gold, where Barkan seated himself on the throne of his kingship. Presently, those of his people who had survived the affair came in to him and gave him joy of his safety; and he said, "O folk, where is safety? My army is slain and they took me prisoner and have rent in pieces mine honour among the tribes of the Jann." Quoth they, "O King, 'tis ever thus that kings still afflict and are afflicted" Quoth he, "There is no help but I take my wreak and wipe out my shame, else shall I be for ever disgraced among the tribes of the Jann." Then he wrote letters to the Governors of his fortresses, who came to him right loyally and, when he reviewed them, he found three hundred and twenty thousand fierce Marids and Satans; who said to him, "What is thy need?" And he replied, "Get ye ready to set out in three days' time;" whereto they rejoined "Harkening and obedience!" On this wise it befel King Barkan; but as regards Mura'ash, when he discovered his prisoner's escape, it was grievous to him and he said, "Had we set an hundred Marids to guard him, he had not fled; but whither shall he go from us?" Then said he to Gharib, "Know,

O my brother, that Barkan is perfidious and will never rest from wreaking blood-revenge on us, but will assuredly assemble his legions and return to attack us ; wherefore I am minded to fore-stall him and follow the trail of his defeat, whilst he is yet weakened thereby." Replied Gharib, " This is the right rede, and will best serve our need ;" and Mura'ash, said, " Oh my brother, let the Marids bear thee back to thine own country and leave me to fight the battles of the Faith against the Infidels, that I may be lightened of my sin-load." But Gharib rejoined, " By the virtue of the Clement, the Bountiful, the Veiler, I will not go hence till I do to death all the misbelieving Jinn ; and Allah hasten their souls to the fire and dwelling-place dire ; and none shall be saved but those who worship Allah the One, the Victorious ! But do thou send Sahim back to the city of Oman, so haply he may be healed of his ailment." For Sahim was sick. So Mura'ash cried to the Marids, saying, " Take ye up Sahim and these treasures and bear them to Oman city." And after replying, " We hear and we obey," they took them and made for the land of men. Then Mura'ash wrote letters to all his Governors and Captains of fortresses and they came to him with an hundred and sixty thousand warriors. So they made them ready and departed for the City of Carnelian and the Castle of Gold, covering in one day a year's journey and halted in a valley, where they encamped and passed the night. Next morning as they were about to set forth, behold, the vanguard of Barkan's army appeared, whereupon the Jinn cried out and the two hosts met and fell each upon other in that valley. Then the engagement was dight and there befel a sore fight as though an earthquake shook the site and fair plight waxed foul plight. Earnest came and jest took flight, and parley ceased 'twixt wight and wight,¹ whilst long lives were cut short in a trice and the Unbelievers fell into disgrace and despite ; for Gharib charged them, proclaiming the Unity of the Worshipful, the All-might and shore through necks and left heads rolling in the dust ; nor did night betide before nigh seventy thousand of the Miscreants were slain, and of the Moslemised over ten thousand Marids had fallen. Then the kettle-drums beat the retreat, and the two hosts drew apart,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-seventh Night,

She resumed, It hath reached me, O auspicious King, that when the two hosts drew apart, Gharib and Mura'ash returned to their tents, after wiping their weapons, and supper being set before them, they ate and gave each other joy of their safety, and the loss of their Marids being so small. As for Barkan, he returned to his tent, grieving for the slaughter of his champions, and said to his officers, "O folk, an we tarry here and do battle with them on this wise in three days' time we shall be cut off to the last wight." Quoth they, "And how shall we do, O King?" Quoth Barkan, "We will fall upon them under cover of night whilst they are deep in sleep, and not one of them shall be left to tell the tale. So take your arms and when I give the word of command, attack and fall on your enemies as one." Now there was amongst them a Marid named Jandal whose heart inclined to Al-Islam; so, when he heard the Kafirs' plot, he stole away from them and going in to King Mura'ash and King Gharib, told the twain what Barkan had devised; whereupon Mura'ash turned to Gharib and said to him, "O my brother, what shall we do?" Gharib replied, "To-night we will fall upon the Miscreants and chase them into the wilds and the wolds if it be the will of the Omnipotent King." Then he summoned the Captains of the Jann and said to them, "Arm yourselves, you and yours; and, as soon as 'tis dark, steal out of your tents on foot, hundreds after hundreds, and lie in ambush among the mountains; and when ye see the enemy engaged among the tents, do ye fall upon them from all quarters. Hearten your hearts and rely on your Lord, and ye shall certainly conquer; and behold, I am with you!" So, as soon as it was dark night, the Infidels attacked the camp, invoking aid of the fire and light; but when they came among the tents, the Moslems fell upon them, calling for help on the Lord of the Worlds and saying, "O Most Merciful of Mercifuls, O Creator of all createds!" till they left them like mown grass, cut down and dead. Nor did morning dawn before the most part of the unbelievers were species without souls and the rest made for the wastes and marshes, whilst Gharib and Mura'ash returned triumphant and victorious; and, making prize of the enemy's baggage, they rested till the morrow, when they set out for the City of Carnelian and Castle of Gold. As for Barkan, when the battle had turned against him and most

of his lieges were slain, he fled through the dark with the remnant of his power to his capital where he entered his palace and assembling his legionaries said to them, "O folk, whoso hath aught of price, let him take it and follow me to the Mountain Káf, to the Blue King, lord of the Pied Palace ; for he it is who shall avenge us." So they took their women and children and goods and made for the Caucasus-mountain. Presently Mura'ash and Gharib arrived at the City of Carnelian and Castle of Gold to find the gates open and none left to give them news ; whereupon they entered and Mura'ash led Gharib that he might show him the city, whose walls were builded of emeralds and its gates of red cernelian, with studs of silver, and the terrace-roofs of its houses and mansions reposed upon beams of lign-aloes and sandal-wood. So they took their pleasure in its streets and alleys, till they came to the Palace of Gold and entering passed through seven vestibules, when they drew near to a building, whose walls were of royal balass-rubies and its pavement of emerald and jacinth. The two Kings were astounded at the goodliness of the place and fared on from vestibule to vestibule, till they had passed through the seventh and happened upon the inner court of the palace wherein they saw four daises, each different from the others, and in the midst a jetting fount of red gold, compassed about with golden lions,¹ from whose mouths issued water. These were things to daze man's wit. The estrade at the upper end was hung and carpeted with brocaded silks of various colours and thereon stood two thrones of red gold, inlaid with pearls and jewels. So Mura'ash and Gharib sat down on Barkan's thrones and held high state in the Palace of Gold.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-eighth Night,

She pursued, It hath reached me, O auspicious King, that Mura'ash and Gharib took seat on Barkan's thrones and held high state. Then said Gharib to Mura'ash, "What thinkest thou to do?" And Mura'ash replied, "O King of mankind, I have despatched an hundred horse to learn where Barkan is, that we

¹ Possibly taken from the Lions' Court in the Alhambra = (Dár) Al-hamrá, the Red House.

may pursue him." Then they abode three days in the palace, till the scouting Marids returned with the news that Barkan had fled to the Mountain Kaf and craved protection of the Blue King who granted it ; whereupon quoth Mura'ash to Gharib, " What sayest thou, O my brother ? " and quoth Gharib, " Except we attack them they will attack us." So they bade the host make ready for departure and after three days, they were about to set out with their troops, when the Marids, who had carried Sahim and the presents back to Oman, returned and kissed ground before Gharib. He questioned them of his people and they replied, " After the last affair, thy brother Ajib, leaving Ya'arub bin Kahtan, fled to the King of Hind and, submitting his case, sought his protection. The King granted his prayer and writing letters to all his governors, levied an army as it were the surging sea, having neither beginning nor end, wherewith he purposeth to invade Al-Irak and lay it waste." When Gharib heard this, he said, Perish the Misbelievers ! Verily, Allah Almighty shall give the victory to Al-Islam and I will soon show them hew and foin." Said Mura'ash, " O King of humans, by the virtue of the Mighty Name, I must needs go with thee to thy kingdom and destroy thy foes and bring thee to thy wish." Gharib thanked him and they rested on this resolve till the morrow, when they set out, intending for Mount Caucasus and marched many days till they reached the City of Alabaster and the Pied Palace. Now this city was fashioned of alabaster and precious stones by Bárik bin Fáki', father of the Jinn, and he also founded the Pied Palace, which was so named because edified with one brick of gold alternating with one of silver, nor was there builded aught like it in all the world. When they came within half a day's journey of the city, they halted to take their rest, and Mura'ash sent out to reconnoitre a scout who returned and said, " O King, within the City of Alabaster are legions of the Jinn, for number as the leaves of the trees or as the drops of rain." So Mura'ash said to Gharib, " How shall we do, O King of Mankind ? " He replied, " O King, divide your men into four bodies and encompass with them the camp of the Infidels ; then, in the middle of the night, let them cry out, saying ; - God is Most Great ! and withdraw and watch what happeneth among the tribes of the Jinn." So Mura'ash did as Gharib counselled and the troops waited till midnight, when they encircled the foe and shouted " Allaho Akbar ! Ho for the Faith of Abraham the Friend, on whom be the Peace ! " The

Misbelievers at this cry awoke in affright and snatching up their arms, fell one upon other till the morning, when most part of them were dead bodies and but few remained. Then Gharib cried out to the True Believers, saying, "Up and at the remnant of the Kafirs! Behold I am with you, and Allah is your helper!" So the Moslems drove at the enemy and Gharib bared his magical blade Al-Mahik and fell upon the foe, lopping off noses and making heads wax hoary and whole ranks turn tail. At last he came up with Barkan and smote him and bereft him of life and he fell down, drenched in his blood. On like wise he did with the Blue King, and by undurn-hour not one of the Kafirs was left alive to tell the tale. Then Gharib and Mura'ash entered the Pied Palace and found its walls builded of alternate courses of gold and silver, with door-sills of crystal and keystones of greenest emerald. In its midst was a fountain adorned with bells and pendants and figures of birds and beasts spouting forth water, and thereby a dais¹ furnished with gold-brocaded silk, bordered or embroidered with jewels: and they found the treasures of the palace past count or description. Then they entered the women's court, where they came upon a magnificent serraglio and Gharib saw, among the Blue King's woman-folk a girl clad in a dress worth a thousand dinars, never had he beheld a goodlier. About her were an hundred slave-girls, upholding her train with golden hooks, and she was in their midst as the moon among stars. When he saw her, his reason was confounded and he said to one of the waiting-women, "Who may be yonder maid?" Quoth they, "This is the Blue King's daughter, Star o' Morn."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-ninth Night,

She said, It hath reached me, O auspicious King, that when Gharib asked the slave-women saying, "Who may be yonder

¹ Arab. "Sházarwán" from Pers. Shadurwán, a palace, cornice, etc. That of the Meccan Ka'abah is a projection of about a foot broad in pent house shape sloping downwards and two feet above the granite pavement: its only use appears in the large brass rings welded into it to hold down the covering. There are two breaks in it, one under the doorway and the other opposite Ishmael's tomb; and pilgrims are directed during circuit to keep the whole body outside it.

maid," they replied, "This is Star o' Morn, daughter to the Blue King." Then Gharib turned to Mura'ash and said to him, "O King of the Jinn, I have a mind to take yonder damsels to wife." Replied Mura'ash, "The palace and all that therein is, live stock and dead, are the prize of thy right hand; for, hadst thou not devised a stratagem to destroy the Blue King and Barkan, they had cut us off to the last one: wherefore the treasure is thy treasure and the folk thy thralls." Gharib thanked him for his fair speech and going up to the girl, gazed steadfastly upon her and loved her with exceeding love, forgetting Fakhr Taj the Princess and even Mahdiyah. Now her mother was the Chinese King's daughter whom the Blue King had carried off from her palace and perforce deflowered, and she conceived by him and bare this girl, whom he named Star o' Morn, by reason of her beauty and loveliness; for she was the very Princess of the Fair. Her mother died when she was a babe of forty days, and the nurses and eunuchs reared her, till she reached the age of seventeen; but she hated her sire and rejoiced in his slaughter. So Gharib put his palm to hers¹ and went in unto her that night and found her a virgin. Then he bade pull down the Pied Palace and divided the spoil with the true-believing Jinn, and there fell to his share one-and-twenty thousand bricks of gold and silver and money and treasure beyond speech and count. Then Mura'ash took Gharib and showed him the Mountain Kaf and all its marvels; after which they returned to Barkan's fortress and dismantled it and shared the spoil thereof. Then they repaired to Mura'ash's capital, where they tarried five days, when Gharib sought to revisit his native country and Mura'ash said, "O King of mankind, I will ride at thy stirrup and bring thee to thine own land." Replied Gharib, "No, by the virtue of Abraham the Friend, I will not suffer thee to weary thyself thus, nor will I take any of the Jinn save Kaylajan and Kurajan." Quoth the King, "Take with thee ten thousand horsemen of the Jinn, to serve thee;" but quoth Gharib, "I will take only as I said to thee." So Mura'ash bade a thousand Marids carry him to his native land, with his share of the spoil; and he commanded Kaylajan and Kurajan to follow him and obey him; and they answered, "Hearkening and obedience." Then said Gharib to the Marids, "Do ye carry the treasure and Star o' Morn;" for

¹ The "Musáfahah" before noticed, vol. vi., p. 287.

he himself thought to ride his flying steed. But Mura'ash said to him, "This horse, O my brother, will live only in our region, and, if it come upon man's earth, 'twill die: but I have in my stables a sea-horse, whose fellow is not found in Al-Irak, no, nor in all the world is its like." So he caused bring forth the horse, and when Gharib saw it, it interposed between him and his wits.¹ Then they bound it and Kaylajan bore it on his shoulders and Kurajan took what he could carry. And Mura'ash embraced Gharib and wept for parting from him, saying, "O my brother, if aught befall thee wherein thou art powerless, send for me and I will come to thine aid with an army able to lay waste the whole earth and what is thereon." Gharib thanked him for his kindness and zeal for the True Faith and took leave of him; whereupon the Marids set out with Gharib and his goods; and, after traversing fifty years' journey in two days and a night, alighted near the city of Oman and halted to take rest. Then Gharib sent out Kaylajan, to learn news of his people, and he returned and said, "O King, the city is beleaguered by a host of Infidels, as they were the surging sea, and thy people are fighting them. The drums beat to battle and Jamrkan goeth forth as champion in the field." When Gharib heard this, he cried aloud, "God is Most Great!" and said to Kaylajan, "Saddle me the steed and bring me my arms and spear; for to-day the valiant shall be known from the coward in the place of war and battle-stead. So Kaylajan brought him all he sought and Gharib armed and belting in baldrick Al-Mahik, mounted the sea-horse and made toward the hosts. Quoth Kaylajan and Kurajan to him, "Set thy heart at rest and let us go to the Kafirs and scatter them abroad in the wastes and wilds till, by the help of Allah, the All-powerful, we leave not a soul alive, no, not a blower of the fire." But Gharib said "By the virtue of Abraham the Friend, I will not let you fight them without me and behold, I mount!" Now the cause of the coming of that great host was right marvellous.²—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ i.e. He was confounded at its beauty.² Arab. "'Ajib," punning upon the name.

Now when it was the Six Hundred and Sixtieth Night,

She continued, It hath reached me, O auspicious King, that when Gharib had bidden Kaylajan go and learn news of his people, the Jinn fared forth and presently returning said, "Verily around thy city is a mighty host!" Now the cause of its coming was that Ajib, having fled the field after Ya'arub's army had been put to the rout, said to his people, "O folk, if we return to Ya'arub bin Kahtan, he will say to us:—But for you, my son and my people had not been slain; and he will put us to death, even to the last man. Wherefore, methinks we were better go to Tarkanán, King of Hind, and beseech him to avenge us." Replied they, "Come, let us go thither; and the blessing of the Fire be upon thee!" So they fared days and nights till they reached King Tarkanán's capital city and, after asking and obtaining permission to present himself, Ajib went in to him and kissed ground before him. Then he wished him what men use to wish to monarchy and said to him, "O King, protect me, so may protect thee the sparkling Fire and the Night with its thick darkness!" Tarkanán looked at Ajib and asked, "Who art thou and what dost thou want?"; to which the other answered, "I am Ajib King of Al-Irak; my brother hath wronged me and gotten the mastery of the land and the subjects have submitted themselves to him. Moreover, he hath embraced the faith of Al-Islam and he ceaseth not to chase me from country to country; and behold, I am come to seek protection of thee and thy power." When Tarkanán heard Ajib's words, he rose and sat down and cried, "By the virtue of the Fire, I will assuredly avenge thee and will let none serve other than my goddess the Fire!" And he called aloud to his son, saying, "O my son, make ready to go to Al-Irak and lay it waste and bind all who serve aught but the Fire and torment them and make example of them; yet slay them not, but bring them to me, that I may ply them with various tortures and make them taste the bitterness of humiliation and leave them a warning to whoso will be warned in this our while." Then he chose out to accompany him eighty thousand fighting men on horseback and the like number on giraffes,¹ besides ten thousand elephants,

¹ Arab. "Zarráf" (whence our word) from "Zarf"—walking hastily: the old "cameleopard" which originated the nursery idea of its origin. It is one of the most timid of the antelope tribe and unfit for riding.

bearing on their backs seats¹ of sandal-wood, latticed with golden rods, plated and studded with gold and silver and shielded with pavoises of gold and emerald ; moreover he sent good store of war-chariots, in each eight men fighting with all kinds of weapons. Now the Prince's name was Ra'ad Sháh,² and he was the champion of his time, for prowess having no peer. So he and his army equipped them in ten day's time, then set out, as they were a bank of clouds, and fared on two months' journey, till they came upon Oman city and encompassed it, to the joy of Ajib, who thought himself assured of victory. Jamrkan and Sa'adan and all their fighting-men sallied forth into the field of fight whilst the kettle-drums beat to battle and the horses neighed. At this moment up came King Gharib, who, as we have said, had been warned by Kaylajan ; and he urged on his destrier and entered among the Infidels waiting to see who should come forth and open the chapter of war. Then out rushed Sa'adan the Ghul and offered combat, whereupon there issued forth to him one of the champions of Hind ; but Sa'adan scarce let him take stand in front ere he smote him with his mace and crushed his bones and stretched him on the ground ; and so did he with a second and a third, till he had slain thirty fighting men. Then there dashed out at him an Indian cavalier, by name Battásh al-Akrán,³ uncle to King Tárkanan and of his day the doughtiest man, reckoned worth five thousand horse in battle-plain and cried out to Sa'adan, saying, "O thief of the Arabs, hath thy daring reached that degree that thou shouldst slay the Kings of Hind and their champions and capture their horsemen ? But this day is the last of thy worldly days." When Sa'adan heard these words, his eyes waxed blood-red and he drove at Battash and aimed a stroke at him with his club ; but he evaded it and the force of the blow bore Sa'adan to the ground ;

¹ Arab. "Takht," a useful word, meaning even a saddle. The usual term is "Haudaj" = the Anglo-Indian "howdah."

² "Thunder-King," Arab. and Persian.

³ i.e. "He who violently assaults his peers" (the best men of the age). Batshat al-Kubrá = the Great Disaster, is applied to the unhappy "Battle of Bedr" (Badr) on Ramazan 17, A.H. 2 (= Jan. 13, 624) when Mohammed was so nearly defeated that the Angels were obliged to assist him (Koran, chaps. iii. 11; 1. 42; viii. 9). Mohammed is soundly rated by Christian writers for beheading two prisoners Utbah ibn Rabi'a who had once spat on his face and Nazir ibn Hárís who recited Persian romances and preferred them to the "foolish fables of the Koran." What would our forefathers have done to a man who spat in the face of John Knox and openly preferred a French play to the Pentateuch ?

and before he could recover himself, the Indians pinioned him and haled him off to their tents. Now when Jamrkan saw his comrade a prisoner, he cried out, saying, "Ho for the Faith of Abraham the Friend!" and clapping heel to his horse, ran at Battash. They wheeled about awhile, till Battash charged Jamrkan and catching him by his jerkin¹ tare him from his saddle and cast him to the ground ; whereupon the Indians bound him and dragged him away to their tents. And Battash ceased not to overcome all who came out to him, Captain after Captain till he had made prisoners of four-and-twenty Chiefs of the Moslems, wherat the True Believers were sore dismayed. When Gharib saw what had befallen his braves, he drew from beneath his knee² a mace of gold weighing six-score pounds which had belonged to Barkan King of the Jann—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that when Gharib beheld what had befallen his braves he drew forth a golden mace which had belonged to Barkan King of the Jann and clapped heel to his sea-horse, which bore him like the wind-gust into mid-field. Then he let drive at Battash, crying out, "God is Most Great! He giveth aid and victory and He abaseth whoso reject the Faith of Abraham the Friend!" and smote him with the mace, whereupon he fell to the ground and Gharib, turning to the Moslems, saw his brother Sahim and said to him, "Pinion me this hound." When Sahim heard his brother's words, he ran to Battash and bound him hard and fast and bore him off, whilst the Moslem braves wondered who this knight could be and the Indians said one to other, "Who is this horseman which came out from among them and hath taken our Chief prisoner?" Meanwhile Gharib continued to offer battle and there issued forth to him a captain of the Hindís whom he felled to earth with his mace, and Kaylajan and Kurajan pinioned him and delivered him over to Sahim ; nor did Gharib leave to do thus, till he had taken

¹ Arab. "Jilbáb" either habergeon (mail-coat) or the buff-jacket worn under it.

² A favourite way, rough and ready, of carrying light weapons ; often alluded to in The Nights. So Khusrawán in Antar carried "under his thighs four small darts, each like a blazing flame."

prisoner two-and-fifty of the doughtiest Captains of the army of Hind. Then the day came to an end and the kettle-drums beat the retreat; whereupon Gharib left the field and rode towards the Moslem camp. The first to meet him was Sahim, who kissed his feet in the stirrups and said, "May thy hand never wither, O champion of the age! Tell us who thou art among the braves." So Gharib raised his vizor of mail and Sahim knew him and cried out, saying, "This is your King and your lord Gharib, who is come back from the land of the Jann!" When the Moslems heard Gharib's name, they threw themselves off their horses' backs, and, crowding about him, kissed his feet in the stirrups and saluted him, rejoicing in his safe return. Then they carried him into the city of Oman, where he entered his palace and sat down on the throne of his kingship, whilst his officers stood around him in the utmost joy. Food was set on and they ate, after which Gharib related to them all that had betided him with the Jinn in Mount Kaf, and they marvelled thereat with exceeding marvel and praised Allah for his safety. Then he dismissed them to their sleeping-places; so they withdrew to their several lodgings, and when none abode with him but Kaylajan and Kurajan, who never left him, he said to them, "Can ye carry me to Cufa that I may take my pleasure in my Harim, and bring me back before the end of the night?" They replied, "O our lord, this thou askest is easy." Now the distance between Cufa and Oman is sixty days' journey for a diligent horseman, and Kaylajan said to Kurajan, "I will carry him going and thou coming back." So he took up Gharib and flew off with him, in company with Kurajan; nor was an hour past before they set him down at the gate of his palace, in Cufa. He went in to his uncle Al-Damigh, who rose to him and saluted him; after which quoth Gharib, "How is it with my wives Fakhr Taj¹ and Mahdiyah?" Al-Damigh answered, "They are both well and in good case." Then the eunuch went in and acquainted the women of the Harim with Gharib's coming, whereat they rejoiced and raised the trill of joy and gave him the reward for good news. Presently in came King Gharib, and they rose and saluting him, conversed with him, till Al-Damigh entered,

¹ Mr. Payne very reasonably supplants here and below Fakhr Taj (who in Night dcxxxiv. is left in her father's palace and who is reported to be dead in Night dclxvii.) by Star o' Morn. But the former is also given in the Bul. Edit. (ii. 148), so the story-teller must have forgotten all about her. I leave it as a model specimen of Eastern incuriousness.

when Gharib related to them all that had befallen him in the land of the Jinn, whereat they all marvelled. Then he lay with Fakhr Taj till near daybreak, when he took leave of his wives and his uncle and mounted Kurajan's back, nor was the darkness dispelled before the two Marids set him down in the city of Oman. Then he and his men armed and he bade open the gates when, behold, up came a horseman from the host of the Indians, with Jamrkan and Sa'adan and the rest of the captive captains whom he had delivered, and committed them to Gharib. The Moslems, rejoicing in their safety, donned their mails and took horse, while the kettle drums beat a point of war; and the Miscreants also drew up in line.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-second Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host mounted and rode to the plain of cut and thrust, the first to open the door of war was King Gharib who, drawing his sword Al-Mahik, drove his charger between the two ranks and cried out, saying, "Whoso knoweth me hath enough of my mischief and whoso unknoweth me, to him I will make myself known. I am Gharib, King of Al-Irak and Al-Yaman, brother of Ajib." When Ra'ad Shah, son of the King of Hind, heard this, he shouted to his captains, "Bring me Ajib." So they brought him and Ra'ad Shah said to him, "Thou wottest that this quarrel is thy quarrel and thou art the cause of all this slaughter. Now yonder standeth thy brother Gharib amiddest the fightfield and stead where sword and spear we shall wield; go thou to him and bring him to me a prisoner, that I may set him on a camel arsy-versy, and make a show of him and carry him to the land of Hind." Answered Ajib, "O King, send out to him other than I, for I am in ill-health this morning." But Ra'ad Shah snarked and snorted and cried, "By the virtue of the sparkling Fire and the light and the shade and the heat, unless thou fare forth to thy brother and bring him to me in haste, I will cut off thy head and make an end of thee." So Ajib took heart and urging his horse up to his brother in mid-field, said to him, "O dog of the Arabs and vilest of all who hammer down tent-pegs, wilt thou contend with Kings? Take what to thee cometh and receive the glad tidings of thy

death." When Gharib heard this, he said to him, " Who art thou among the Kings ?" And Ajib answered, saying, " I am thy brother, and this day is the last of thy worldly days." Now when Gharib was assured that he was indeed his brother Ajib, he cried out and said, " Ho, to avenge my father and mother ! " Then giving his sword to Kaylajan,¹ he drove at Ajib and smote him with his mace a smashing blow and a swashing, that went nigh to beat in his ribs, and seizing him by the mail-gorget tore him from the saddle and cast him to the ground ; whereupon the two Marids pounced upon him and binding him fast, dragged him off dejected and abject ; whilst Gharib rejoiced in the capture of his enemy and repeated these couplets of the poet :—

I have won my wish and my need have scored ◊ Unto Thee be the praise and
the thanks, O our Lord !
I grew up dejected and abject ; poor, ◊ But Allah vouchsafed me all
boons implored :
I have conquered countries and mastered men ◊ But for Thee were I naught,
O thou Lord adored !

When Ra'ad Shah saw how evilly Ajib fared with his brother, he called for his charger and donning his harness and habergeon, mounted and dashed out a-field. As soon as he drew near King Gharib, he cried out at him, saying, " O basest of Arabs and bearer of scrubs,² who art thou, that thou shouldest capture Kings and braves ? Down from thy horse and put elbows behind back and kiss my feet and set my warriors free and go with me in bond of chains to my reign that I may pardon thee and make thee a Shaykh in our own land, so mayst thou eat there a bittock of bread." When Gharib heard these words he laughed till he fell backwards and answered, saying, " O mad hound and mangy wolf, soon shalt thou see against whom the shifts of Fortune will turn !" Then he cried out to Sahim, saying, " Bring me the prisoners ;" so he brought them, and Gharib smote off their heads ; whereupon Ra'ad Shah drove at him, with the driving of a lordly

¹ There is some chivalry in his unwillingness to use the magical blade. As a rule the Knights of Romance utterly ignore fair play and take every dirty advantage in the magic line that comes to hand.

² Arab. " Hammál al-Hatabi " = one who carries to market the fuel-sticks which he picks up in the waste. In the Koran (chapt. cxi.) it is applied to Umm Jamil, wife of Mohammed's hostile cousin, Abd al-Uzza, there termed Abú Lahab (Father of smokeless Flame) with the implied meaning that she will bear fuel to feed Hell-fire.

champion and the onslaught of a fierce slaughterer and they faled and fainted and fought till nightfall, when the kettle-drums beat the retreat.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-third Night,

She resumed, It hath reached me, O auspicious King, that when the kettle-drums beat the retreat, the two Kings parted and returned, each to his own place where his people gave him joy of his safety. And the Moslems said to Gharib, "Tis not thy want, O King, to prolong a fight ;" and he replied, "O folk, I have done battle with many royalties¹ and champions ; but never saw I a harder hitter than this one. Had I chosen to draw Al-Mahik upon him, I had mashed his bones and made an end of his days : but I delayed with him, thinking to take him prisoner and give him part enjoyment in Al-Islam." Thus far concerning Gharib ; but as regards Ra'ad Shah, he returned to his marquee and sat upon his throne, when his Chiefs came in to him and asked him of his adversary, and he answered, "By the truth of the sparkling Fire, never in my life saw I the like of yonder brave ! But to-morrow I will take him prisoner and lead him away dejected and abject." Then they slept till daybreak, when the battle-drums beat to fight and the swords in baldric were dight ; and war-cries were cried amain and all mounted their horses of generous strain and drew out into the field, filling every wide place and hill and plain. The first to open the door of war was the rider outrageous and the lion rageous, King Gharib, who drove his steed between the two hosts and wheeled and careered over the field, crying, "Who is for fray, who is for fight ? Let no sluggard come out to me this day nor dullard !" Before he had made an end of speaking, out rushed

¹ Arab. "Akyál," lit. whose word (Kaul) is obeyed, a title of the Himyarite Kings, of whom Al-Bergendi relates that one of them left an inscription at Samarcand, which many centuries ago no man could read. This evidently alludes to the dynasty which preceded the "Tobba" and to No. xxiv. Shamar Yar'ash (Shamar the Palsied). Some make him son of Malik surnamed Náshir al-Ní'am (Scatterer of Blessings) others of Afrikús (No. xviii.), who, according to Al-Jannabi, Ahmad bin Yusuf and Ibn Ibdun (Pocock, Spec. Hist. Arab.) founded the Berber (Barbar) race, the remnants of the Causanites expelled by the "robber, Joshua són of Nún," and became the eponymus of "Africa." This word which, under the Romans, denoted a small province on the Northern Sea-board, is, I would suggest, A'far-Káhi (Afar-land), the Afar being now the Dankali race, the country of Osiris whom my learned friend, the late Mariette Pasha, derived from the Egyptian "Punt" identified by him with the Somali country. This would make "Africa," as it ought to be, an Egyptian (Coptic) term.

Ra'ad Shah, riding on an elephant, as he were a vast tower, in a seat girthed with silken bands ; and between the elephant's ears sat the driver, bearing in hand a hook, wherewith he goaded the beast and directed him right and left. When the elephant drew near Gharib's horse, and the steed saw a creature it had never before set eyes on, it took fright;¹ wherefore Gharib dismounted and gave the horse to Kaylajan. Then he drew Al-Mahik and advanced to meet Ra'ad Shah a-foot, walking on till he faced the elephant. Now it was Ra'ad Shah's wont, when he found himself overmatched by any brave, to mount an elephant, taking with him an implement called the lasso,² which was in the shape of a net, wide at base and narrow at top with a running cord of silk passed through rings along its edges. With this he would attack horsemen and casting the meshes over them, draw the running noose and drag the rider off his horse and make him prisoner ; and thus had he conquered many cavaliers. So, as Gharib came up to him, he raised his hand and, despatching the net over him, pulled him on to the back of the elephant and cried out to the beast to return to the Indian camp. But Kaylajan and Kurajan had not left Gharib and, when they beheld what had befallen their lord, they laid hold of the elephant, whilst Gharib strove with the net, till he rent it in sunder. Upon this the two Marids seized Ra'ad Shah and bound him with a cord of palm-fibre. Then the two armies drove each at other and met with a shock like two seas crashing or two mountains together dashing, whilst the dust rose to the confines of the sky and blinded was every eye. The battle waxed fierce and fell, the blood ran in rills, nor did they cease to wage war with lunge of lance and sway of sword in lustiest way, till the day darkened and the night starkened, when the drums beat the retreat and the two hosts drew asunder.³ Now the

¹ Herodotus (i. 80) notes this concerning the camel. Elephants are not allowed to walk the streets in Anglo-Indian cities, where they have caused many accidents.

² Arab. Wahk or Wahak, suggesting the Roman retiarius. But the lasso pure and simple, the favourite weapon of shepherd and herdsmen was well-known to the old Egyptians and in ancient India. It forms one of the T-letters in the hieroglyphs.

³ Compare with this and other Arab battle-pieces the Pandit's description in the Kathá Sarit Sagara, e.g. "Then a confused battle arose with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers (N.B.—Millions are nothing to him) ; rivers of blood flowed with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands and with the heads of heroes for stones. That feast of battle delighted the flesh-loving demons who, drunk with blood instead of wine, were dancing with the palpitating trunks," etc., etc. *Fasc. xii. 526.*

Moslems were evilly entreated that day by reason of the riders on elephants and giraffes,¹ and many of them were killed and most of the rest were wounded. This was grievous to Gharib, who commanded the hurt to be medicined and turning to his Chief Officers, asked them what they counselled. Answered they, "O King, 'tis only the elephants and giraffes that irk us; were we but quit of them, we should overcome the enemy." Quoth Kaylajan and Kurajan, "We twain will unsheathe our swords and fall on them and slay the most part of them." But there came forward a man of Oman, who had been privy counsellor to Jaland, and said, "O King, I will be surely for the host, an thou wilt but hearken to me and follow my counsel." Gharib turned to his Captains and said to them, "Whatsoever this wise man shall say to you that do."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-fourth Night,
 She pursued, It hath reached me, O auspicious King, that when Gharib said to his Captains, "Whatsoever this wise man shall say to you, that do"; they replied, "Hearing and obeying!" So the Omani chose out ten captains and asked them, "How many braves have ye under your hands?"; and they answered, "Ten thousand fighting-men." Then he carried them into the armoury and armed five thousand of them with harquebuses and other five thousand with cross-bows and taught them to shoot with these new weapons.² Now as soon as it was day, the Indians came out to the field, armed cap-à-pie, with the elephants, giraffes and champions in their van; whereupon Gharib and his men mounted and both hosts drew out and the big drums beat to battle. Then

¹ The giraffe is here mal-placé: it is, I repeat, one of the most timid of the antelope tribe. Nothing can be more graceful than this huge game as it stands under a tree extending its long and slender neck to the foliage above it; but when in flight all the limbs seem loose and the head is carried almost on a level with the back.

² The fire-arms may have been inserted by the copier; the cross-bow (*Arcubalista*) is of unknown antiquity. I have remarked in my book of the Sword (p. 19) that the bow is the first crucial evidence of the distinction between the human weapon and the bestial arm, and like the hymen or membrane of virginity proves a difference of degree if not of kind between man and the so-called lower animals. I note from Yule's Marco Polo (ii., 143) "that the cross-bow was re-introduced into European warfare during the twelfth century"; but the arbalesta was well known to the *bon roi* Charlemagne (Regnier Sat. X).

the man of Oman cried out to the archers and harquebusiers to shoot, and they plied the elephants and giraffes with shafts and leaden bullets, which entered the beasts' flanks, whereat they roared out and turning upon their own ranks, trod them down with their hoofs. Presently the Moslems charged the Misbelievers and outflanked them right and left, whilst the elephants and giraffes trampled them and drove them into the hills and wolds, whither the Moslems followed hard upon them with the keen-edged sword and but few of the giraffes and elephants escaped. Then King Gharib and his folk returned, rejoicing in their victory; and on the morrow they divided the loot and rested five days; after which King Gharib sat down on the throne of his kingship and sending for his brother Ajib, said to him, "O dog, why hast thou assembled the Kings against us? But He who hath power over all things hath given us the victory over thee. So embrace the Saving Faith and thou shalt be saved, and I will forbear to avenge my father and mother on thee therefor, and I will make thee King again as thou wast, placing myself under thy hand." But Ajib said, "I will not leave my faith." So Gharib bade lay him in irons and appointed an hundred stalwart slaves to guard him; after which he turned to Ra'ad Shah and said to him, "How sayst thou of the faith of Al-Islam?" Replied he, "O my lord, I will enter thy faith; for, were it not a true Faith and a goodly, thou hadst not conquered us. Put forth thy hand and I will testify that there is no god but *the* God and that Abraham the Friend is the Apostle of God." At this Gharib rejoiced and said to him, "Is thy heart indeed stablished in the sweetness of this Belief?" And he answered, saying, "Yes, O my lord!" Then quoth Gharib, "O, Ra'ad Shah, wilt thou go to thy country and thy kingdom?"; and quoth he, "O, my lord, my father will put me to death, for that I have left his faith." Gharib rejoined, "I will go with thee and make thee king of the country and constrain the folk to obey thee, by the help of Allah the Bountiful, the Beneficent." And Ra'ad Shah kissed his hands and feet. Then Gharib rewarded the counsellor who had caused the rout of the foe and gave him great wealth; after which he turned to Kaylajan and Kurajan, and said to them, "Harkye, Chiefs of the Jinn, 'tis my will that ye carry me, together with Ra'ad Shah and Jamrkan and Sa'adan to the land of Hind." "We hear and we obey," answered they. So Kurajan took up Jamrkan and Sa'adan, whilst Kalajan took Gharib and Ra'ad Shah and made for the land of Hind.—And

Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that when the two Marids had taken up Gharib and Jamrkan, Sa'adan the Ghul and Ra'ad Shah, they flew on with them from sundown till the last of the night, when they set them down on the terrace of King Tarkanan's palace at Cashmere. Now news was brought to Tarkanan by the remnants of his host of what had befallen his son, whereat he slept not neither took delight in aught, and he was troubled with sore trouble. As he sat in his Harim, pondering his case, behold, Gharib and his company descended the stairways of the palace and came in to him ; and when he saw his son and those who were with him, he was confused and fear took him of the Marids. Then Ra'ad Shah turned to him and said, " How long wilt thou persist in thy frowardness, O traitor and worshipper of the Fire ? Woe to thee ! Leave worshipping the Fire and serve the Magnanimous Sire, Creator of day and night, whom attaineth no sight." When Tarkanan heard his son's speech, he cast at him an iron club he had by him ; but it missed him and fell upon a buttress of the palace and smote out three stones. Then cried the King, " O dog, thou hast destroyed mine army and hast forsaken thy faith and comest now to make me do likewise !" With this Gharib went up to him and dealt him a cuff on the neck which knocked him down ; whereupon the Marids bound him fast and all the Harim-women fled. Then Gharib sat down on the throne of kingship and said to Ra'ad Shah, " Do thou justice upon thy father." So Ra'ad Shah turned to him and said, " O perverse old man, become one of the saved and thou shalt be saved from the fire and the wrath of the All-powerful." But Tarkanan cried, " I will not die save in my own faith." Whereupon Gharib drew Al-Mahik and smote him therewith, and he fell to the earth in two pieces, and Allah hurried his soul to the fire and abiding-place dire.¹ Then Gharib bade hang his body over the palace gate and they hung one-half on the right

¹ In Al-Islam this was unjustifiable homicide, excused only because the Kafir had tried to slay his own son. He should have been summoned to become a tributary and then, on express refusal, he might legally have been put to death.

hand and the other on the left and waited till day, when Gharib caused Ra'ad Shah don the royal habit and sit down on his father's throne, with himself on his dexter hand and Jamrkan and Sa'adan and the Marids standing right and left; and he said to Kaylajan and Kurajan, "Whoso entereth of the Princes and Officers, seize him and bind him, and let not a single Captain escape you." And they answered, "Hearkening and obedience!" Presently, the Officers made for the palace, to do their service to the King, and the first to appear was the Chief Captain who, seeing King Tarkanan's dead body cut in half and hanging on either side of the gate, was seized with terror and amazement. Then Kaylajan laid hold of him by the collar and threw him and pinioned him; after which he dragged him into the palace and before sunrise they had bound three hundred and fifty Captains and set them before Gharib, who said to them, "O folk, have you seen your King hanging at the palace-gate?" Asked they, who hath done this deed?"; and he answered, "I did it, by the help of Allah Almighty; and whoso opposeth me, I will do with him likewise." Then quoth they, "What is thy will with us?"; and quoth he, "I am Gharib, King of Al-Irak, he who slew your warriors; and now Ra'ad Shah hath embraced the Faith of Salvation and is become a mighty King and ruler over you. So do ye become True Believers and all shall be well with you; but, if ye refuse, you shall repent it." So they pronounced the profession of the Faith and were enrolled among the people of felicity. Then said Gharib, "Are your hearts indeed stablished in the sweetness of the Belief?"; and they replied, "Yes"; whereupon he bade release them and clad them in robes of honour, saying, "Go to your people and expound Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse slay him."— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-sixth Night,

She continued, It hath reached me, O auspicious King, that King Gharib said to the troops of Ra'ad Shah, "Go to your people and offer Al-Islam to them. Whoso accepteth the Faith spare him; but if he refuse, slay him." So they went out and, assembling the men under their command, explained what had taken place and expounded Al-Islam to them, and they all professed, except

a few, whom they put to death ; after which they returned and told Gharib, who blessed Allah and glorified Him, saying, " Praised be the Almighty who hath made this thing easy to us without strife !" Then he abode in Cashmere of India forty days, till he had ordered the affairs of the country and cast down the shrines and temples of the Fire and built in their stead mosques and cathedrals, whilst Ra'ad Shah made ready for him rarities and treasures beyond count and despatched them to Al-Irak in ships. Then Gharib mounted on Kaylajan's back and Jamrkan and Sa'adan on that of Kurajan, after they had taken leave of Ra'ad Shah ; and journeyed through the night till break of day, when they reached Oman city where their troops met them and saluted them and rejoiced in them. Then they set out for Cufa where Gharib called for his brother Ajib and commanded to hang him. So Sahim brought hooks of iron and driving them into the tendons of Ajib's heels, hung him over the gate ; and Gharib bade them shoot him ; so they riddled him with arrows, till he was like unto a porcupine. Then Gharib entered his palace and sitting down on the throne of his kingship, passed the day in ordering the affairs of the state. At nightfall he went in to his Harim, where Star o' Morn came to meet him and embraced him and gave him joy, she and her women, of his safety. He spent that day and lay that night with her and on the morrow, after he had made the Ghusl-ablution and prayed the dawn-prayer, he sat down on his throne and commanded preparation to be made for his marriage with Mahdiyah. Accordingly they slaughtered three thousand head of sheep and two thousand oxen and a thousand he-goats and five hundred camels and the like number of horses, beside four thousand fowls and great store of geese ; never was such wedding in Al-Islam to that day. Then he went in to Mahdiyah and took her maidenhead and abode with her ten days ; after which he committed the kingdom to his uncle Al-Damigh, charging him to rule the lieges justly, and journeyed with his women and warriors, till he came to the ships laden with the treasures and rarities which Ra'ad Shah had sent him, and divided the monies among his men who from poor became rich. Then they fared on till they reached the city of Babel, where he bestowed on Sahim Al-Layl a robe of honour and appointed him Sultan of the city. —— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-seventh Night,

She resumed, It hath reached me, O auspicious King, that Gharib, after robing his brother Sahim and appointing him Sultan, abode with him ten days, after which he set out again and journeyed nor stinted travel till he reached the castle of Sa'adan the Ghul, where they rested five days. Then quoth Gharib to Kaylajan and Kurajan, "Pass over to Isbánír al-Madáin, to the palace of the Chosroe, and find what is come of Fakhr Taj and bring me one of the King's kinsmen, who shall acquaint me with what hath passed." Quoth they, "We hear and we obey," and set out forthright for Isbanir. As they flew between heaven and earth, behold, they caught sight of a mighty army, as it were the surging sea, and Kaylajan said to Kurajan, "Let us descend and determine what be this host." So they alighted and walking among the troops, found them Persians and questioned the soldiers whose men they were and whither they were bound ; whereto they made answer, "We are *en route* for Al-Irak, to slay Gharib and all who company him." When the Marids heard these words, they repaired to the pavilion of the Persian general, whose name was Rustam, and waited till the soldiers slept, when they took up Rustam, bed and all, and made for the castle where Gharib lay. They arrived there by midnight and going to the door of the King's pavilion, cried, "Permission!" which when he heard, he sat up and said, "Come in." So they entered and set down the couch with Rustam asleep thereon. Gharib asked, "Who be this?" and they answered, "This be a Persian Prince, whom we met coming with a great host, thinking to slay thee and thine, and we have brought him to thee, that he may tell thee what thou hast a mind to know." "Fetch me an hundred braves!" cried Gharib, and they fetched them ; whereupon he bade them, "Draw your swords and stand at the head of this Persian carle!" Then they awoke him and he opened his eyes ; and, finding an arch of steel over his head, shut them again, crying, "What be this foul dream?" But Kaylajan pricked him with his sword-point and he sat up and said, "Where am I?" Quoth Sahim, "Thou art in the presence of King Gharib, son-in-law of the King of the Persians. What is thy name and whither goest thou?" When Rustam heard Gharib's name, he bethought himself and said in his mind, "Am I asleep or awake?" Whereupon Sahim dealt him a buffet, saying, "Why

dost thou not answer?" And he raised his head and asked, "Who brought me from my tent out of the midst of my men?" Gharib answered, "These two Marids brought thee." So he looked at Kaylajan and Kurajan and skited in his bag-trousers. Then the Marids fell upon him, baring their tusks and brandishing their blades, and said to him, "Wilt thou not rise and kiss ground before King Gharib?" And he trembled at them and was assured that he was not asleep; so he stood up and kissed the ground between the hands of Gharib, saying, "The blessing of the Fire be on thee, and long life be thy life, O King!" Gharib cried, "O dog of the Persians, fire is not worshipful, for that it is harmful and profiteth not save in cooking food." Asked Rustam, "Who then is worshipful?"; and Gharib answered, "Alone worshipworth is God, who formed thee and fashioned thee and created the heavens and the earth." Quoth the Ajami, "What shall I say that I may become of the party of this Lord and enter thy Faith?"; and quoth Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God." So Rustam pronounced the profession of the Faith and was enrolled among the people of felicity. Then said he to Gharib, "Know, O my lord, that thy father-in-law, King Sabur, seeketh to slay thee; and indeed he hath sent me with an hundred thousand men, charging me to spare none of you." Gharib rejoined, "Is this my reward for having delivered his daughter from death and dishonour? Allah will requite him his ill intent. But what is thy name?" The Persian answered, "My name is Rustam, general of Sabur;" and Gharib, "Thou shalt have the like rank in my army," adding, "But tell me, O Rustam, how is it with the Princess Fakhr Taj?" "May thy head live, O King of the age!" "What was the cause of her death?" Rustam replied, "O my lord, no sooner hadst thou left us than one of the Princess's women went in to King Sabur and said to him:—O my master, didst thou give Gharib leave to lie with the Princess my mistress? whereto he answered:—No, by the virtue of the fire! and drawing his sword, went in to his daughter and said to her:—O foul baggage, why didst thou suffer yonder Badawi to sleep with thee, without dower or even wedding? She replied:—O my papa, 'twas thou gavest him leave to sleep with me. Then he asked:—Did the fellow have thee? but she was silent and hung down her head. Hereupon he cried out to the midwives and slave-girls, saying:—Pinion me this harlot's elbows behind her and look at her privy parts. So they did as he bade them and

after inspecting her slit said to him :—O King, she hath lost her maidenhead. Whereupon he ran at her and would have slain her, but her mother rose up and threw herself between them crying :—O King, slay her not, lest thou be for ever dishonoured ; but shut her in a cell till she die. So he cast her into prison till nightfall, when he called two of his courtiers and said to them :—Carry her afar off and throw her into the river Jayhun and tell none. They did his commandment, and indeed her memory is forgotten and her time is past.”—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib asked news of Fakhr Taj, Rustam informed him that she had been drowned in the river by her sire's command. And when Gharib heard this, the world waxed wan before his eyes and he cried, “By the virtue of Abraham the Friend, I will assuredly go to yonder dog and overwhelm him and lay waste his realm !” Then he sent letters to Jamrkan and to the governors of Mosul and Mayyáfárikín ; and, turning to Rustam, said to him, “ How many men hadst thou in thine army ? ” He replied, “ An hundred thousand Persian horse ; ” and Gharib rejoined, “ Take ten thousand horse and go to thy people and occupy them with war ; I will follow on thy trail.” So Rustam mounted and taking ten thousand Arab horse made for his tribe, saying in himself, “ I will do a deed shall whiten my face with King Gharib.” So he fared on seven days, till there remained but half a day's journey between him and the Persian camp ; when, dividing his host into four divisions he said to his men, “ Surround the Persians on all sides and fall upon them with the sword.” They rode on from eventide till midnight, when they had compassed the camp of the Ajamis, who were asleep in security, and fell upon them, shouting, “ God is Most Great ! ” Whereupon the Persians started up from sleep and their feet slipped and the sabre went round amongst them ; for the All-knowing King was wroth with them, and Rustam wrought amongst them as fire in dry fuel ; till, by the end of the night, the whole of the Persian host was slain or wounded or fled, and the Moslems made prize of their tents and baggage, horses, camels and treasure-chests. Then they alighted and rested in the tents of the Ajamis

till King Gharib came up and, seeing what Rustam had done and how he had gained by stratagem a great and complete victory, he invested him with a robe of honour and said to him, "O Rustam, it was thou didst put the Persians to the rout ; wherefore all the spoil is thine." So he kissed Gharib's hand and thanked him, and they rested till the end of the day, when they set out for King Sabur's capital. Meanwhile, the fugitives of the defeated force reached Isbanir and went in to Sabur, crying out and saying, "Alas !" and "Well-away !" and "Woe worth the day !" Quoth he, "What hath befallen you and who with his mischief hath smitten you ?" So they told him all that had passed and said, "Naught befel us except that thy general Rustam, fell upon us in the darkness of the night because he had turned Moslem ; nor did Gharib come near us." When the King heard this, he cast his crown to the ground and said, "There is no worth left us !" Then he turned to his son Ward Shah¹ and said to him, "O my son, there is none for this affair save thou." Answered Ward Shah, "By thy life, O my father, I will assuredly bring Gharib and his chiefs of the people in chains and slay all who are with him." Then he numbered his army and found it two hundred and twenty thousand men. So they slept, intending to set forth on the morrow ; but, next morning, as they were about to march, behold, a cloud of dust arose and spread till it walled the world and baffled the sight of the farthest-seeing wight.. Now Sabur had mounted to farewell his son, and when he saw this mighty great dust, he let call a runner and said to him, "Go find me out the cause of this dust-cloud." The scout went and returned, saying, "O my lord, Gharib and his braves are upon you ;" whereupon they unloaded their bât-beasts and drew out in line of battle. When Gharib came up and saw the Persians ranged in row, he cried out to his men, saying, "Charge with the blessing of Allah !" So they waved the flags, and the Arabs and the Ajamis drove one at other and folk were heaped upon folk. Blood ran like water and all souls saw death face to face ; the brave advanced and pressed forward to assail and the coward hung back and turned tail and they ceased not from fight and fray till ended day, when the kettle-drums beat the retreat and the two hosts drew apart. Then Sabur commanded to pitch his camp hard over the city-gate, and

¹ i.e. "Rose King," like the Sikh name "Gulab Singh" = Rosewater Lion, sounding in translation almost too absurd to be true.

Gharib set up his pavilions in front of theirs ; and every one went to his tent.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that when the two hosts drew apart, every one went to his tent until the morning. As soon as it was day, the two hosts mounted their strong steeds and levelled their lances and wore their harness of war ; then they raised their slogan-cries and drew out in battle-array, whilst came forth all the lordly knights and the lions of fights. Now the first to open the gate of battle was Rustam, who urged his charger into mid-field and cried out, "God is most Great! I am Rustam champion-in-chief of the Arabs and Ajams. Who is for tilting, who is for fighting ? Let no sluggard come out to me this day or weakling!" Then there rushed forth to him a champion of the Persians ; the two charged each other and there befel between them a sore fight, till Rustam sprang upon his adversary and smote him with a mace he had with him, seventy pounds in weight, and beat his head down upon his breast, and he fell to the earth, dead and in his blood drowned. This was no light matter to Sabur and he commanded his men to charge ; so they drove at the Moslems, invoking the aid of the light-giving Sun, whilst the True Believers called for help upon the Magnanimous King. But the Ajams, the Miscreants, outnumbered the Arabs, the Moslems, and made them drain the cup of death ; which when Gharib saw he drew his sword Al-Mahik and crying out his war-cry, fell upon the Persians, with Kaylajan and Kurajan at either stirrup ; nor did he leave playing upon them with blade till he hewed his way to the standard-bearer and smote him on the head with the flat of his sword, whereupon he fell down in a fainting-fit and the two Marids bore him off to their camp. When the Persians saw the standard fall, they turned and fled and for the city-gates made ; but the Moslems followed them with the blade and they crowded together to enter the city, so that they could not shut the gates and there died of them much people. Then Rustam and Sa'adan, Jamrkan and Sahim, Al-Damigh, Kaylajan and Kurajan and all the braves Mohammedan and the champions of Faith Unitarian fell upon the misbelieving Persians in the gates, and the blood of

the Kafirs ran in the streets like a torrent till they threw down their arms and harness and called out for quarter ; whereupon the Moslems stayed their swords from the slaughter and drove them to their tents, as one driveth a flock of sheep. Meanwhile Gharib returned to his pavilion, where he doffed his gear and washed himself of the blood of the Infidels ; after which he donned his royal robes and sat down on his chair of estate. Then he called for the King of the Persians and said to him, "O dog of the Ajams, what moved thee to deal thus with thy daughter ? How seest thou me unworthy to be her baron ?" And Sabur answered, saying, "O King, punish me not because of that deed which I did ; for I repent me and confronted thee not in fight but in my fear of thee."¹ When Gharib heard these words he bade throw him flat and beat him. So they bastinadoed him, till he could no longer groan, and cast him among the prisoners. Then Gharib expounded Al-Islam to the Persians and one hundred and twenty thousand of them embraced The Faith, and the rest he put to the sword. Moreover all the citizens professed Al-Islam and Gharib mounted and entered in great state the city Isbanir Al-Madain. Then he went into the King's palace and sitting down on Sabur's throne, gave robes and largesse and distributed the booty and treasure among the Arabs and Persians, wherefore they loved him and wished him victory and honour and endurance of days. But Fakhr Taj's mother remembered her daughter and raised the voice of mourning for her, and the palace was filled with wails and cries. Gharib heard this and entering the Harim, asked the women what ailed them, whereupon the Princess's mother came forward and said, "O my lord, thy presence put me in mind of my daughter and how she would have joyed in thy coming, had she been alive and well." Gharib wept for her and sitting down on his throne, called for Sabur, and they brought him stumbling in his shackles. Quoth Gharib to him, "O dog of the Persians, what didst thou do with thy daughter ?" "I gave her to such an one and such an one," quoth the King, "saying :—Drown her in the river Jayhún." So Gharib sent for the two men and asked them, "Is what he saith true ?" Answered they, "Yes ; but, O King, we did not drown her, nay we took pity on her and left her on the banks of the Jayhun, saying :—Save thyself and return not to the city, lest the

¹ "Repentance acquits the penitent" is a favourite and noble saying popular in Al-Islam. It is first found in Seneca ; and is probably as old as the dawn of literature.

King slay thee and slay us with thee. This is all we know of her." — And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sebentieh Night,

She continued, It hath reached me, O auspicious King, that the two men ended the tale of Fakhr Taj with these words, "And we left her upon the bank of the river Jayhun!" Now, when Gharib heard this he bade bring the astrologers and said to them, "Strike me a board of geomancy and find out what is come of Fakhr Taj, and whether she is still in the bonds of life or dead." They did so and said, "O King of the age, it is manifest to us that the Princess is alive and hath borne a male child; but she is with a tribe of the Jinn, and will be parted from thee twenty years; count, therefore, how many years thou hast been absent in travel." So he reckoned up the years of his absence and found them eight years and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!"¹ Then he sent for all Sabur's Governors of towns and strongholds and they came and did him homage. Now one day after this, as he sat in his palace, behold, a cloud of dust appeared in the distance and spread till it walled the whole land and darkened the horizon. So he summoned the two Marids and bade them reconnoitre, and they went forth under the dust cloud and snatching up a horseman of the advancing host, returned and set him down before Gharib, saying, "Ask this fellow, for he is of the army." Quoth Gharib, "Whose power is this?" and the man answered, "O King, 'tis the army of Khirad Shah,² King of Shiras, who is come forth to fight thee." Now the cause of Khirad Shah's coming was this. When Gharib defeated Sabur's army, as hath been related, and took him prisoner, the King's son fled, with a handful of his father's force and ceased not flying till he reached the city of Shiras, where he went into King Khirad Shah and kissed ground before him, whilst the tears ran down his cheeks. When the King saw him in this case, he said to him, "Lift thy head, O youth, and tell me

¹ Here an ejaculation of impatience.

² i.e. "King Intelligence": it has a ludicrous sound suggesting only "Dandanha-i-Khirad" = wisdom-teeth. The Mac. Edit. persistently keeps "Ward Shah," copyist-error.

what maketh thee weep." He replied, "O King, a King of the Arabs, by name Gharib, hath fallen on us and captured the King my sire and slain the Persians making them drain the cup of death." And he told him all that had passed from first to last. Quoth Khirad Shah, "Is my wife¹ well?" and quoth the Prince, "Gharib hath taken her." Cried the King "As my head liveth, I will not leave a Badawi or a Moslem on the face of the earth!" So he wrote letters to his Viceroys, who levied their troops and joined him with an army which when reviewed numbered eighty-five thousand men. Then he opened his armouries and distributed arms and armour to the troops, after which he set out with them and journeyed till he came to Isbanir, and all encamped before the city-gate. Hereupon Kaylajan and Kurajan came in to Gharib and kissing his knee, said to him, "O our Lord, heal our hearts and give us this host to our share." And he said, "Up and at them!" So the two Marids flew aloft high in the lift and lighting down in the pavilion of the King of Shiras, found him seated on his chair of estate, with the Prince of Persia, Ward Shah son of Sabur, sitting on his right hand, and about him his Captains, with whom he was taking counsel for the slaughter of the Moslems. Kaylajan came forward and caught up the Prince and Kurajan snatched up the King and the twain flew back with them to Gharib, who caused beat them till they fainted. Then the Marids returned to the Shirazian camp and, drawing their swords, which no mortal man had strength to wield, fell upon the Misbelievers and Allah hurried their souls to the Fire and abiding-place dire, whilst they saw no one and nothing save two swords flashing and reaping men, as a husbandman reaps corn. So they left their tents and mounting their horses bare-backed, fled; and the Marids pursued them two days and slew of them much people; after which they returned and kissed Gharib's hand. He thanked them for the deed they had done and said to them, "The spoil of the Infidels is yours alone: none shall share with you therein." So they called down blessings on him and going forth, gathered the booty together and abode in their own homes. On this wise it fared with them; but as regards Gharib and his lieges,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ i.e. Fakhr Taj, who had been promised him in marriage. See Night cxxxiii.
supra, vol. vi.

Now when it was the Six Hundred and Sebenty-first Night,

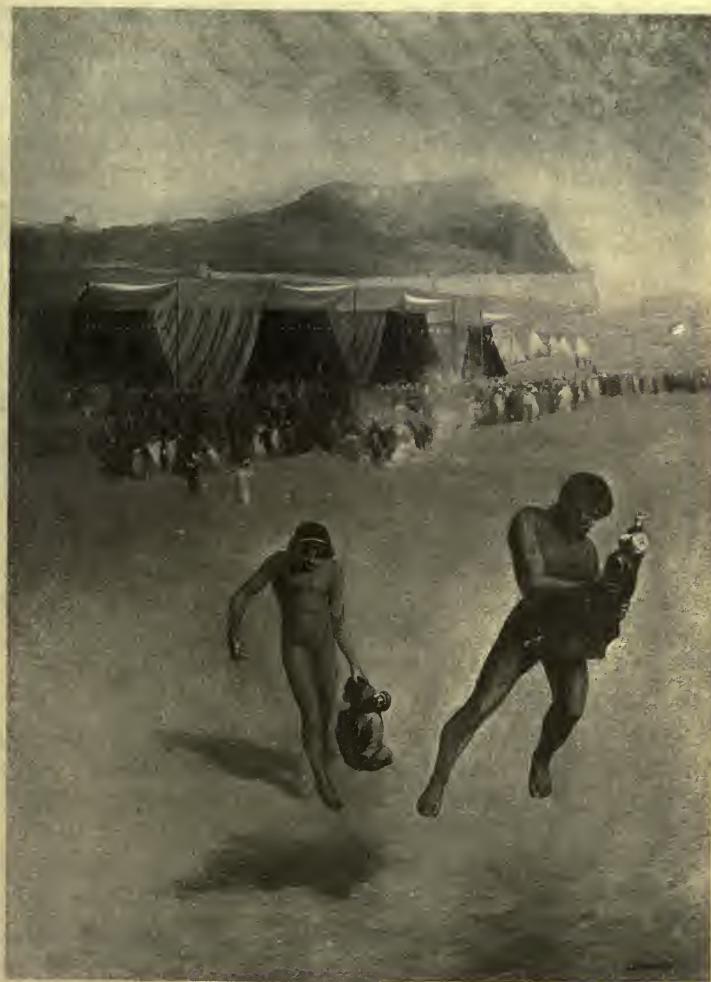
She resumed, It hath reached me, O auspicious King, that after Gharib had put to flight the host of Khirad Shah, he bade Kaylajan and Kurajan take the spoil to their own possession nor share it with any; so they gathered the booty and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiras and there lifted up the voice of weeping and began the ceremonial lamentations for those of them that had been slain. Now King Khirad Shah had a brother Sírán the Sorcerer hight, than whom there was no greater wizard in his day, and he lived apart from his brother in a certain stronghold, called the Fortalice of Fruits,¹ in a place abounding in trees and streams and birds and blooms, half a day's journey from Shiras. So the fugitives betook them thither and went in to Siran the Sorcerer, weeping and wailing aloud. Quoth he, "O folk, what garreth you weep?" and they told him all that had happened, especially how the two Marids had carried off his brother Khirad Shah; whereupon the light of his eyes became night and he said, "By the virtue of my faith, I will certainly slay Gharib and all his men and leave not one alive to tell the tale!" Then he pronounced certain magical words and summoned the Red King, who appeared and Siran said to him, "Fare for Isbanir and fall on Gharib, as he sitteth upon his throne." Replied he, "Hearkening and obedience!" and, gathering his troops, repaired to Isbanir and assailed Gharib, who seeing him, drew his sword Al-Mahik and he and Kaylajan and Kurajan fell upon the army of the Red King and slew of them five hundred and thirty and wounded the King himself with a grieved wound; whereupon he and his people fled and stayed not in their flight, till they reached the Fortalice of Fruits and went into Siran, crying out and exclaiming, "Woe!" and "Ruin!" And the Red King said to Siran, "O sage, Gharib hath with him the enchanted sword of Japhet son of Noah, and whomsoever he smiteth therewith he severeth him in sunder, and with him also are two Marids from Mount Caucasus, given to him by King Mura'ash. He it is who slew the blue King and Barkan Lord of the Carnelian City, and did to death much people of the

¹ The name does not appear till further on, after vague Eastern fashion which, here and elsewhere I have not had the heart to adopt. The same may be found in Ariosto, *passim*.

Jinn." When the Enchanter heard this, he said to the Red King "Go," and he went his ways ; whereupon he resumed his conjurations, and calling up a Marid, by name Zu'ázi'a gave him a drachm of levigated Bhang and said to him, "Go thou at Isbanir, and enter King Gharib's palace and assume the form of a sparrow. Wait till he fall and there be none with him ; then put the Bhang up his nostrils and bring him to me." "To hear is to obey," replied the Marid and flew to Isbanir, where, changing himself into a sparrow, he perched on the window of the palace and waited till all Gharib's attendants retired to their rooms and the King himself slept. Then he flew down and going up to Gharib, blew the powdered Bhang into his nostrils, till he lost his senses, whereupon he wrapped him in the bed-coverlet and flew off with him, like the storm-wind, to the Fortalice of Fruits ; where he arrived at midnight and laid his prize before Siran. The Sorcerer thanked him and would have put Gharib to death, as he lay senseless under Bhang ; but a man of his people withheld him saying, "O Sage, an thou slay him, his friend King Mura'ash will fall on us with all his Ifrits and lay waste our realm." "How then shall we do with him ?" asked Siran, and the other answered, "Cast him into the Jayhun while he is still in Bhang and he shall be drowned and none will know who threw him in." And Siran bade the Marid take Gharib and cast him into Jayhun river.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-second Night,

She resumed, It hath reached me, O auspicious King, that the Marid took Gharib and carried him to the Jayhun purposing to cast him therein, but it was grievous to him to drown him, wherefore he made a raft of wood and binding it with cords, pushed it out (and Gharib thereon) into the current, which carried it away. Thus fared it with Gharib ; but as regards his people, when they awoke in the morning and went in to do their service to their King, they found him not and seeing his rosary on the throne, awaited him awhile, but he came not. So they sought out the head Chamberlain and said to him, "Go into the Harim and look for the King : for it is not his habit to tarry till this time." Accordingly, the Chamberlain entered the Serraglio and enquired



for the King, but the women said, "Since yesterday we have not seen him." Thereupon he returned and told the Officers, who were confounded and said, "Let us see if he have gone to take his pleasure in the gardens." Then they went out and questioned the gardeners if they had seen the King, and they answered, "No;" whereat they were sore concerned and searched all the garths till the end of the day, when they returned in tears. Moreover, the two Marids sought for him all round the city, but came back after three days, without having happened on any tidings of him. So the people donned black and made their complaint to the Lord of all worshipping men who doth as he is fain. Meanwhile, the current bore the raft along for five days till it brought it to the salt sea, where the waves disported with Gharib and his stomach, being troubled, threw up the Bhang. Then he opened his eyes and finding himself in the midst of the main, a plaything of the billows, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Would to Heaven I wot who hath done this deed by me !" Presently as he lay, perplexed concerning his case, lo ! he caught sight of a ship sailing by and signalled with his sleeve to the sailors, who came to him and took him up, saying, "Who art thou and whence comest thou ?" He replied, "Do ye feed me and give me to drink, till I recover myself, and after I will tell you who I am." So they brought him water and victual, and he ate and drank and Allah restored to him his reason. Then he asked them, "O folk, what countrymen are ye and what is your Faith ?;" and they answered, "We are from Karaj¹ and we worship an idol called Minkásh." Cried Gharib, "Perdition to you and your idol ! O dogs, none is worthy of worship save Allah who created all things, who saith to a thing Be ! and it becometh." When they heard this, they rose up and fell upon him in great wrath and would have seized him. Now he was without weapons, but whomsoever he struck, he smote down and deprived of life, till he had felled forty men, after which they overcame him by force of numbers and bound him fast, saying, "We will not slay him save in our own land, that we may first show him to our King." Then they sailed on till they came to the city of Karaj. And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ A town in Persian Irak, unhappily far from the "Salt sea."

Now when it was the Six Hundred and Seventy-third Night,

She pursued, It hath reached me, O auspicious King, that when the ship's crew seized Gharib and bound him fast they said, "We will not slay him save in our own land. Then they sailed on till they came to the city of Karaj, the builder whereof was an Amalekite, fierce and furious ; and he had set up at each gate of the city a magical figure of copper which, whenever a stranger entered, blew a blast on a trumpet, that all in the city heard it and fell upon the stranger and slew him, except they embraced their creed. When Gharib entered the city, the figure stationed at the gate blew such a horrible blast that the King was affrighted and going into his idol, found fire and smoke issuing from its mouth, nose and eyes. Now a Satan had entered the belly of the idol and speaking as with its tongue, said, "O King, there is come to thy city one hight Gharib, King of Al-Irak, who biddeth the folk quit their belief and worship his Lord ; wherefore, when they bring him before thee, look thou spare him not." So the King went out and sat down on his throne ; and presently, the sailors brought in Gharib and set him before the presence, saying, "O King, we found this youth shipwrecked in the midst of the sea, and he is a Kafir and believeth not in our gods." Then they told him all that had passed and the King said, "Carry him to the house of the Great Idol and cut his throat before him, so haply our god may look lovingly upon us." But the Wazir said, "O King, it beffitteth not to slaughter him thus, for he would die in a moment : better we imprison him and build a pyre of fuel and burn him with fire." Thereupon the King commanded to cast Gharib into gaol and caused wood to be brought, and they made a mighty pyre and set fire to it, and it burnt till the morning. Then the King and the people of the city came forth and the Ruler sent to fetch Gharib ; but his lieges found him not ; so they returned and told their King who said, "And how made he his escape ?" Quoth they, "We found the chains and shackles cast down and the doors fast locked." Whereat the King marvelled and asked, "Hath this fellow to Heaven up flown or into the earth gone down ?" and they answered, "We know not." Then said the King, "I will go and question my God, and he will inform me whither he is gone." So he rose and went in, to prostrate himself to his idol, but found it not and began to rub his eyes and say,

"Am I in sleep or on wake?" Then he turned to his Wazir and said to him, "Where is my God and where is my prisoner? By my faith, O dog of Wazirs, haddest thou not counselled me to burn him, I had slaughtered him; for it is he who hath stolen my god and fled; and there is no help but I take blood-wreak of him!" Then he drew his sword and struck off the Wazir's head. Now there was for Gharib's escape with the idol a strange cause and it was on this wise. When they had shut him up in a cell adjoining the doomed shrine under which stood the idol, he rose to pray, calling upon the name of Almighty Allah and seeking deliverance of Him, to whom be honour and glory! The Marid who had charge of the idol and spoke in its name, heard him and fear got hold upon his heart and he said, "O shame upon me! Who is this seeth me while I see him not?" So he went in to Gharib and throwing himself at his feet, said to him, "O my Lord, what must I say that I may become of thy company and enter thy religion?" Replied Gharib, "Say:—There is no god but *the* God and Abraham is the Friend of God." So the Marid pronounced the profession of Faith and was enrolled among the people of felicity. Now his name was Zalzál, son of Al-Muzalzil,¹ one of the Chiefs of the Kings of the Jinn. Then he unbound Gharib and taking him and the idol, made for the higher air.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that the Marid took up Gharib and the idol and made for the higher air. Such was his case; but as regards the King, when his soldiers saw what had befallen and the slaughter of the Wazir they renounced the worship of the idol and drawing their swords, slew the King; after which they fell on one another, and the sword went round amongst them three days, till there abode alive but two men, one of whom prevailed over the other and killed him. Then the boys attacked the survivor and slew him and fell to fighting amongst themselves, till they were all killed; and the women and girls fled to the hamlets and forted villages; wherefore the city became desert and none dwelt therein but the owl.

¹ "Earthquake son of Ennosigaius" (the Earthquake-maker).

Meanwhile, the Marid Zalzal flew with Gharib towards his own country, the Island of Camphor and the Castle of Crystal and the Land of the Enchanted Calf, so called because its King Al-Muzalzil, had a pied calf, which he had clad in housings brocaded with red gold, and worshipped as a god. One day the King and his people went in to the calf and found him trembling ; so the King said, " O my God, what hath troubled thee ? " whereupon the Satan in the calf's belly cried out and said, " O Muzalzil, verily thy son hath deserted to the Faith of Abraham the Friend, at the hands of Gharib Lord of Al-Irak ; " and went on to tell him all that had passed from first to last. When the King heard the words of his calf he was confounded and going forth, sat down upon his throne. Then he summoned his Grandees who came in a body, and he told them what he had heard from the idol, whereat they marvelled and said, " What shall we do, O King ? " Quoth he, " When my son cometh and ye see him embrace him, do ye lay hold of him." And they said, " Hearkening and obedience ! " After two days came Zalzal and Gharib, with the King's idol of Karaj, but no sooner had they entered the palace-gate than the Jinn seized on them and carried them before Al-Muzalzil, who looked at his son with eyes of ire and said to him, " O dog of the Jann, hast thou left thy Faith and that of thy fathers and grandfathers ? " Quoth Zalzal, " I have embraced the True Faith, and on like wise do thou (Woe be to thee !) seek salvation and thou shalt be saved from the wrath of the King Almighty in sway, Creator of Night and Day." Therewith his father waxed wroth and said, " O son of adultery, dost confront me with these words ? " Then he bade clap him in prison and turning to Gharib, said to him, " O wretch of a mortal, how hast thou abused my son's wit and seduced him from his Faith ? " Quoth Gharib, " Indeed, I have brought him out of wrongousness into the way of righteousness, out of Hell into Heaven and out of unfaith to the True Faith." Whereupon the King cried out to a Marid called Sayyár, saying, " Take this dog and cast him into the Wady of Fire, that he may perish." Now this valley was in the " Waste Quarter¹" and was thus named from the excess of its heat and the flaming of its fire, which was so fierce that none who went down therein could

¹ Arab. " Rubá' al-Kharáb " or Rubá' al-Khálí (empty quarter), the great central wilderness of Arabia covering some 50,000 square miles and still left white on our maps (Pilgrimage, i. 14).

live an hour, but was destroyed ; and it was compassed about by mountains high and slippery wherein was no opening. So Sayyar took up Gharib and flew with him towards the Valley of Fire, till he came within an hour's journey thereof, when being weary, he alighted in a valley full of trees and streams and fruits, and setting down from his back Gharib chained as he was, fell asleep for fatigue. When Gharib heard him snore, he strove with his bonds till he burst them ; then, taking up a heavy stone, he cast it down on the Marid's head and crushed his bones, so that he died on the spot. Then he fared on into the valley.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-fifth Night,

She continued, It hath reached me, O auspicious King, that Gharib after killing the Marid fared on into the valley and found himself in a great island in mid-ocean, full of all fruits that lips and tongue could desire. So he abode alone on the island, drinking of its waters and eating of its fruits and of fish that he caught, and days and years passed over him, till he had sojourned there in his solitude seven years. One day, as he sat, behold, there came down on him from the air two Marids, each carrying a man ; and seeing him they said, " Who art thou, O fellow, and of which of the tribes art thou ? " Now they took him for a Jinni, because his hair was grown long ; and he replied, saying, " I am not of the Jann," whereupon they questioned him, and he told them all that had befallen him. They grieved for him and one of the Ifrits said, " Abide thou here till we bear these two lambs to our King, that he may break his fast on the one and sup on the other, and after we will come back and carry thee to thine own country." He thanked them and said, " Where be the lambs ? " Quoth they, " These two mortals are the lambs." And Gharib said, " I take refuge with Allah the God of Abraham the Friend, the Lord of all creatures, who hath power over everything ! " Then the Marids flew away and Gharib abode awaiting them two days, when one of them returned, bringing with him a suit of clothes wherewith he clad him. Then he took him up and flew with him sky-high out of sight of earth, till Gharib heard the angels glorifying God in heaven, and a flaming shaft issued

from amongst them and made for the Marid, who fled from it towards the earth. The meteor pursued him, till he came within a spear's cast of the ground, when Gharib leaped from his shoulders and the fiery shaft overtook the Marid, who became a heap of ashes. As for Gharib, he fell into the sea and sank two fathoms deep, after which he rose to the surface and swam for two days and two nights, till his strength failed him and he made certain of death. But, on the third day as he was despairing he caught sight of an island steep and mountainous; so he swam for it and landing, walked on inland, where he rested a day and a night, feeding on the growth of the ground. Then he climbed to the mountain top, and, descending the opposite slope, fared on two days till he came in sight of a walled and bulwarked city, abounding in trees and rills. He walked up to it; but, when he reached the gate, the warders seized on him, and carried him to their Queen, whose name was Ján Sháh.¹ Now she was five hundred years old, and every man who entered the city, they brought to her and she made him sleep with her, and when he had done his work, she slew him and so had she slain many men. When she saw Gharib, he pleased her mightily; so she asked him, "What be thy name and Faith and whence comest thou?" and he answered, "My name is Gharib King of Irak, and I am a Moslem." Said she, "Leave this Creed and enter mine and I will marry thee and make thee King." But he looked at her with eyes of ire and cried, "Perish thou and thy faith!" Cried she, "Dost thou blaspheme my idol, which is of red carnelian, set with pearls and gems?" And she called out to her men, saying, "Imprison him in the house of the idol; haply it will soften his heart." So they shut him up in the domed shrine and locking the doors upon him, went their way.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-sixth Night,

She resumed, It hath reached me, O auspicious King, that when they took Gharib, they jailed him in the idol's domed shrine; and locking the doors upon him, went their way. As soon as they were gone, Gharib gazed at the idol, which was of red carnelian,

¹ Pers. "Life King," women also assume the title of Shah.

with collars of pearls and precious stones about its neck, and presently he went close to it and lifting it up, dashed it on the ground and brake it in bits ; after which he lay down and slept till daybreak. When morning morrowed, the Queen took seat on her throne and said, "O men, bring me the prisoner." So they opened the temple doors and entering, found the idol broken in pieces, whereupon they buffeted their faces till the blood ran from the corners of their eyes. Then they made at Gharib to seize him ; but he smote one of them with his fist and slew him, and so did he with another and yet another, till he had slain five-and-twenty of them and the rest fled and went in to Queen Jan Shah, shrieking loudly. Quoth she, "What is the matter ?" and quoth they, "The prisoner hath broken thine idol and slain thy men," and told her all that had passed. When she heard this, she cast her crown to the ground and said, "There is no worth left in idols !" Then she mounted amid a thousand fighting-men and rode to the temple, where she found Gharib had gotten him a sword and come forth and was slaying men and overthrowing warriors. When she saw his prowess, her heart was drowned in the love of him and she said to herself, "I have no need of the idol and care for naught save this Gharib, that he may lie in my bosom the rest of my life." Then she cried to her men, "Hold aloof from him and leave him to himself!"; then, going up to him she muttered certain magical words, whereupon his arm became benumbed, his forearm relaxed and the sword dropped from his hand. So they seized him and pinioned him, as he stood confounded, stupefied. Then the Queen returned to her palace, and seating herself on her seat of estate, bade her people withdraw and leave Gharib with her. When they were alone, she said to him, "O dog of the Arabs, wilt thou shiver my idol and slay my people?" He replied, "O accursed woman, had he been a god he had defended himself?" Quoth she, "Stroke me and I will forgive thee all thou hast done." But he replied, saying, "I will do nought of this." And she said, "By the virtue of my faith, I will torture thee with grievous torture!" So she took water and conjuring over it, sprinkled it upon him and he became an ape. And she used to feed and water and keep him in a closet, appointing one to care for him ; and in this plight he abode two years. Then she called him to her one day and said to him, "Wilt thou hearken to me?" And he signed to her with his head, "Yes." So she rejoiced and freed him from the enchant-

ment. Then she brought him food and he ate and toyed with her and kissed her, so that she trusted in him. When it was night she lay down and said to him, "Come, do thy business." He replied, "'Tis well;" and, mounting on her breast, seized her by the neck and brake it, nor did he arise from her till life had left her. Then, seeing an open cabinet, he went in and found there a sword of damascened¹ steel and a targe of Chinese iron; so he armed himself cap-à-pie and waited till the day. As soon as it was morning, he went forth and stood at the gate of the palace. When the Emirs came and would have gone in to do their service to the Queen, they found Gharib standing at the gate, clad in complete war-gear; and he said to them, "O folk, leave the service of idols and worship the All-wise King, Creator of Night and Day, the Lord of men, the Quicken of dry bones, for He made all things and hath dominion over all." When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sebenty-seventh Night,

She pursued, It hath reached me, O auspicious King, that when the Kafirs fell upon Gharib, he slew of them much people; but, when the night came, they overcame him by dint of numbers and would have taken him by strenuous effort, when behold, there descended upon the Infidels a thousand Marids, under the command of Zalzal, who plied them with the keen sabre and made them drink the cup of destruction, whilst Allah hurried their souls to Hell-fire, till but few were left of the people of Jan Shah to tell the tale and the rest cried out, "Quarter! Quarter!" and believed in the Requiting King, whom no one thing diverteth from other thing, the Destroyer of the Jabábirah² and Exterminator of the Akásirah, Lord of this world and of the next. Then

¹ Arab. "Mujaubar": the watery or wavy mark upon Eastern blades is called the "jaubar," lit. —jewel. The peculiarity is also called water and grain, which gives rise to a host of *double-entendres*, puns, paronomasias and conceits more or less frigid.

² Etymologically meaning tyrants or giants; and applied to great heathen conquerors like Nimrod and the mighty rulers of Syria, the Anakim, Giants and other peoples of Hebrew fable. The Akásirah are the Chosroës before noticed.



85

Zalzal saluted Gharib and gave him joy of his safety ; and Gharib said to him, " How knowest thou of my case ? " and he replied, " O my lord, my father kept me in prison two years, after sending thee to the Valley of Fire ; then he released me, and I abode with him another year, till I was restored to favour with him, when I slew him and his troops submitted to me. I ruled them for a year's space till, one night, I lay down to sleep, having thee in thought, and saw thee in a dream, fighting against the people of Jan Shah ; wherefore I took these thousand Marids and came to thee." And Gharib marvelled at this happy conjuncture. Then he seized upon Jan Shah's treasures and those of the slain and appointed a ruler over the city ; after which the Marids took up Gharib and the monies and he lay the same night in the Castle of Crystal. He abode Zalzal's guest six months, when he desired to depart ; so Zalzal gave him rich presents and despatched three thousand Marids, who brought the spoils of Karaj-city and added them to those of Jan Shah. Then Zalzal loaded forty thousand Marids with the treasure and himself taking up Gharib, flew with his host towards the city of Isbanir al-Madain where they arrived at midnight. But as Gharib glanced around he saw the walls invested on all sides by a conquering army,¹ as it were the surging sea, so he said to Zalzal, " O my brother, what is the cause of this siege and whence came this army ? " Then he alighted on the terrace-roof of his palace and cried out, saying, ' Ho, Star o' Morn ! Ho, Mahdiyah ! ' Whereupon the twain started up from sleep in amazement and said, " Who calleth us at this hour ? " Quoth he, " 'Tis I, your lord, Gharib, the Marvellous One of the deeds wondrous." When the Princesses heard their lord's voice, they rejoiced and so did the women and the eunuchs. Then Gharib went down to them and they threw themselves upon him and lullilooed with cries of joy, so that all the palace rang again and the Captains of the army awoke and said, " What is to do ? " So they made for the palace and asked the eunuchs, " Hath one of the King's women given birth to a child ? " ; and they answered, " No ; but rejoice ye, for King Gharib hath returned to you." So they rejoiced, and Gharib, after salams to the women came forth amongst his comrades, who threw themselves upon him and kissed his hands

¹ Arab. " Askar jarrár " lit. " drawing " : so in Egyptian slang " Nás jarrár " = folk who wish to draw your money out of your pocket, greedy cheats.

and feet, returning thanks to Almighty Allah and praising Him. Then he sat down on his throne, with his officers sitting about him, and questioned them of the beleaguering army. They replied, "O King, these troops sat down before the city three days ago and there are amongst them Jinns as well as men; but we know not what they want, for we have had with them neither battle nor speech." And presently they added, "The name of the commander of the besieging army is Murad Shah and he hath with him an hundred thousand horse and three thousand foot, besides two hundred tribesmen of the Jinn." Now the manner of his coming was wondrous.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the cause of this army coming upon Isbanir city was wondrous. When the two men, whom Sabur had charged to drown his daughter Fakhr Taj, let her go, bidding her flee for her life, she went forth distracted, unknowing whither to turn and saying, "Where is thine eye, O Gharib, that thou mayst see my case and the misery I am in?"; and wandered on from country to country, and valley to valley, till she came to a Wady abounding in trees and streams, in whose midst stood a strong-based castle and a lofty-builded as it were one of the pavilions of Paradise. So she betook herself thither and entering the fortifice, found it hung and carpeted with stuffs of silk and great plenty of gold and silver vessels; and therein were an hundred beautiful damsels. When the maidens saw Fakhr Taj, they came up to her and saluted her, deeming her of the virgins of the Jinn, and asked her of her case. Quoth she, "I am daughter to the Persians' King;" and told them all that had befallen her; which when they heard, they wept over her and condoled with her and comforted her, saying, "Be of good cheer and keep thine eyes cool and clear, for here shalt thou have meat and drink and raiment, and we all are thy handmaids." She called down blessings on them and they brought her food, of which she ate till she was satisfied. Then quoth she to them, "Who is the owner of this palace and lord over you girls?" and quoth they, "King Salsál, son of Dál, is our master; he passeth a night here once in every month and

fareth in the morning to rule over the tribes of the Jann." So Fakhr Taj took up her abode with them and after five days she gave birth to a male child, as he were the moon. They cut his navel cord and kohl'd his eyes then they named him Murad Shah, and he grew up in his mother's lap. After a while came King Salsal, riding on a paper-white elephant, as he were a tower plastered with lime and attended by the troops of the Jinn. He entered the palace, where the hundred damsels met him and kissed ground before him, and amongst them Fakhr Taj. When the King saw her, he looked at her and said to the others, "Who is yonder damsel?"; and they replied, "She is the daughter of Sabur, King of the Persians and Turks and Daylamites." Quoth he, "Who brought her hither?" So they repeated to him her story; whereat he was moved to pity for her and said to her, "Grieve not, but take patience till thy son be grown a man, when I will go to the land of the Ajams and strike off thy father's head from between his shoulders and seat thy son on the throne in his stead." So she rose and kissed his hands and blessed him. Then she abode in the castle and her son grew up and was reared with the children of the King. They used to ride forth together a-hunting and birding and he became skilled in the chase of wild beasts and ravening lions and ate of their flesh, till his heart became harder than the rock. When he reached the age of fifteen, his spirit waxed big in him and he said to Fakhr Taj, "O my mamma, who is my papa?" She replied, "O my son, Gharib, King of Irak, is thy father and I am the King's daughter, of the Persians," and she told him her story. Quoth he, "Did my grandfather indeed give orders to slay thee and my father Gharib?"; and quoth she, "Yes." Whereupon he, "By the claim thou hast on me for rearing me, I will assuredly go to thy father's city and cut off his head and bring it into thy presence!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that when Murad Shah son of Fakhr Taj thus bespake his mother, she rejoiced in his speech. Now he used to go a-riding with two hundred Marids till he grew to man's estate, when he and they

fell to making raids and cutting off the roads and they pushed their razzias ever farther till one day he attacked the city of Shiraz and took it. Then he proceeded to the palace and cut off the King's head, as he sat on his throne, and slew many of his troops, whereupon the rest cried "Quarter! Quarter!" and kissed his stirrups. Finding that they numbered ten thousand horse, he led them to Balkh, where he slew the King of the city and put his men to the rout and made himself master of the riches of the place. Thence he passed to Núrayn,¹ at the head of an army of thirty thousand horse, and the Lord of Nurayn came out to him, with treasure and tribute, and did him homage. Then he went on to Samarcand of the Persians and took the city, and after that to Akhlát² and took that town also; nor was there any city he came to but he captured it. Thus Murad Shah became the head of a mighty host, and all the booty he made and spoils in the sundry cities he divided among his soldiery, who loved him for his valour and munificence. At last he came to Isbanir al-Madain and sat down before it, saying, "Let us wait till the rest of my army come up, when I will seize on my grandfather and solace my mother's heart by smiting his neck in her presence." So he sent for her, and by reason of this, there was no battle for three days, when Gharib and Zalzal arrived with the forty thousand Marids, laden with treasure and presents. They asked concerning the besiegers, but none could enlighten them beyond saying that the host had been there encamped for three days without a fight taking place. Presently came Fakhr Taj, and her son Murad Shah embraced her saying, "Sit in thy tent till I bring thy father to thee." And she sought succour for him of the Lord of the Worlds, the Lord of the heavens and the Lord of the earths. Next morning, as soon as it was day, Murad Shah mounted and rode forth, with the two hundred Marids on his right hand and the Kings of men on his left, whilst the kettle-drums beat to battle. When Gharib heard this, he also took to horse and, calling his people to the combat, rode out, with the Jinn on his dexter hand and the men on his sinistral. Then came forth Murad Shah, armed cap-à-pie and drove his charger right and left, crying, "O folk, let none come forth to me but your King. If he conquer me, he shall be lord of both armies,

¹ In Turkestan: the name means "Two lights."

² In Armenia, mentioned by Sadik Isfaháni (Transl. p. 62).

and if I conquer him, I will slay him, as I have slain others." When Gharib heard his speech, he said, " Avaunt, O dog of the Arabs!" And they charged at each other and lunged with lances, till they broke, then hewed at each other with swords, till the blades were notched; nor did they cease to advance and retire and wheel and career, till the day was half spent and their horses fell down under them, when they dismounted and gripped each other. Then Murad Shah seizing Gharib lifted him up and strove to dash him to the ground; but Gharib caught him by the ears and pulled him with his might, till it seemed to the youth as if the heavens were falling on the earth¹ and he cried out, with his heart in his mouth, saying, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eightieth Night,

She continued, It hath reached me, O auspicious King, that when Gharib caught Murad Shah by the ears and well nigh tore them off he cried, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him, and the Marids his comrades would have charged and rescued him, but Gharib fell on them with a thousand Marids and was about to smite them down, when they cried out, "Quarter! Quarter!" and threw away their arms. Then Gharib returned to his Shahmiyánah which was of green silk, embroidered with red gold and set with pearls and gems; and, seating himself on his throne, called for Murad Shah. So they brought him, shuffling in his manacles and shackles. When the prisoner saw him, he hung down his head for shame; and Gharib said to him, "O dog of the Arabs, who art thou that thou shouldst ride forth and measure thyself against kings?" Replied Murad Shah, "O my lord, reproach me not, for indeed I have excuse." Quoth Gharib, "What manner of excuse hast thou?"; And quoth he, "Know, O my lord, that I came out to avenge my mother and my father on Sabur, King of the Persians; for he would have slain them; but my mother escaped and I know not whether

¹ This is the only ludicrous incident in the tale which justifies Von Hammer's suspicion. Compare it with the combat between Rustam and his son Sohráb.

he killed my father or not." When Gharib heard these words, he replied, "By Allah, thou art indeed excusable! But who were thy father and mother and what are their names?" Murad Shah said, "My sire was Gharib, King of Al-Irak, and my mother Fakhr Taj, daughter of King Sabur of Persia." When Gharib heard this, he gave a great cry and fell down fainting. They sprinkled rose-water on him, till he came to himself, when he said to Murad Shah, "Art thou indeed Gharib's son by Fakhr Taj?"; and he replied, "Yes." Cried Gharib, "Thou art a champion, the son of a champion. Loose my child!" And Sahim and Kaylajan went up to Murad Shah and set him free. Then Gharib embraced his son and, seating him beside himself, said to him, "Where is thy mother?" "She is with me in my tent," answered Murad Shah; and Gharib said, "Bring her to me." So Murad Shah mounted and repaired to his camp, where his comrades met him, rejoicing in his safety, and asked him of his case; but he answered, "This is no time for questions." Then he went in to his mother and told her what had passed; whereat she was gladdened with exceeding gladness: so he carried her to Gharib, and they two embraced and rejoiced in each other. Then Fakhr Taj and Murad Shah islamised and expounded The Faith to their troops, who all made profession with heart and tongue. After this, Gharib sent for Sabur and his son Ward Shah, and upbraided them for their evil dealing and expounded Al-Islam to them; but they refused to profess; wherefore he crucified them on the gate of the city and the people decorated the town and held high festival. Then Gharib crowned Murad Shah with the crown of the Chosroes and made him King of the Persians and Turks and Medes; moreover, he made his uncle Al-Damigh, King over Al-Irak, and all the peoples and lands submitted themselves to Gharib. Then he abode in his kingship, doing justice among his lieges, wherefore all the people loved him, and he and his wives and comrades ceased not from all solace of life, till there came to them the Destroyer of Delights and Sunderer of Societies, and extolled be the perfection of Him whose glory endureth for ever and aye and whose boons embrace all His creatures! This is every thing that hath come down to us of the history of Gharib and Ajib.—And Abdullah bin Ma'amar al-Kaysi hath thus related the tale of

OTBAH¹ AND RAYYA.

I WENT one year on the pilgrimage to the Holy House of Allah, and when I had accomplished my pilgrimage, I turned back for visitation of the tomb of the Prophet, whom Allah bless and keep! One night, as I sat in the garden,² between the tomb and the pulpit, I heard a low moaning in a soft voice; so I listened to it and it said:—

Have the doves that moan in the lotus-tree o Woke grief in thy heart and
bred misery?
Or doth memory of maiden in beauty deckt o Cause this doubt in thee,
this despondency?
O night, thou art longsome for love-sick sprite o Complaining of Love and its
ecstacy:
Thou makest him wakeful, who burns with fire o Of a love, like the live coal's
ardency.
The moon is witness my heart is held o By a moonlight brow of the
brightest blee:
I reckt not to see me by Love ensnared o Till ensnared before I could
reck or see.

Then the voice ceased and not knowing whence it came to me
I abode perplexed; but lo! it again took up its lament and
recited.—

Came Rayya's phantom to grieve thy sight o In the thickest gloom of the
black-haired Night!
And hath love of slumber deprived those eyes o And the phantom-vision vexed
thy sprite?
I cried to the Night, whose glooms were like o Seas that surge and billow with
might, with might:
“O Night, thou art longsome to lover who o Hath no aid nor help save the
morning-light!”
She replied, “Complain not that I am long: o 'Tis love is the cause of thy long-
some plight!”

¹ I cannot understand why Trébutien, iii., 457, writes this word Afba. He remarks that it is the “Oina and Riya” of Jámí, elegantly translated by M. de Chezy in the *Journal Asiatique*, vol. 1, 144.

² I have described this part of the Medinah Mosque in Pilgrimage ii, 62-69. The name derives from a saying of Mohammed (of which there are many variants), “Betweenne my tomb and my pulpit is a garden of the Gardens of Paradise” (Burckhardt, Arabia, p. 337). The whole Southern portico (not only a part) now enjoys that honoured name and the tawdry decorations are intended to suggest a *parterre*.

Now, at the first of the couplets, I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating them, ere I was with the speaker and saw a youth of the utmost beauty, the hair of whose side face had not sprouted and in whose cheeks tears had worn twin trenches.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-first Night,

She continued, It hath reached me, O auspicious King, that Abdullah ibn Ma'amar al-Kaysi thus continued:—So I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating the verses, ere I was with the speaker and saw a youth on whose side face the hair had not sprouted and in whose cheeks tears had worn twin trenches. Quoth I to him, “Fair besal thee for a youth!”; and quoth he, “And thee also! Who art thou?” I replied, “Abdullah bin Ma'amar al-Kaysi;” and he said, “Dost thou want aught?” I rejoined, “I was sitting in the garden and naught hath troubled me this night but thy voice. With my life would I ransom thee! What aileth thee?” He said, “Sit thee down.” So I sat down and he continued, “I am Otbah bin al-Hubáb bin al-Mundhir bin al-Jamúh the Ansári.¹ I went out in the morning to the Mosque Al-Ahzáb² and occupied myself there awhile with prayer-bows and prostrations, after which I withdrew apart, to worship privily. But lo! up came women, as they were moons, walking with a swaying gait, and surrounding a damsel of passing loveliness, perfect in beauty and grace, who stopped before me and said:—O Otbah, what sayst thou of union with one who seeketh union with thee? Then she left me and went away; and since that time I have had no tidings of her nor come upon any trace of her; and behold, I am distracted and do naught but remove from place to place.” Then he cried out and fell to the

¹ Mohammed's companions (*Asháb*), numbering some five hundred, were divided into two orders, the *Muhájirin* (fugitives) or Meccans who accompanied the Apostle to Al-Medinah (Pilgrimage ii. 138) and the *Ansár* (Auxiliaries) or Medinites who invited him to their city and lent him zealous aid (*Ibid* ii. 130). The terms constantly occur in Arab history.

² The “Mosque of the Troops,” also called *Al-Fath* (victory), the largest of the “Four Mosques:” it is still a place of pious visitation where prayer is granted. *Koran*, chap. xxxiii., and Pilgrimage ii. 325.

ground fainting. When he came to himself, it was as if the damask of his cheeks were dyed with safflower,¹ and he recited these couplets :—

I see you with my heart from far countrie • Would Heaven you also me from
far could see

My heart and eyes for you are sorrowing ; • My soul with you abides and you
with me.

I take no joy in life when you're unseen • Or Heaven or Garden of Eternity.

Said I, "O Otbah, O son of my uncle, repent to thy Lord and crave pardon for thy sin ; for before thee is the terror of standing up to Judgment." He replied, "Far be it from me so to do. I shall never leave to love till the two mimosa-gatherers return."²

I abide with him till daybreak, when I said to him, "Come let us go to the Mosque Al-Ahzab." So we went thither and sat there, till we had prayed the midday prayers, when lo ! up came the women; but the damsels was not among them. Quoth they to him, "O Otbah, what thinkest thou of her who seeketh union with thee ?" He said, "And what of her ?" ; and they replied, "Her father hath taken her and departed to Al-Samawah."³ I asked them the name of the damsels and they said, "She is called Rayyá, daughter of Al-Ghitrif al-Sulami."⁴ Whereupon Otbah raised his head and recited these verses :—

My friends, Rayyá hath mounted soon as morning shone, • And to Samáwah's
wilds her caravan is gone.

My friends, I've wept till I can weep no more, Oh, say, • Hath any one a
tear that I can take on loan.

¹ Arab. "Al-Wars," with two meanings. The Alfáz Adwiyah gives it = Kurkum, curcuma, turmeric, safran d'Inde; but popular usage assigns it to Usfur, Kurtum or safflower (*carthamus tinctorius*). I saw the shrub growing all about Harar which exports it, and it is plentiful in Al-Yaman (Niebuhr, p. 133), where women affect it to stain the skin a light yellow and remove freckles: it is also an internal remedy in leprosy. But the main use is that of a dye, and the Tob stained with Wars is almost universal in some parts of Arabia. Sonnini (p. 510) describes it at length and says that Europeans in Egypt call it "Parrot-seeds" because the bird loves it, and the Levant trader "Saffrenum."

² Two men of the great 'Anazah race went forth to gather Karaz, the fruit of the Sant (*Mimosa Nilotica*) both used for tanning, and never returned. Hence the proverb which is obsolete in conversation. See Burckhardt, Prov. 659: where it takes the place of "ad Graecas Kalendas."

³ Name of a desert (Mafázah) and a settlement on the Euphrates' bank between Basrah and the site of old Kufah near Kerbela; the well known visitation place in Babylonian Irak.

⁴ Of the Banu Sulaym tribe; the adjective is Sulami not Sulaymi.

Then said I to him, "O Otbah, I have brought with me great wealth, wherewith I desire to succour generous men; and by Allah, I will lavish it before thee,¹ so thou mayst attain thy desire and more than thy desire! Come with me to the assembly of the Ansaris." So we rose and went, till we entered their assembly, when I salam'd to them and they returned my greeting civilly. Then quoth I, "O assembly, what say ye of Otbah and his father?": and they replied, "They are of the princes of the Arabs." I continued, "Know that he is smitten with the calamity of love and I desire your furtherance to Al-Samawah." And they said, "To hear is to obey." So they mounted with us, the whole party, and we rode till we drew near the place of the Banu Sulaym. Now when Ghitrif heard of our being near, he hastened forth to meet us, saying, "Long life to you, O nobles!"; whereto we replied, "And to thee also! Behold we are thy guests." Quoth he, "Ye have lighted down at a most hospitable abode and ample;" and alighting he cried out, "Ho, all ye slaves, come down!" So they came down and spread skin-rugs and cushions and slaughtered sheep and cattle; but we said, "We will not taste of thy food, till thou have accomplished our need." He asked, "And what is your need?"; and we answered, "We demand thy noble daughter in marriage for Otbah bin Hubab bin Mundhir the illustrious and well-born." "O my brethren," said he, "she whom you demand is owner of herself, and I will go in to her and tell her." So he rose in wrath² and went in to Rayya, who said to him, "O my papa, why do I see thee show anger?" And he replied, saying, "Certain of the Ansaris have come upon me to demand thy hand of me in marriage." Quoth she, "They are noble chiefs; the Prophet, on whom be the choicest blessings and peace, intercedeth for them with Allah. For whom among them do they ask me?" Quoth he, "For a youth known as Otbah bin al-Hubab;" and she said, "I have heard of Otbah that he performeth what he promiseth and findeth what he seeketh." Ghitrif cried, "I swear that I will never marry thee to him; no, never, for there hath been reported to me somewhat of thy converse with him." Said she, "What was that?

¹ Arab. "Amám-ak" = before thee (in space); from the same root as Imám = antistes, leader of prayer; and conducing to perpetual puns, e.g. "You are Imám-i (my leader) and therefore should be Amám-i" (in advance of me).

² He was angry, as presently appears, because he had heard of certain love passages between the two and this in Arabia is a dishonour to the family.

But in any case, I swear that the Ansaris shall not be uncivilly rejected; wherefore do thou offer them a fair excuse." "How so?" "Make the dowry heavy to them and they will desist." "Thou sayst well," said he, and going out in haste, told the Ansaris, "The damsel of the tribe¹ consenteth; but she requireth a dowry worthy herself. Who engageth for this?" "I," answered I. Then said he, "I require for her a thousand bracelets of red gold and five thousand dirhams of the coinage of Hajar² and a hundred pieces of woollen cloth and striped stuffs³ of Al-Yaman and five bladders of ambergris." Said I, "Thou shalt have that much; dost thou consent?"; and he said, "I do consent." So I despatched to Al-Medinah the Illumined⁴ a party of the Ansaris, who brought all for which I had become surety; whereupon they slaughtered sheep and cattle and the folk assembled to eat of the food. We abode thus forty days when Ghitrif said to us, "Take your bride." So we sat her in a dromedary-litter and her father equipped her with thirty camel-loads of things of price; after which we farewelled him and journeyed till we came within a day's journey of Al-Medinah the Illumined, when there fell upon us horsemen, with intent to plunder, and methinks they were of the Banu Sulaym, Otbah drove at them and slew of them much people, but fell back, wounded by a lance-thrust, and presently dropped to the earth. Then there came to us succour of the country people, who drove away the highwaymen; but Otbah's days were ended. So we said, "Alas for Otbah, oh!;" and the

¹ Euphemy for "my daughter."

² The Badawin call a sound dollar "Kirsh hajar" or "Riyal hajar" (a stone dollar; but the word is spelt with the greater *k*).

³ Arab. Burdah and Habárah. The former often translated mantle is a thick woollen stuff, brown or gray, woven oblong and used like a plaid by day and by night. Mohammed's Burdah woven in his Harem and given to the poet, Ka'ah, was $7\frac{1}{2}$ ft. long by $4\frac{1}{2}$: it is still in the upper Serraglio of Stambul. In early days the stuff was mostly striped; now it is either plain or with lines so narrow that it looks like one colour. The Habarah is a Burd made in Al-Yaman and not to be confounded with the Egyptian mantilla of like name (Lane, M. E. chapt. iii).

⁴ Every Eastern city has its special title. Al-Medinah is entitled "Al-Munawwarah" (the Illumined) from the blinding light which surrounds the Prophet's tomb and which does not show to eyes profane (Pilgrimage ii. 3). I presume that the idea arose from the huge lamps of "The Garden." I have noted that Mohammed's coffin suspended by magnets is an idea unknown to Moslems, but we find the fancy in Al-Harawi related of St. Peter, "Simon Cephas (the rock) is in the City of Great Rome, in its largest church within a silver ark hanging by chains from the ceiling." (Lee, Ibn Batutah, p. 261).

damsel hearing it cast herself down from the camel and throwing herself upon him, cried out grievously and repeated these couplets :—

Patient I seemed, yet Patience shown by me⁺ • Was but self-guiling till thy sight I see :
 Had my soul done as due my life had gone, • Had fled before mankind forestalling thee :
 Then, after me and thee none shall to friend • Be just, nor any soul with soul agree.

Then she sobbed a single sob and gave up the ghost. We dug one grave for them and laid them in the earth, and I returned to the dwellings of my people, where I abode seven years. Then I betook me again to Al-Hijaz and entering Al-Medinah the Illumined for pious visitation said in my mind, "By Allah, I will go again to Otbah's tomb!" So I repaired thither, and, behold, over the grave was a tall tree, on which hung fillets of red and green and yellow stuffs.¹ So I asked the people of the place, "How be this tree called ?" ; and they answered, "The tree of the Bride and the Bridegroom." I abode by the tomb a day and a night, then went my way ; and this is all I know of Otbah. Almighty Allah have mercy upon him ! And they also tell this tale of

HIND DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ.²

IT is related that Hind daughter of Al-Nu'man was the fairest woman of her day, and her beauty and loveliness were reported to Al-Hajjaj, who sought her in marriage and lavished much treasure on her. So he took her to wife, engaging to give her a dowry of two hundred thousand dirhams in case of divorce, and when he went into her, he abode with her a long time. One day after this,

¹ Here the fillets are hung instead of the normal rag-strips to denote an honoured tomb. Lane (iii. 242) and many others are puzzled about the use of these articles. In many cases they are suspended to trees in order to transfer sickness from the body to the tree and whoever shall touch it. The Sawáhlí people term such articles a Keti (seat or vehicle) for the mysterious haunter of the tree who prefers occupying it to the patient's person. Briefly the custom still popular throughout Arabia, is African and Fetish.

² Al-Mas'údi (chap. xcv.), mentions a Hind bint Asmá and tells a facetious story of her and the "enemy of Allah," the poet Jarír.

he went in to her and found her looking at her face in the mirror and saying:—

Hind is an Arab filly purest bred,
mongrel mule ;
An colt of horse she throw by Allah ! well ; • If mule, it but results from
mulish rule.¹

When Al-Hajjaj heard this, he turned back and went his way, unseen of Hind ; and, being minded to put her away, he sent Abdullah bin Táhir to her, to divorce her. So Abdullah went in to her and said to her, "Al-Hajjaj Abu Mohammed saith to thee : Here be the two hundred thousand dirhams of thy contingent dowry he oweth thee ; and he hath deputed me to divorce thee." Replied she, "O Ibn Táhir, I gladly agree to this ; for know that I never for one day took pleasure in him ; so, if we separate, by Allah, I shall never regret him, and these two hundred thousand dirhams I give to thee as a reward for the glad tidings thou bringest me of my release from yonder dog of the Thakafites."² After this, the Commander of the Faithful, Abd al-Malik bin

¹ Here the old Shiah hatred of the energetic conqueror of Oman crops out again. Hind's song is that of Maysum concerning her husband Mu'áwiyah which Mrs. Godfrey Clark ('Ilám-en-Nás, p. 108) thus translates:—

A hut that the winds make tremble
Is dearer to me than a noble palace ;
And a dish of crumbs on the floor of my home
Is dearer to me than a varied feast ;
And the soughing of the breeze through every crevice
Is dearer to me than the beating of drums.

Compare with Dr. Carlyle's No. X. :—

The russet suit of camel's hair
With spirits light and eye serene
Is dearer to my bosom far
Than all the trappings of a queen, etc. etc.

And with mine (Pilgrimage iii. 262) :—

O take these purple robes away,
Give back my cloak of camel's hair
And bear me from this towering pile
To where the black tents flap i' the air, etc. etc.

² Al-Hajjaj's tribal name was Al-Thakif or descendant of Thakif. According to Al-Mas'udi, he was son of Faríghah (the tall Beauty) by Yúsuf bin Umayl the Thakafite and vint au monde tout difforme avec l'anus obstrué. As he refused the breast, Satan, in human form, advised suckling him with the blood of two black kids, a black buck-goat and a black snake ; which had the desired effect.

Marwán, heard of her beauty and loveliness, her stature and symmetry, her sweet speech and the amorous grace of her glances and sent to her, to ask her in marriage ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that the Prince of True Believers, Abd al-Malik bin Marwan, hearing of the lady's beauty and loveliness, sent to ask her in marriage ; and she wrote him in reply a letter, in which, after the glorification of Allah and benediction of His Prophet, she said, " But afterwards. Know, O Commander of the Faithful, that the dog hath lapped in the vase." When the Caliph read her answer, he laughed and wrote to her, citing his saying (whom may Allah bless and keep!) " If a dog lap in the vessel of one of you, let him wash seven times, once thereof with earth," and adding, " Wash the affront from the place of use."¹ With this she could not gainsay him ; so she replied to him, saying (after praise and blessing), " O Commander of the Faithful I will not consent save on one condition, and if thou ask me what it is, I reply that Al-Hajjaj lead my camel to the town where thou tarriest barefoot and clad as he is."² When the Caliph read her letter, he laughed long and loudly and sent to Al-Hajjaj, bidding him do as she wished. He dared not disobey the order, so he submitted to the Caliph's commandment and sent to Hind, telling her to make ready for the journey. So she made ready and mounted her litter, when Al-Hajjaj with his suite came up to Hind's door and as she mounted and her damsels and eunuchs rode around her, he dismounted and took the halter of her camel and led it along, barefooted, whilst she and her damsels and tirewomen laughed and jeered at him and made mock of him. Then she said to her tirewoman, " Draw back the curtain of the litter ;" and she drew back the curtain, till Hind was face to face with Al-Hajjaj, whereupon she laughed at him and he improvised this couplet :—

Though now thou jeer, O Hind, how many a night • I've left thee wakeful
sighing for the light.

¹ Trébutien, iii. 465, translates these sayings into Italian.

² Making him a "Kawwád" = leader, i.e. pimp ; a true piece of feminine spite. But the Caliph prized Al-Hajjaj too highly to treat him as in the text.

And she answered him with these two :—

We reck not, an our life escape from bane, o For waste of wealth and gear
that went in vain :

Money may be regained and rank re-won o When one is cured of malady and
pain.

And she ceased not to laugh at him and make sport of him, till they drew near the city of the Caliph, when she threw down a dinar with her own hand and said to Al-Hajjaj, "O camel-driver, I have dropped a dirham ; look for it and give it to me." So he looked and seeing naught but the dinar, said, "This is a dinar." She replied, "Nay, 'tis a dirham." But he said, "This is a dinar." Then quoth she, "Praised be Allah who hath given us in exchange for a paltry dirham a dinar! Give it us." And Al-Hajjaj was abashed at this. Then he carried her to the palace of the Commander of the Faithful, and she went in to him and became his favourite.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-third Night,

She pursued, It hath reached me, O auspicious King, that men also tell a tale anent

KHUZAYMAH BIN BISHR AND IKRIMAH AL-FAYYAZ.¹

THERE lived once, in the days of the Caliph Sulayman bin Abd al-Malik² a man of the Banu Asad, by name Khuzaymah bin Bishr, who was famed for bounty and abundant wealth and excellence and righteous dealing with his brethren. He continued thus till times grew strait with him and he became in need of

¹ i.e. "The overflowing," with benefits; on account of his generosity.

² The seventh Ommiade A. H. 96-99 (715-719). He died of his fine appetite after eating at a sitting a lamb, six fowls, seventy pomegranates, and 11½ lbs. of currants. He was also proud of his youth and beauty and was wont to say, "Mohammed was the Apostle and Abu Bakr witness to the Truth; Omar the Discriminator and Othman the Bashful, Mu'awiyah the Mild and Yazid the Patient; Abd al-Malik the Administrator and Walid the Tyrant; but I am the Young King!"

the aid of those Moslem brethren on whom he had lavished favour and kindness. So they succoured him a while and then grew weary of him, which when he saw, he went in to his wife who was the daughter of his father's brother, and said to her, "O my cousin, I find a change in my brethren; wherefore I am resolved to keep my house till death come to me." So he shut his door and abode in his home, living on that which he had by him, till it was spent and he knew not what to do. Now Ikrimah al-Raba'i, surnamed Al-Fayyáz, governor of Mesopotamia,¹ had known him, and one day, as he sat in his audience-chamber, mention was made of Khuzaymah, whereupon quoth Ikrimah, "How is it with him?" And quoth they, "He is in a plight past telling, and hath shut his door and keepeth the house." Ikrimah rejoined, "This cometh but of his excessive generosity: but how is it that Khuzaymah bin Bishr findeth nor comforter nor requiter?" And they replied, "He hath found naught of this." So when it was night, Ikrimah took four thousand dinars and laid them in one purse; then, bidding saddle his beast, he mounted and rode privily to Khuzaymah's house, attended only by one of his pages, carrying the money. When he came to the door, he alighted and taking the purse from the page made him withdraw afar off; after which he went up to the door and knocked. Khuzaymah came out to him, and he gave him the purse, saying, "Better thy case herewith." He took it and finding it heavy put it from his hand and laying hold of the bridle of Ikrimah's horse, asked, "Who art thou? My soul be thy ransom!" Answered Ikrimah, "O man I come not to thee at a time like this desiring that thou shouldst know me." Khuzaymah rejoined, "I will not let thee go till thou make thyself known to me," whereupon Ikrimah said "I am hight Jábir Atharát al-Kírám."² Quoth Khuzaymah, "Tell me more." But Ikrimah cried, "No," and fared forth, whilst Khuzaymah went in to his cousin and said to her, "Rejoice for Allah hath sent us speedy relief and wealth; if these be but dirhams, yet are they many. Arise and light the lamp." She said, "I have not wherewithal to light it." So he spent the night handling the coins and felt by their roughness that they were dinars, but could not credit it. Meanwhile Ikrimah returned to his own house and found that his

¹ Arab. Al-Jazírah, "the Island;" name of the region and the capital.

² i.e. "Repairer of the Slips of the Generous," an evasive reply, which of course did not deceive the questioner.

wife had missed him and asked for him, and when they told her of his riding forth, she misdoubted of him, and said to him, "Verily the Wali of Al-Jazirah rideth not abroad after such an hour of the night, unattended and secretly, save to a wife or a mistress." He answered, "Allah knoweth that I went not forth to either of these." "Tell me then wherefore thou wentest forth?" "I went not forth at this hour save that none should know it." "I must needs be told." "Wilt thou keep the matter secret, if I tell thee?" "Yes!" So he told her the state of the case, adding, "Wilt thou have me swear to thee?" Answered she, "No, no, my heart is set at ease and trusteth in that which thou hast told me." As for Khuzaymah, soon as it was day he made his peace with his creditors and set his affairs in order; after which he got him ready and set out for the Court of Sulayman bin Abd al-Malik, who was then sojourning in Palestine.¹ When he came to the royal gate, he sought admission of the chamberlain, who went in and told the Caliph of his presence. Now he was renowned for his beneficence and Sulayman knew of him; so he bade admit him. When he entered, he saluted the Caliph after the usual fashion of saluting² and the King asked, "O Khuzaymah, what hath kept thee so long from us?" Answered he, "Evil case," and quoth the Caliph, "What hindered thee from having recourse to us?" Quoth he, "My infirmity, O Commander of the Faithful!" "And why," said Sulayman, "comest thou to us now?" Khuzaymah replied, "Know, O Commander of the Faithful, that I was sitting one night late in my house, when a man knocked at the door and did thus and thus;" and he went on to tell him of all that had passed between Ikrimah and himself from first to last. Sulayman asked, "Knowest thou the man?" and Khuzaymah answered, "No, O Commander of the Faithful, he was reserved³ and would say naught save:—I am hight Jabir Atharat al-Kiram." When Sulayman heard this, his heart burned within him for anxiety to discover the man, and he said, "If we knew him, truly we would requite him for his generosity." Then he bound for Khuzaymah a banner⁴ and made him Governor of Mesopotamia, in the stead of Ikrimah al-Fayyaz; and he set out for Al-Jazirah. When he drew near the city, Ikrimah and the people of the place

¹ Arab. "Falastin," now obsolete. The word has echoed far west and the name of the noble race has been degraded to "Philister," a bourgeois, a greasy burgher.

² Saying, "The Peace be with thee, O Prince of True Believers!"

³ Arab. "Mutanakkir," which may also mean proud or in disguise.

⁴ On appointment as viceroy. See vol. iii., 307.

came forth to meet him and they saluted each other and went on into the town, where Khuzaymah took up his lodging in the Government-house and bade take security for Ikrimah and that he should be called to account.¹ So an account was taken against him and he was found to be in default for much money; whereupon Khuzaymah required of him payment, but he said, "I have no means of paying aught." Quoth Khuzaymah, "It must be paid;" and quoth Ikrimah, "I have it not; do what thou hast to do." So Khuzaymah ordered him to gaol.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that Khuzaymah, having ordered the imprisonment of Ikrimah al-Fayyaz, sent to him again to demand payment of the debt; but he replied, "I am not of those who preserve their wealth at the expense of their honour; do what thou wilt." Then Khuzaymah bade load him with irons and kept him in prison a month or more, till confinement began to tell upon him and he became wasted. After this, tidings of his plight travelled to the daughter of his uncle who was troubled with sore concern thereat and, sending for a freedwoman of hers, a woman of abundant judgment, and experience, said to her, "Go forthwith to the Emir Khuzaymah's gate and say:—I have a counsel for the Emir. If they ask what it is, add:—I will not tell it save to himself; and when thou enterest to him, beg to see him in private and when private ask him:—What be this deed thou hast done? Hath Jabir Atharat al-Kiram deserved of thee no better reward than to be cast into strait prison and hard bond of irons?" The woman did as she was bid, and when Khuzaymah heard her words, he cried out at the top of his voice, saying, "Alas, the baseness of it! Was it indeed he?" And she answered, "Yes." Then he bade saddle his beast forthwith and, summoning the honourable men of the city, repaired with them to the prison and opening the door, went in with them to Ikrimah, whom they found sitting in evil case, worn out and wasted with blows and

¹ The custom with outgoing Governors. It was adopted by the Spaniards and Portuguese especially in America. The generosity of Ikrimah without the slightest regard to justice or common honesty is characteristic of the Arab in story-books.

misery. When he looked at Khuzaymah, he was abashed and hung his head; but the other bent down to him and kissed his face; whereupon he raised his head and asked, "What maketh thee do this?" Answered Khuzaymah, "The generosity of thy dealing and the vileness of my requital." And Ikrimah said, "Allah pardon us and thee!" Then Khuzaymah commanded the jailor to strike off Ikrimah's fetters and clap them on his own feet; but Ikrimah said, "What is this thou wilt do?" Quoth the other, "I have a mind to suffer what thou hast suffered." Quoth Ikrimah, "I conjure thee by Allah, do not so!" Then they went out together and returned to Khuzaymah's house, where Ikrimah would have farewelled him and wended his way; but he forbade him and Ikrimah said, "What is thy will of me?" Replied Khuzaymah, "I wish to change thy case, for my shame before the daughter of thine uncle is yet greater than my shame before thee." So he bade clear the bath and entering with Ikrimah, served him there in person and when they went forth he bestowed on him a splendid robe of honour and mounted him and gave him much money. Then he carried him to his house and asked his leave to make his excuses to his wife and obtained her pardon. After this he besought him to accompany him to the Caliph, who was then abiding at Ramlah¹ and he agreed. So they journeyed thither, and when they reached the royal quarters the chamberlain went in and acquainted the Caliph Sulayman bin Abd al-Malik with Khuzaymah's arrival, whereat he was troubled and said, "What! is the Governor of Mesopotamia come without our command? This can be only on some grave occasion." Then he bade admit him and said, before saluting him, "What is behind thee, O Khuzaymah?" Replied he, "Good, O Commander of the Faithful." Asked Sulayman, "What bringeth thee?"; and he answered, saying, "I have discovered Jabir Atharat al-Kiram and thought to gladden thee with him, knowing thine excessive desire to know him and thy longing to see him." "Who is he?" quoth the Caliph and quoth Khuzaymah, "He is Ikrimah al-Fayyaz." So Sulayman called for Ikrimah, who approached and saluted him as Caliph; and the King welcomed him and making him draw near his sitting-place, said to him, "O Ikrimah, thy good deed to him hath brought thee naught but evil," adding, "Now write down in a note thy needs each and every, and that which thou desirest."

¹ The celebrated half-way house between Jaffa and Jerusalem.

He did so and the Caliph commanded to do all that he required and that forthwith. Moreover he gave him ten thousand dinars more than he asked for and twenty chests of clothes over and above that he sought, and calling for a spear, bound him a banner and made him Governor over Armenia and Azarbiján¹ and Mesopotamia, saying, Khuzaymah's case is in thy hands, an thou wilt, continue him in his office, and if thou wilt, degrade him." And Ikrimah said, "Nay, but I restore him to his office, O Commander of the Faithful." Then they went out from him and ceased not to be Governors under Sulayman bin Abd al-Malik all the days of his Caliphate. And they also tell a tale of

YUNUS THE SCRIBE AND THE CALIPH WALID BIN SAHL.

THERE lived in the reign of the Caliph Hishám,² son of Abd al-Malik, a man called Yúnus the Scribe well-known to the general, and he set out one day on a journey to Damascus, having with him a slave-girl of surpassing beauty and loveliness, whom he had taught all that was needful to her and whose price was an hundred thousand dirhams. When they drew near to Damascus, the caravan halted by the side of a lake and Yunus went down to a quiet place with his damsel and took out some victual he had with him and a leather bottle of wine. As he sat at meat, behold, came up a young man of goodly favour and dignified presence, mounted on a sorrel horse and followed by two eunuchs, and said to him, "Wilt thou accept me to guest?" "Yes," replied Yunus. So the stranger alighted and said, "Give me to drink of thy wine." Yunus gave him to drink and he said, "If it please thee, sing us a song." So Yunus sang this couplet extempore :—

She joineth charms were never seen conjoined in mortal dress : o And for her love she makes me love my tears and wakefulness.

¹ Alias the Kohistan or mountain region, Susiana (Khuzistan) whose capital was Susa ; and the head quarters of fire-worship. Azar (fire) was the name of Abraham's father whom Eusebius calls "Athar" (Pilgrimage iii. 336).

² Tenth Ommiade A.H. 105-125 (=724-743), a wise and discreet ruler with an inclination to avarice and asceticism. According to some, the Ommiades produced only three statesmen, Mu'awayah, Abd al-Malik and Hisham ; and the reign of the latter was the end of sage government and wise administration.

At which the stranger rejoiced with exceeding joy and Yunus gave him to drink again and again, till the wine got the better of him and he said, "Bid thy slave-girl sing." So she improvised this couplet :—

A houri, by whose charms my heart is moved to sore distress : • Nor wand of tree nor sun nor moon her rivals I confess !

The stranger was overjoyed with this and they sat drinking till nightfall, when they prayed the evening-prayer and the youth said to Yunus, "What bringeth thee to our city ?" He replied, "Quest of wherewithal to pay my debts and better my case." Quoth the other, "Wilt thou sell me this slave-girl for thirty thousand dirhams ?" Whereto quoth Yunus, "I must have more than that." He asked, "Will forty thousand content thee ?"; but Yunus answered, "That would only settle my debts, and I should remain empty-handed." Rejoined the stranger, "We will take her of thee at fifty thousand dirhams¹ and give thee a suit of clothes to boot and the expenses of thy journey and make thee a sharer in my condition as long as thou livest." Cried Yunus, "I sell her to thee on these terms." Then said the young man, "Wilt thou trust me to bring thee the money to-morrow and let me take her with me, or shall she abide with thee till I pay thee down her price ?" Whereto wine and shame and awe of the stranger led Yunus to reply, "I will trust thee; take her and Allah bless thee in her !" Whereupon the visitor bade one of his pages sit her before him on his beast, and mounting his own horse, farewelled of Yunus and rode away out of sight. Hardly had he left him, when the seller bethought himself and knew that he had erred in selling her and said to himself, "What have I done ? I have delivered my slave-girl to a man with whom I am unacquainted, neither know I who he is ; and grant that I were acquainted with him, how am I to get at him ?" So he abode in thought till the morning, when he prayed the dawn-prayers and his companions entered Damascus, whilst he sat, preplexed and wotting not what to do, till the sun scorched him and it irked him to abide there. He thought to enter the city, but said in his mind, "If I enter Damascus, I cannot be sure but that the messenger will come and find me not, in which case I shall have sinned against myself a

¹ About £1,250, which seems a long price; but in those days Damascus had been enriched with the spoils of the world adjacent.

second sin." Accordingly he sat down in the shade of a wall that was there, and towards the wane of day, up came one of the eunuchs whom he had seen with the young man, whereat great joy possessed Yunus and he said in himself, "I know not that aught hath ever given me more delight than the sight of this castrato." When the eunuch reached him, he said to him, "O my lord, we have kept thee long waiting"; but Yunus disclosed nothing to him of the torments of anxiety he had suffered. Then quoth the castrato, "Knowest thou the man who bought the girl of thee?"; and quoth Yunus, "No," to which the other rejoined, "'Twas Walid bin Sahl,¹ the Heir Apparent." And Yunus was silent. Then said the eunuch, "Ride," and made him mount a horse he had with him and they rode till they came to a mansion, where they dismounted and entered. Here Yunus found the damsel, who sprang up at his sight and saluted him. He asked her how she had fared with him who had bought her and she answered, "He lodged me in this apartment and ordered me all I needed." Then he sat with her awhile, till suddenly one of the servants of the house-owner came in and bade him rise and follow him. So he followed the man into the presence of his master and found him yesterday's guest, whom he saw seated on his couch and who said to him, "Who art thou?" "I am Yunus the Scribe." "Welcome to thee, O Yunus! by Allah, I have long wished to look on thee; for I have heard of thy report. How didst thou pass the night?" "Well, may Almighty Allah advance thee?" "Peradventure thou repentedest thee of that thou didst yesterday and saidst to thyself: I have delivered my slave-girl to a man with whom I am not acquainted, neither know I his name nor whence he cometh?" "Allah forbid, O Emir, that I should repent over her! Had I made gift of her to the Prince, she were the least of the gifts that are given unto him,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ Eleventh Ommiade dynasty, A.H. 125—126 (=743—744). Ibn Sahl (son of ease, i.e. free and easy) was a nickname; he was the son of Yazid II. and brother of Hishám. He scandalised the lieges by his profligacy, wishing to make the pilgrimage in order to drink upon the Ka'abah-roof; so they attacked the palace and lynched him. His death is supposed to have been brought about (27th of Jamáda al-Akhirah = April 16, 744) by his cousin and successor Yazid (No. iii.) surnamed the Retrencher. The tale in the text speaks well for him; but generosity amongst the Arabs covers a multitude of sins, and people say, "Better a liberal sinner than a stingy saint."

Now when it was the Six Hundred and Eighty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Yunus the Scribe said to Walid, "Allah forbid I should repent over her ! Had I made gift of her to the Prince, she were the least of gifts that are given to him, nor indeed is she worthy of his rank," Walid rejoined, "By Allah, but I repented me of having carried her away from thee and said to myself :—This man is a stranger and knoweth me not, and I have taken him by surprise and acted inconsiderately by him, in my haste to take the damsel ! Dost thou recall what passed between us ?" Quoth Yunus, "Yes !" and quoth Walid, "Dost thou sell this damsel to me for fifty thousand dirhams ?" And Yunus said, "I do." Then the Prince called to one of his servants to bring him fifty thousand dirhams and a thousand and five hundred dinars to boot, and gave them all to Yunus, saying, "Take the slave's price: the thousand dinars are for thy fair opinion of us and the five hundred are for thy viaticum and for what present thou shalt buy for thy people. Art thou content ?" "I am content," answered Yunus and kissed his hands, saying, "By Allah, thou hast filled my eyes and my hands and my heart !" Quoth Walid, "By Allah, I have as yet had no privacy of her nor have I taken my fill of her singing. Bring her to me !" So she came and he bade her sit, then said to her, "Sing" And she sang these verses :—

O thou who dost comprise all Beauty's boons ! • O sweet of nature, fain of coquetry !
In Turks and Arabs many beauties dwell ; • But, O my fawn, in none thy charms I see.
Turn to thy lover, O my fair, and keep • Thy word, though but in visioned phantasy :
Shame and disgrace are lawful for thy sake • And wakeful nights full fill with joy and glee :
I'm not the first for thee who fared distraught ; • Slain by thy love how many a many be !
I am content with thee for wordly share • Dearer than life and good art thou to me !

When he heard this, he was delighted exceedingly and praised Yunus for his excellent teaching of her and her fair education. Then he bade his servants bring him a roadster with saddle and housings for his riding, and a mule to carry his gear, and said to him,

"O Yunus, when it shall reach thee that command hath come to me, do thou join me ; and, by Allah, I will fill thy hands with good and advance thee to honour and make thee rich as long as thou livest!" So Yunus said, "I took his goods and went my ways ; and when Walid succeeded to the Caliphate, I repaired to him ; and by Allah, he kept his promise and entreated me with high honour and munificence. Then I abode with him in all content of case and rise of rank and mine affairs prospered and my wealth increased and goods and farms became mine, such as sufficed me and will suffice my heirs after me ; nor did I cease to abide with Walid, till he was slain, the mercy of Almighty Allah be on him !" And men tell a tale concerning

HARUN AL-RASHID AND THE ARAB GIRL.

THE Caliph Harun al-Rashid was walking one day with Ja'afar the Barmecide, when he espied a company of girls drawing water and went up to them, having a mind to drink. As he drew near, one of them turned to her fellows and improvised these lines :—

Thy phantom bid thou fleet, and fly	• Far from the couch whereon I lie ;
So I may rest and quench the fire,	• Bonfire in bones aye flaming high ;
My love-sick form Love's restless palm	• Rolls o'er the rug whereon I sigh :
How 'tis with me thou wottest well	• How long, then, union wilt deny ?

The Caliph marvelled at her elegance and eloquence.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-sixth Night,

She resumed, It hath reached me, O auspicious King, that the Caliph, hearing the girl's verses, marvelled at her elegance and eloquence, and said to her, "O daughter of nobles, are these thine own or a quotation ?" Replied she, "They are my very own," and he rejoined, "An thou say sooth keep the sense and change the rhyme." So she said :—

Bid thou thy phantom distance keep	• And quit this couch the while I sleep ;
So I may rest and quench the flames	• Through all my body rageful creep,
In love-sick one, whom passion's palms	• Roll o'er the bed where grief I weep.
How 'tis with me thou wottest well ;	• All but thy union hold I cheap !

Quoth the Caliph, "This also is stolen"; and quoth she, "Nay, 'tis my very own." He said, "If it be indeed thine own, change the rhyme again and keep the sense." So she recited the following:—

Unto thy phantom deal behest	◦ To shun my couch the while I rest,
So I repose and quench the fire	◦ That burns what lieth in my breast,
My weary form Love's restless palm	◦ Rolls o'er with boon of sleep unblest.
How 'tis with me thou wottest well	◦ When union's bought 'tis haply best !

Quoth Al-Rashid, "This too is stolen"; and quoth she, "Not, so, 'tis mine." He said, "If thy words be true change the rhyme once more." And she recited:—

Drive off the ghost that ever shows	◦ Beside my couch when I'd repose,
So I may rest and quench the fire	◦ Beneath my ribs e'er flames and
glows,	
In love-sick one, whom passion's palms	◦ Roll o'er the couch where weeping
flows,	
How 'tis with me thou wottest well	◦ Will union come as union goes ?

Then said the Caliph, "Of what part of this camp art thou?"; and she replid, "Of its middle in dwelling and of its highest in tent-poles."¹ Wherefore he knew that she was the daughter of the tribal chief. ".And thou," quoth she, "of what art thou among the guardians of the horses?"; and quoth he, "Of the highest in tree and of the ripest in fruit." "Allah protect thee, O Commander of the Faithful!" said she, and kissing ground called down blessings on him. Then she went away with the maidens of the Arabs, and the Caliph said to Ja'afar, "There is no help for it but I take her to wife." So Ja'afar repaired to her father and said to him, "The Commander of the Faithful hath a mind to thy daughter." He replied, "With love and goodwill, she is a gift as a handmaid to His Highness our Lord the Commander of the Faithful." So he equipped her and carried her to the Caliph, who took her to wife and went in to her, and she became of the dearest of his women to him. Furthermore, he bestowed on her

¹ The tents of black wool woven by the Badawi women are generally supported by three parallel rows of poles lengthways and crossways (the highest line being the central) and the covering is pegged down. Thus the outline of the roofs forms two or more hanging curves, and these characterise the architecture of the Tartars and Chinese; they are still preserved in the Turkish (and sometimes in the European) "Kiosque," and they have extended to the Brazil where the upturned eaves, often painted vermilion below, at once attract the traveller's notice.

father largesse such as succoured him among Arabs, till he was transported to the mercy of Almighty Allah. The Caliph, hearing of his death, went in to her greatly troubled ; and, when she saw him looking afflicted, she entered her chamber and doffing all that was upon her of rich raiment, donned mourning apparel and raised lament for her father. It was said to her, "What is the reason of this ?"; and she replied, " My father is dead." So they repaired to the Caliph and told him and he rose and going in to her, asked her who had informed her of her father's death ; and she answered " It was thy face, O Commander of the Faithful !" Said he, " How so ?"; and she said, " Since I have been with thee, I never saw thee on such wise till this time, and there was none for whom I feared save my father, by reason of his great age ; but may thy head live, O Commander of the Faithful !" The Caliph's eyes filled with tears and he condoled with her ; but she ceased not to mourn for her father, till she followed him—Allah have mercy on the twain !" And a tale is also told of

AL-ASMA'I AND THE THREE GIRLS OF BASSORAH.

THE Commander of the Faithful Harun Al-Rashid was exceeding restless one night and rising from his bed, paced from chamber to chamber, but could not compose himself to sleep. As soon as it was day, he said, " Fetch me Al-Asma'i !" ¹ So the eunuch went out and told the doorkeepers ; these sent for the poet and when he came, informed the Caliph who bade admit him and said to him, " O Asma'i, I wish thee to tell me the best thou hast heard of stories of women and their verses." Answered Al-Asma'i, " Hearkening and obedience ! I have heard great store of women's verses ; but none pleased me save three sets of couplets I once heard from three girls." —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ See vol. iv., 159. The author of "Antar," known to Englishmen by the old translation of Mr. Terrick Hamilton, secretary of Legation at Constantinople. There is an abridgement of the forty-five volumes of Al-Asma'i's "Antar" which mostly supplies or rather supplied the "Antariyyah" or professional tale-tellers ; whose theme was the heroic Mulatto lover.

Now when it was the Six Hundred and Eighty-seventh Night,

She pursued, It hath reached me, O auspicious King, that Al-Asma'i said to the Prince of True Believers, "Verily I have heard much, but nothing pleased me save three sets of couplets improvised by as many girls." Quoth the Caliph, "Tell me of them," and quoth he, "Know then, O Commander of the Faithful, that I once abode in Bassorah, and one day, as I was walking, the heat was sore upon me and I sought for a siesta-place but found none. However by looking right and left I came upon a porch swept and sprinkled, at the upper end whereof was a wooden bench under an open lattice-window, whence exhaled a scent of musk. I entered the porch and sitting down on the bench, would have stretcht me at full length when I heard from within a girl's sweet voice talking and saying :—O my sisters, we are here seated to spend our day in friendly converse; so come, let us each put down an hundred dinars and recite a line of verse; and whoso extemporiseth the goodliest and sweetest line, the three hundred dinars shall be hers. "With love and gladness," said the others; and the eldest recited the first couplet which is this :—

Would he come to my bed during sleep 'twere delight * But a visit on wake
were delightsomer sight !

Quoth the second :—

Naught came to salute me in sleep save his shade * But " welcome, fair
welcome," I cried to the spright !

Then said the youngest :—

My soul and my folk I engage for the youth * Musk-scented I see in
my bed every night !

Quoth I, "An she be fair as her verse hath grace, the thing is complete in every case." Then I came down from my bench¹ and was about to go away, when behold, the door opened and out came a slave-girl, who said to me, "Sit, O Shaykh !" So I climbed

¹ The "Dakkah" or long wooden sofa, as opposed to the "mastabah" or stone bench, is often a tall platform and in mosques is a kind of ambo railed round and supported by columns. Here readers recite the Koran : Lane (M.E. chapt. iii.) sketches it in the "Interior of a Mosque."

up and sat down again when she gave me a scroll, wherein was written, in characters of the utmost beauty, with straight Alifs,¹ big-bellied Hás and rounded Waws, the following :—We would have the Shaykh (Allah lengthen his days!) to know that we are three maidens, sisters, sitting in friendly converse, who have laid down each an hundred dinars, conditioning that whoso recite the goodliest and sweetest couplet shall have the whole three hundred dinars ; and we appoint thee umpire between us : so decide as thou seest best, and the Peace be on thee ! Quoth I to the girl, Here to me inkcase and paper. So she went in and, returning after a little, brought me a silvered inkcase and gilded pens² with which I wrote these couplets :—

They talked of three beauties whose converse was quite	• Like the talk of a man with experience dight :
Three maidens who borrowed the bloom of the dawn	• Making hearts of their lovers in sorriest plight.
They were hidden from eyes of the prier and spy	• Who slept and
their modesty mote not affright ;	• And in frolicsome
So they opened whatever lay hid in their hearts	• Whose teeth for
fun began verse to indite.	• But a visit on wake
Quoth one fair coquette with her amorous grace	• Then the second
the sweet of her speech flashèd bright :—	• But welcome, fair
Would he come to my bed during sleep 'twere delight	• With expression
were delightsomer sight !	• Musk-scented I see
When she ended, her verse by her smiling was gilt :	• And not make me
'gan singing as nightingale might :—	• Of all verses be
Naught came to salute me in sleep save his shade	
welcome, I cried to the spright !	
But the third I preferred for she said in reply,	
most apposite, exquisite :—	
My soul and my folk I engage for the youth	
in my bed every night !	
So when I considered their words to decide,	
the mock of the cynical wight ;	
I pronounced for the youngest, declaring her verse	
that which is nearest the right.	

Then I gave the scroll to the slave-girl, who went upstairs with it, and behold, I heard a noise of dancing and clapping of hands and Doomsday astir. Quoth I to myself, " 'Tis no time for me

¹ Alif (ا) Ha (ه) and Waw (و), the first, twenty-seventh and twenty-sixth letters of the Arabic alphabet : No. 1 is the most simple and difficult to write calligraphically.

² Reeds washed with gold and used for love-letters, &c.

to stay here." So I came down from the platform and was about to go away, when the damsel cried out to me, "Sit down, O Asma'i!" Asked I, "Who gave thee to know that I was Al-Asma'i?" and she answered, "O Shaykh, an thy name be unknown to us, thy poetry is not!" So I sat down again and suddenly the door opened and out came the first damsel, with a dish of fruits and another of sweetmeats. I ate of both and praised their fashion and would have ganged my gait; but she cried out, "Sit down, O Asma'i!" Wherewith I raised my eyes to her and saw a rosy palm in a saffron sleeve, meseemed it was the full moon rising splendid in the cloudy East. Then she threw me a purse containing three hundred dinars and said to me, "This is mine and I give it to thee by way of douceur in requital of thy judgment." Quoth the Caliph, "Why didst thou decide for the youngest?" and quoth Al-Asma'i, "O Commander of the Faithful, whose life Allah prolong! the eldest said:—I should delight in him, if he visited my couch in sleep. Now this is restricted and dependent upon a condition which may befall or may not befall; whilst, for the second, an image of dreams came to her in sleep, and she saluted it; but the youngest's couplet said that she actually lay with her lover and smelt his breath sweeter than musk and she engaged her soul and her folk for him, which she had not done, were he not dearer to her than her sprite." Said the Caliph, "Thou didst well, O Asma'i," and gave him other three hundred ducats in payment of his story. And I have heard a tale concerning

IBRAHIM OF MOSUL AND THE DEVIL.¹

QUOTH Abu Ishak Ibrahim al-Mausili:—I asked Al-Rashid once to give me a day's leave that I might be private with the people of my household and my brethren, and he gave me leave for Saturday the Sabbath. So I went home and betook myself to making ready meat

¹ Lane introduced this tale into vol. i., p. 223, notes on chapt. iii., apparently not knowing that it was in *The Nights*. He gives a mere abstract, omitting all the verse, and he borrowed it either from the *Halbat al-Kumayt* (chapt. xiv.) or from *Al-Mas'udi* (chapt. cxi.). See the French translation, vol. vi. p. 340. I am at pains to understand why M. C. Barbier de Maynard writes "*Réchid*" with an accented vowel; although French delicacy made him render, by "*fils de courtisane*," the expression in the text, "**O** biter of thy mother's enlarged (or uncircumcised) clitoris" (*Bazar*).

and drink and other necessaries and bade the doorkeepers shut the doors and let none come in to me. However, presently, as I sat in my sitting-chamber, with my women who were looking after my wants, behold, there appeared an old man of comely and reverend aspect,¹ clad in white clothes and a shirt of fine stuff with a doctor's turband on his head and a silver-handled staff in his hand, and the house and porch were full of the perfumes where-with he was scented. I was greatly vexed at his coming in to me and thought to turn away the doorkeepers; but he saluted me after the goodliest fashion and I returned his greeting and bade him be seated. So he sat down and began entertaining me with stories of the Arabs and their verses, till my anger left me and methought my servants had sought to pleasure me by admitting a man of such good breeding and fine culture. Then I asked him, "Art thou for meat?"; and he answered, "I have no need of it." "And for drink?" quoth I, and quoth he, "That is as thou wilt." So I drank off a pint of wine and poured him out the like. Then said he, "O Abu Ishak, wilt thou sing us somewhat, so we may hear of thine art that wherein thou excellest high and low?" His words angered me; but I swallowed my anger and taking the lute played and sang. "Well done, O Abu Ishak!"² said he; whereat my wrath redoubled and I said to myself, "Is it not enough that he should intrude upon me, without my leave, and importune me thus, but he must call me by name, as though he knew not the right way to address me?" Quoth he, "An thou wilt sing something more we will requite thee." I dissembled my annoyance and took the lute and sang again, taking pains with what I sang and rising thereto altogether, in consideration of his saying, "We will requite thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-eighth Night,

She continued, It hath reached me, O auspicious King, that when the Shaykh said to Abu Ishak, "If thou wilt sing something more we will requite thee," I dissembled my annoyance (continued

¹ In Al-Mas'údí the Devil is "a young man fair of favour and formous of figure," which is more appropriate to a "Tempter." He also wears light stuffs of dyed silks.

² It would have been more courteous in an utter stranger to say, O my lord.

Ibrahim) and, taking the lute, sang again with great attention to my singing and rising altogether thereto, in consideration of his saying, "We will requite thee." He was delighted, and cried, "Well done, O my lord!"; presently adding, "Dost thou give me leave to sing?" "As thou wilt," answered I, deeming him weak of wit, in that he should think to sing in my presence, after that which he had heard from me. So he took the lute and swept the strings, and by Allah, I fancied they spoke in Arabic tongue, with a sweet and liquid and murmurous voice; then he began and sang these couplets :—

I bear a hurt heart, who will sell me for this • A heart whole and free from
all canker and smart?
Nay, none will consent or to barter or buy • Such loss, ne'er from sorrow
and sickness to part:
I groan wi' the groaning of wine-wounded men • And pine for the pining
ne'er freeth my heart.

And by Allah, meseemed the doors and the walls and all that was in the house answered and sang with him, for the beauty of his voice, so that I fancied my very limbs and clothes replied to him, and I abode amazed and unable to speak or move, for the trouble of my heart. Then he sang these couplets :—

Culvers of Liwa!¹ to your nests return; • Your mournful voices thrill
this heart of mine.
Then back a-copse they flew, and well-nigh took • My life and made me tell my
secret pine.
With cooing call they one who's gone, as though • Their breasts were maddened
with the rage of wine:
Ne'er did mine eyes their like for culvers see • Who weep yet tear-drops
never dye their eyne.

And also these couplets :—

O Zephyr of Najd, when from Najd thou blow, • Thy breathings heap only
new woe on woe!
The turtle bespeak me in bloom of morn • From the cassia-twigs and
the willow-bough
She moaned with the moaning of love-sick youth • And exposed love-secret I
ne'er would show:
They say lover wearies of love when near • And is cured of love an
afar he go:

¹ The Arab Tempe (of fiction, not of grisly fact).

I tried either cure which ne'er cured my love ; o But that nearness is better
than farness I know :¹
Yet,—the nearness of love shall no 'vantage prove o An whoso thou lovest
deny thee of love.

Then said he, "O Ibrahim, sing this song after me, and preserving the mode thereof in thy singing, teach it to thy slave-girls." Quoth I, "Repeat it to me." But he answered, "There needs no repetition ; thou hast it by heart nor is there more to learn." Then he suddenly vanished from my sight. At this I was amazed and running to my sword drew it and made for the door of the Harim, but found it closed and said to the women, "What have ye heard ?" Quoth they, "We have heard the sweetest of singing and the goodliest." Then I went forth amazed, to the house-door and, finding it locked, questioned the doorkeepers of the old man. They replied, "What old man ? By Allah, no one hath gone in to thee this day !" So I returned pondering the matter, when, behold, there arose from one of the corners of the house, a Vox et præterea nihil, saying, "O Abu Ishak, no harm shall befall thee. 'Tis I, Abú Murrah,² who have been thy cup-companion this day, so fear nothing !" Then I mounted and rode to the palace, where I told Al-Rashid what had passed, and he said, "Repeat to me the airs thou heardest from him." So I took the lute and played and sang them to him ; for, behold, they were rooted in my heart. The Caliph was charmed with them and drank thereto, albeit he was no confirmed wine-bibber, saying, "Would he would some day pleasure us with his company, as he hath pleasured thee !" Then he ordered me a present and I took it and went away. And men relate this story anent

¹ These four lines are in Al-Mas'údi, chapt. cxviii. Fr. trans. vii. 313, but that author does not tell us who wrote them.

² i.e. Father of Bitterness = the Devil. This legend of the Foul Fiend appearing to Ibrahim of Mosul (and also to Isam, N. dxcv.) seems to have been accepted by contemporaries and reminds us of similar visitations in Europe—notably to Dr. Faust. One can only exclaim, "Lor, papa, what nonsense you are talking !" the words of a small girl whose father thought proper to indoctrinate her into certain Biblical stories. I once began to write a biography of the Devil ; but I found that European folk-lore had made such an unmitigated fool of the grand old Typhon-Ahiman as to take away from him all human interest.

³ In Al-Mas'údi the Caliph exclaims, "Verily thou hast received a visit from Satan!"

THE LOVERS OF THE BANU UZRAH.¹

QUOTH Masrur the Eunuch:—The Caliph Harun Al-Rashid was very wakeful one night and said to me, “See which of the poets is at the door to-night.” So I went out and finding Jamīl bin Ma’amar al-Uzrī² in the antechamber, said to him, “Answer the Commander of the Faithful.” Quoth he, “I hear and I obey,” and going in with me, saluted the Caliph, who returned his greeting and bade him sit down. Then he said to him, “O Jamil, hast thou any of thy wonderful new stories to tell us?” He replied, “Yes, O Commander of the Faithful: wouldst thou fainer hear that which I have seen with mine eyes or that which I have only heard?” Quoth the Caliph, “Tell me something thou hast actually beheld.” Quoth Jamil, “‘Tis well, O Prince of True Believers; incline thy heart to me and lend me thine ears.” The Caliph took a bolster of red brocade, purfled with gold and stuffed with ostrich-feathers and, laying it under his thighs, propped up both elbows thereon; then he said to Jamil, “Now³ for thy tale, O Jamil!” Thereupon he begun:—Know, O Commander of the Faithful, that I was once desperately enamoured of a certain girl and used to pay her frequent visits.—And Shahrazad perceived the dawn of day and ceased saving her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when the Caliph had propped his elbows upon the brocaded cushion, he said, “Out with thy tale, O Jamil!” and the poet begun:—Know, O Commander of the Faithful, I was desperately in love with a girl and used often to visit her, because she was my desire and delight

¹ Al-Mas’udi, chapt. cxix. (Fr. transl. vii., 351) mentions the Banu Odhrāh as famed for lovers and tells the pathetic tale of ‘Orwah and ’Afrā.

² Jamil bin Ma’amar the poet has been noticed in Vol. ii. 102; and he has no business here as he died years before Al-Rashid was born. The tale begins like that of Ibn Mansūr and the Lady Budūr (Night cccxvii.), except that Mansur does not offer his advice.

³ Arab “Halumma,” an interjection = bring! a congener of the Heb. “Halūm” the grammarians of Kufah and Bassorah are divided concerning its origin. •

of all the things of this world. After a while, her people removed with her, by reason of scarcity of pasture, and I abode some time without seeing her, till I grew restless for desire and longed for her sight and the flesh¹ urged me to journey to her. One night, I could hold out no longer; so I rose and saddling my she-camel, bound on my turban and donned my oldest dress.² Then I baldricked myself with my sword and slinging my spear behind me, mounted and rode forth in quest of her. I fared on fast till, one night, it was pitch dark and exceeding black, yet I persisted in the hard task of climbing down Wadys and up hills, hearing on all sides the roaring of lions and howling of wolves and the cries of the wild beasts. My reason was troubled thereat and my heart sank within me; but for all that my tongue ceased not to call on the name of Almighty Allah. As I went along thus, sleep overtook me and the camel carried me aside out of my road, till, presently, something³ smote me on the head, and I woke, startled and alarmed, and found myself in a pasturage full of trees and streams and birds on the branches, warbling their various speech and notes. As the trees were tangled I alighted and, taking my camel's halter in hand, fared on softly with her, till I got clear of the thick growth and came out into the open country, where I adjusted her saddle and mounted again, knowing not where to go nor whither the Fates should lead me; but, presently, peering afar into the desert, I espied a fire in its middle depth. So I smote my camel and made for the fire. When I drew near, I saw a tent pitched, and fronted by a spear stuck in the ground, with a pennon flying⁴ and horses tethered and camels feeding, and said in myself, "Doubtless there hangeth some grave matter by this tent, for I see none other than it in the desert." So I went up thereto and said, "Peace be with you, O people of the tent, and the mercy of Allah and His blessing!" Whereupon there came forth to me a young man as youths are when nineteen years old, who was like the full moon shining in the East, with valour written between his eyes, and answered, saying, "And with thee

¹ Arab. "Nafs-i" which here corresponds with our canting "the flesh," the "Old Adam," &c.

² Arab. "Atmári" used for travel. The Anglo-Americans are the only people who have the common sense to travel (where they are not known) in their "store clothes" and reserve the worst for where they are known.

³ e.g., a branch or bough.

⁴ Arab. "Ráyah káimah," which Lane translates a "beast standing"!

be the Peace, and Allah's mercy and His blessing ! O brother of the Arabs, methinks thou hast lost thy way ? ” Replied I, “ Even so, direct me right, Allah have mercy on thee ! ” He rejoined, “ O brother of the Arabs, of a truth this our land is infested with lions and the night is exceeding dark and dreary, beyond measure cold and gloomy, and I fear lest the wild beasts rend thee in pieces ; wherefore do thou alight and abide with me this night in ease and comfort, and to-morrow I will put thee in the right way.” Accordingly, I dismounted and hobbled my she-camel with the end of her halter ;¹ then I put off my heavy upper clothes and sat down. Presently the young man took a sheep and slaughtered it and kindled a brisk fire ; after which he went into the tent and bringing out finely powdered salt and spices, fell to cutting off pieces of mutton and roasting them over the fire and feeding me therewith, weeping at one while and sighing at another. Then he groaned heavily and wept sore and improvised these couplets :—

There remains to him naught save a flitting breath • And an eye whose babe
ever wandereth.

There remains not a joint in his limbs, but what • Disease firm fixt ever
tortureth.

His tears are flowing, his vitals burning ; • Yet for all his tongue still he
silenceth.

All foemen in pity beweep his woes ; • Ah for freke whom the foeman
pitith !

By this I knew, O Commander of the Faithful, that the youth was a distracted lover (for none knoweth passion save he who hath tasted the passion-savour), and quoth I to myself, “ Shall I ask him ? ” But I consulted my judgment and said, “ How shall I assail him with questioning, and I in his abode ? ” So I restrained myself and ate my sufficiency of the meat. When we had made an end of eating, the young man arose and entering the tent, brought out a handsome basin and ewer and a silken napkin, whose ends were purfled with red gold and a sprinkling-bottle full of rose-water mingled with musk. I marvelled at his dainty delicate ways and said in my mind, “ Never wot I of delicacy in the desert.” Then we washed our hands and talked a while, after

¹ Tying up the near foreleg just above the knee ; and even with this a camel can hop over sundry miles of ground in the course of a night. The hobbling is shown in Lane (*Nights* vol. ii., p. 46).

which he went into the tent and making a partition between himself and me with a piece of red brocade, said to me, "Enter, O Chief of the Arabs, and take thy rest; for thou hast suffered more of toil and travel than sufficeth this night and in this thy journey." So I entered and finding a bed of green brocade, doffed my dress and passed a night such as I had never passed in my life.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninetieth Night,

She resumed, It hath reached me, O auspicious King, that Jamil spoke, saying:—Never in my life passed I a night like that. I pondered the young man's case, till the world was dark and all eyes slept, when I was aroused by the sound of a low voice, never heard I a softer or sweeter. I raised the curtain which hung between us and saw a damsel (never beheld I a fairer of face), by the young man's side and they were both weeping and complaining, one to other of the pangs of passion and desire and of the excess of their longing for union.¹ Quoth I, "By Allah, I wonder who may be this second one! When I entered this tent, there was none therein save this young man." And after reflection I added, "Doubtless this damsel is of the daughters of the Jinn and is enamoured of this youth; so they have secluded themselves with each other in this solitary place." Then I considered her closely and behold, she was a mortal and an Arab girl, whose face, when she unveiled, shamed the shining sun, and the tent was lit up by the light of her countenance. When I was assured that she was his beloved, I bethought me of lover-jealousy; so I let drop the curtain and covering my face, fell asleep. As soon as it was dawn I arose and donning my clothes, made the Wuzu-ablution and prayed such prayers as are obligatory and which I had deferred. Then I said, "O brother of the Arabs, wilt thou direct me into the right road and thus add to thy favours?" He replied, "At thy leisure, O chief of the Arabs, the term of the guest-rite is

¹ As opposed to "Severance" in the old knightly language of love, which is now apparently lost to the world. I tried it in the Lyrics of Camoens and found that I was speaking a forgotten tongue, which mightily amused the common sort of critic and reviewer.

three days,¹ and I am not one to let thee go before that time." So I abode with him three days, and on the fourth day as we sat talking, I asked him of his name and lineage. Quoth he "As for my lineage, I am of the Banú Odhrah ; my name is such an one, son of such an one and my father's brother is called such an one." And behold, O Commander of the Faithful, he was the son of my paternal uncle and of the noblest house of the Banu Uzrah. Said I, "O my cousin, what moved thee to act on this wise, secluding thyself in the waste and leaving thy fair estate and that of thy father and thy slaves and handmaids ?" When he heard my words, his eyes filled with tears and he replied, "Know, O my cousin, that I fell madly in love of the daughter of my father's brother, fascinated by her, distracted for her, passion-possessed as by a Jinn, wholly unable to let her out of my sight. So I sought her in marriage of her sire, but he refused and married her to a man of the Banu Odhrah, who went in to her and carried her to his abiding-place this last year. When she was thus far removed from me and I was prevented from looking on her, the fiery pangs of passion and excess of love-longing and desire drove me to forsake my clan² and friends and fortune and take up my abode in this desert, where I have grown used to my solitude." I asked, "Where are their dwellings ?" and he answered, "They are hard by, on the crest of yonder hill ; and every night, at the dead time, when all eyes sleep, she stealeth secretly out of the camp, unseen of any one, and I satisfy my desire of her converse and she of mine.³ So I abide thus, solacing myself with her a part of the night, till Allah work out that which is to be wrought ; either I shall compass my desire, in spite⁴ of the envious, or Allah will

¹ More exactly three days and eight hours, after which the guest becomes a friend, and as in the Argentine prairies is expected to do friend's duty. The popular saying is, "The entertainment of a guest is three days ; the viaticum (*jáizah*) is a day and a night, and whoso exceedeth this is alms."

² Arab. "'Ashírah." Books tell us there are seven degrees of connection among the Badawin : Sha'ab, tribe or rather race, nation (as the Anazah) descended from a common ancestor : Kabilah the tribe proper (whence *les Kabyles*) ; Fasílah (sept), Imárah, Ashirah (all a man's connections) ; Fakhiz (lit. the thigh, i.e., his blood relations) and Batn (belly) his kith and kin. Practically Kabilah is the tribe, Ashirah the clan, and Bayt the household ; while Hayy may be anything between tribe and kith and kin.

³ This is the true platonick love of noble Arabs, the Ishk 'uzrī, noted in vol. ii., 104.

⁴ Arab. "'Alà raghm," a favourite term. It occurs in theology ; for instance, when the Shi'ahs are asked the cause of such and such a ritual distinction they will reply, " Alà raghmi 'l-Tasannun" : lit. = to spite the Sunnis.

determine for me and He is the best of determinators." Now when the youth told me his case, O Commander of the Faithful, I was concerned for him and perplexed by reason of my jealousy for his honour; so I said to him, "O son of my uncle, wilt thou that I point out to thee a plan and suggest to thee a project, whereby (please Allah) thou shalt find perfect welfare and the way of right and successful issue whereby the Almighty shall do away from thee that thou dreadest?" He replied, "Say on, O my cousin"; and quoth I, "When it is night and the girl cometh, set her on my she-camel which is swift of pace, and mount thou thy steed, whilst I bestride one of these dromedaries. So will we fare on all night and when the morrow morns, we shall have traversed wolds and wastes, and thou wilt have attained thy desire and won the beloved of thy heart. The Almighty's earth is wide, and by Allah, I will back thee with heart and wealth and sword."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when Jamil advised the elopment and night journey, promising his aid as long as he lived, the youth accepted and said, "O cousin, wait till I take counsel with her, for she is quick-witted and prudent and hath insight into affairs." So (continued Jamil) when the night darkened and the hour of her coming arrived, and he awaiting her at the appointed tide, she delayed beyond her usual time, and I saw him go forth the door of the tent and opening his mouth, inhale the wafts of breeze that blew from her quarter, as if to snuff her perfume, and he repeated these two couplets:—

Breeze of East who bringest me gentle air ◦ From the place of sojourn where dwells my fair :
 O Breeze, of the lover thou bearest sign, ◦ Canst not of her coming some signal bear?

Then he entered the tent and sat weeping awhile; after which he said to me, "O my cousin, some mischance must have betided the daughter of mine uncle, or some accident must have hindered her from coming to me this night," presently adding, "But abide where thou art, till I bring thee the news." And he took sword

and shield and was absent a while of the night, after which he returned, carrying something in hand and called aloud to me. So I hastened to him and he said, "O my cousin, knowest thou what hath happened ?" I replied, "No, by Allah !" Quoth he, "Verily, I am distraught concerning my cousin this night ; for, as she was coming to me, a lion met her in the way and devoured her, and there remaineth of her but what thou seest." So saying, he threw down what he had in his hand, and behold, it was the damsels' turband and what was left of her bones. Then he wept sore and casting down his bow,¹ took a bag and went forth again saying, "Stir not hence till I return to thee, if it please Almighty Allah" He was absent a while and presently returned, bearing in his hand a lion's head, which he threw on the ground and called for water. So I brought him water, with which he washed the lion's mouth and fell to kissing it and weeping ; and he mourned for her exceedingly and recited these couplets :—

Ho thou lion who broughtest thyself to woe, ◊ Thou art slain and worse sorrows my bosom rend !
Thou hast left me of fairest companionship, ◊ Made her home Earth's womb till the world shall end.
To Time, who hath wrought me such grief, I say, ◊ "Allah grant in her stead never show a friend ! "

Then said he to me, "O cousin, I conjure thee by Allah and the claims of kindred and consanguinity² between us, keep thou my charge. Thou wilt presently see me dead before thee; whereupon do thou wash me and shroud me and these that remain of my cousin's bones in this robe and bury us both in one grave and write thereon these two couplets :—

On Earth surface we lived in rare ease and joy ◊ By fellowship joined in one house and home.
But Fate with her changes departed us, ◊ And the shroud conjoins us in Earth's cold womb.

¹ In the text "Al-Kaus" for which Lane and Payne substitute a shield. The bow had not been mentioned but—*n'imorte*, the Arab reader would say. In the text it is left at home because it is a cowardly, far-killing weapon compared with sword and lance. Hence the Spaniard calls and justly calls the knife the "bravest of arms" as it wants a man behind it.

² Arab. "Rahim" or "Rihm" = womb, uterine relations, pity or sympathy, which may here be meant.

Then he wept with sore weeping and, entering the tent, was absent awhile, after which he came forth, groaning and crying out. Then he gave one sob and departed this world. When I saw that he was indeed dead, it was grievous to me and so sore was my sorrow for him that I had well-nigh followed him for excess of mourning over him. Then I laid him out and did as he had enjoined me, shrouding his cousin's remains with him in one robe and laying the twain in one grave. I abode by their tomb three days, after which I departed and continued to pay frequent pious visits¹ to the place for two years. This then is their story, O Commander of the Faithful! Al-Rashid was pleased with Jamil's story and rewarded him with a robe of honour and a handsome present. And men also tell a tale concerning

THE BADAWI AND HIS WIFE²

CALIPH MU'AWIYAH was sitting one day in his palace³ at Damascus, in a room whose windows were open on all four sides, that the breeze might enter from every quarter. Now it was a day of excessive heat, with no breeze from the hills stirring, and the middle of the day, when the heat was at its height, and the Caliph saw a man coming along, scorched by the heat of the ground and limping, as he fared on barefoot. Mu'awiyah considered him awhile and said to his courtiers, "Hath Allah (may He be extolled and exalted!) created any miserabler than he who need must hie abroad at such an hour and in such sultry tide as this?" Quoth one of them, "Haply he seeketh the Commander of the Faithful;" and quoth the

¹ Reciting Fátihahs and so forth, as I have described in the Cemetery of Al-Medinah (ii. 300). Moslems do not pay for prayers to benefit the dead like the majority of Christendom and, according to Calvinistic Wahhábí-ism, their prayers and blessings are of no avail. But the mourner's heart loathes reason and he prays for his dead instinctively like the so-termed "Protestant." Amongst the latter, by the bye, I find four great *Sommites*, (1) Paul of Tarsus who protested against the Hebraism of Peter; (2) Mohammed who protested against the perversions of Christianity; (3) Luther who protested against Italian rule in Germany, and lastly (4) one (who shall be nameless) that protests against the whole business.

² Lane transfers this to vol. i. 520 (notes to chapt. vii.); and gives a mere abstract as of that preceding.

³ We learn from Ibn Batutah that it stood South of the Great Mosque and afterwards became the Coppersmiths' Bazar. The site was known as Al-Khazrá (the Green) and the building was destroyed by the Abbasides. See Defrémy and Sanguinetti, i. 206.

Caliph, "By Allah, if he seek me, I will assuredly give to him, and if he be wronged, I will certainly succour him. Ho, boy! Stand at the door, and if yonder wild Arab seek to come in to me, forbid him not therefrom." So the page went out and presently the Arab came up to him and he said, "What dost thou want?" Answered the other, "I want the Commander of the Faithful," and the page said, "Enter." So he entered and saluted the Caliph,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when the page allowed him to enter, the Badawi saluted the Caliph, who said to him, "Who art thou?" Replied the Arab, "I am a man of the Banú Tamím." "And what bringeth thee here at this season?" asked Mu'awiyah; and the Arab answered, "I come to thee, complaining and thy protection imploring." "Against whom?" "Against Marwan bin al-Hakam,² thy deputy," replied he, and began reciting:—

Mu'awiyah,³ thou gen'rous lord, and best of men that be ; • And oh, thou lord of learning, grace and fair humanity,
Thee-wards I come because my way of life is strait to me : • O help ! and let
me not despair thine equity to see.
Deign thou redress the wrong that dealt the tyrant whim of him • Who better
had my life destroyed than made such wrong to dree.

¹ This great tribe or rather nation has been noticed before (vol. ii. 170). The name means "Strong," and derives from one Tamim bin Murr of the race of Adnan, nat. circ. A.D. 121. They hold the North-Eastern uplands of Najd, comprising the great desert Al-Dahná and extend to Al-Bahrayn. They are split up into a multitude of clans and septs; and they can boast of producing two famous sectarians. One was Abdullah bin Suffár, head of the Suffriyah; and the other Abdullah bin Ibáz (Ibadh) whence the Ibáziyah heretics of Oman who long included her princes. Mr. Palgrave wrongly writes Abadeeyah and Biadeeyah and my "Bayázi" was an Arab vulgarism used by the Zanzibarians. Dr. Badger rightly prefers Ibáziyah which he writes Ibádiyah (Hist. of the Imáms, etc.)

² Governor of Al-Medinah under Mu'awiyah and afterwards (A.H. 64-65 = 683-4) fourth Ommiade. Al-Siyúti (p. 216) will not account him amongst the princes of the Faithful, holding him a rebel against Al-Zubayr. Ockley makes Ibn al-Zubayr ninth and Marwán tenth Caliph.

³ The address, without the vocative particle, is more emphatic; and the P.N. Mu'awiyah seems to court the omission.

He robbed me of my wife Su'ad and proved him worst of foes, • Stealing
 mine honour 'mid my folk with foul iniquity ;
 And went about to take my life before th' appointed day • Hath dawned which
 Allah made my lot by destiny's decree.

Now when Mu'awiyah heard him recite these verses, with the fire flashing from his mouth, he said to him, "Welcome and fair welcome, O brother of the Arabs ! Tell me thy tale and acquaint me with thy case." Replied the Arab, "O Commander of the Faithful, I had a wife whom I loved passing dear with love none came near ; and she was the coolth of mine eyes and the joy of my heart ; and I had a herd of camels, whose produce enabled me to maintain my condition ; but there came upon us a bad year which killed off hoof and horn and left me naught. When what was in my hand failed me and wealth fell from me and I lapsed into evil case, I at once became abject and a burden to those who erewhile wished to visit me ; and when her father knew it, he took her from me and abjured me and drove me forth without ruth. So I repaired to thy deputy, Marwan bin al-Hakam, and asked his aid. He summoned her sire and questioned him of my case, when he denied any knowledge of me. Quoth I, "Allah assain the Emir ! An it please him to send for the woman and question her of her father's saying, the truth will appear." So he sent for her and brought her ; but no sooner had he set eyes on her than he fell in love with her ; so, becoming my rival, he denied me succour and was wroth with me, and sent me to prison, where I became as I had fallen from heaven and the wind had cast me down in a far land. Then said Marwan to her father, "Wilt thou give her to me to wife, on a present settlement of a thousand dinars and a contingent dowry of ten thousand dirhams,¹ and I will engage to free her from yonder wild Arab !" Her father was seduced by the bribe and agreed to the bargain ; whereupon Marwan sent for me and looking at me like an angry lion, said to me, "O Arab, divorce Su'ad." I replied, "I will not put her away ;" but he set on me a company of his servants, who tortured me with all manner of tortures, till I found no help for it but to divorce her. I did so and he sent me back to prison, where I abode till the days of her

¹ This may also mean that the £500 were the woman's "mahr" or marriage dowry and the £250 a present to buy the father's consent.

purification were accomplished, when he married her and let me go. So now I come hither in thee hoping and thy succour imploring and myself on thy protection throwing." And he spoke these couplets:—

Within my heart is fire	• Whichever flameth higher ;
Within my frame are pains	• For skill of leach too dire.
Live coals in vitals burn	• And sparks from coal up spire :
Tears flood mine eyes and down	• Coursing my cheek ne'er tire :
Only God's aid and thine	• I crave for my desire !

Then he was convulsed,¹ and his teeth chattered and he fell down in a fit, squirming like a scotched snake. When Mu'awiyah heard his story and his verse, he said, "Marwan bin al-Hakam hath transgressed against the laws of the Faith and hath violated the Harim of True Believers!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the Caliph Mu'awiyah heard the wild Arab's words, he said, "The son of Al-Hakam hath indeed transgressed against the laws of the Faith and hath violated the Harim of True Believers," presently adding, "O Arab, thou comest to me with a story, the like whereof I never heard!" Then he called for inkcase and paper and wrote to Marwan as follows:—Verily it hath reached me that thou transgressest the laws of the Faith with regard to thy lieges. Now it behoveth the Wali who governeth the folk to keep his eyes from their lusts and stay his flesh from its delights. And after he wrote many words, which (quoth he who told me the tale) I omit, for brevity's sake, and amongst them these couplets:—

Thou wast invested (woe to thee!)² with rule for thee unfit ; • Crave thou of Allah pardon for thy foul adultery.
Th' unhappy youth to us is come complaining 'mid his groans • And asks redress for parting-grief and saddened me through thee.

¹ Quite true to nature. See an account of the quasi-epileptic fits to which Syrians are subject and by them called Al-Wahtah in "The Inner Life of Syria," i. 233.

² Arab "Wayha-k" here equivalent to Wayla-k. M. C. Barbier de Meynard renders the first "mon ami" and the second "misérable."

An oath have I to Allah sworn shall never be forsworn ; • Nay, for I'll do what Faith and Creed command me to decree.
 An thou dare cross me in whate'er to thee I now indite • I of thy flesh assuredly will make the vulture free.
 Divorce Su'ad, equip her well, and in the hottest haste • With Al-Kumayt and Zibán's son, hight Nasr, send to me.

Then he folded the letter and, sealing it with his seal, delivered it to Al-Kumayt¹ and Nasr bin Zibán (whom he was wont to employ on weighty matters, because of their trustiness) who took the missive and carried it to Al-Medinah, where they went in to Marwan and saluting him delivered to him the writ and told him how the case stood. He read the letter and fell a-weeping ; but he went in to Su'ad (as 'twas not in his power to refuse obedience to the Caliph) and, acquainting her with the case, divorced her in the presence of Al-Kumayt and Nasr ; after which he equipped her and delivered her to them, together with a letter to the Caliph wherein he versified as follows :-

Hurry not, Prince of Faithful Men ! with best of grace thy vow • I will accomplish as 'twas vowed and with the gladdest gree.
 I sinned not adulterous sin when loved her I, then how • Canst charge me with aduwotrous deed or any villainy ?
 Soon comes to thee that splendid sun which hath no living peer • On earth, nor aught in mortal men or Jinns her like shalt see.

This he sealed with his own signet and gave to the messengers who returned with Su'ad to Damascus and delivered to Mu'awiyah the letter, and when he had read it he cried, "Verily, he hath obeyed handsomely, but he exceedeth in his praise of the woman." Then he called for her and saw beauty such as he had never seen, for comeliness and loveliness, stature and symmetrical grace ; moreover, he talked with her and found her fluent of speech and choice in words. Quoth he, "Bring me the Arab." So they fetched the man, who came, sore disordered for shifts and changes of fortune, and Mu'awiyah said to him, "O Arab, an thou wilt freely give her up to me, I will bestow upon thee in her stead three slave girls, high-bosomed maids like moons, with each a thousand dinars ; and I will assign thee on the Treasury such an annual sum as shall content thee and enrich thee." When the

¹ This is an instance when the article (Al) is correctly used with one proper name and not with another. Al-Kumayt (P. N. of poet) lit. means a bay horse with black points : Nasr is victory.

Arab heard this, he groaned one groan and swoonéd away, so that Mu'awiyah thought he was dead ; and, as soon as he revived, the Caliph said to him, " What aileth thee ? " The Arab answered, " With heavy heart and in sore need have I appealed to thee from the injustice of Marwan bin al-Hakam ; but to whom shall I appeal from thine injustice ? " And he versified in these couplets :—

Make me not (Allah save the Caliph !) one of the betrayed • Who from the fiery sands to fire must sue for help and aid :
Deign thou restore Su'ad to this afflicted heart distraught, • Which every morn and eve by sorest sorrow is waylaid :
Loose thou my bonds and grudge me not and give her back to me ; • And if thou do so ne'er thou shalt for lack of thanks upbraid !

Then said he, " By Allah, O Commander of the Faithful, wert thou to give me all the riches contained in the Caliphate, yet would I not take them without Su'ad." And he recited this couplet :—

I love Su'ad and unto all but hers my love is dead, * Each morn I feel her love to me is drink and daily bread.

Quoth the Caliph, " Thou confeskest to having divorced her and Marwan owned the like ; so now we will give her free choice. An she choose other than thee, we will marry her to him, and if she choose thee, we will restore her to thee." Replied the Arab, " Do so." So Mu'awiyah said to her, " What sayest thou, O Su'ad ? Which dost thou choose ; the Commander of the Faithful, with his honour and glory and dominion and palaces and treasures and all else thou seest at his command, or Marwan bin al-Hakam with his violence and tyranny, or this Arab, with his hunger and poverty ? " So she improvised these couplets :—

This one, whom hunger plagues, and rags enfold, • Dearer than tribe and kith and kin I hold ;
Than crownèd head, or deputy Marwán, • Or all who boast of silver coins and gold.

Then said she, " By Allah, O Commander of the Faithful, I will not forsake him for the shifts of Fortune or the perfidies of Fate, there being between us old companionship we may not forget, and love beyond stay and let ; and indeed 'tis but just that I bear with him in his adversity, even as I shared with him in prosperity."

The Caliph marvelled at her wit and love and constancy and, ordering her ten thousand dirhams, delivered her to the Arab, who took his wife and went away.¹ And they likewise tell a tale of

THE LOVERS OF BASSORAH.

THE Caliph Harun al-Rashid was sleepless one night ; so he sent for Al-Asma'i and Husayn al-Khalī'a² and said to them, " Tell me a story you twain and do thou begin, O Husayn." He said, " 'Tis well, O Commander of the Faithful ;" and thus began :—Some years ago, I dropped down stream to Bassorah, to present to Mohammed bin Sulayman al-Rabi'i³ a Kasidah or elegy I had composed in his praise ; and he accepted it and bade me abide with him. One day, I went out to Al-Mirbad,⁴ by way of Al-Muhāliyah ;⁵ and, being oppressed by the excessive heat, went up to a great door, to ask for drink, when I was suddenly aware of a damsel, as she were a branch swaying, with eyes languishing, eyebrows arched and finely pencilled and smooth cheeks rounded, clad in a shift the colour of a pomegranate-flower, and a mantilla of Sana'a⁶ work ; but the perfect whiteness of her body overcame the redness of her shift, through which glittered two breasts like twin granadoes and a waist, as it were a roll of fine Coptic linen, with creases like scrolls of pure white paper stuffed with musk.⁷ Moreover, O Prince of True Believers, round her neck was slung an amulet of red gold that fell down between her breasts, and on

¹ This anecdote, which reads like truth, is ample set off for a cart-load of abuse of women. But even the Hindus, determined misogynists in books, sometimes relent. Says the Katha Sarit Sagara : " So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad " (ii. 624). Let me hope that after all this Mistress Su'ad did not lead her husband a hardish life.

² Al-Khalī'a has been explained in vol. i. 311 : the translation of Al-Mas'udi (vi. 10) renders it " scélérat." Abú Alī al-Husayn the Wag was a Bassorite and a worthy companion of Abu Nowas the Debauchee ; but he adorned the Court of Al-Amin the son, not of Al-Rashid the father.

³ Governor of Bassorah, but not in Al-Husayn's day.

⁴ The famous market-place where poems were recited ; mentioned by Al-Hariri

⁵ A quarter of Bassorah.

⁶ Capital of Al-Yaman, and then famed for its leather and other work (vol. v. 16).

⁷ The creases in the stomach like the large navel are always insisted upon. Says the Kathā (ii. 525) " And he looked on that torrent river of the elixir of beauty, adorned with a waist made charming by those wave-like wrinkles," etc.

the plain of her forehead were browlocks like jet.¹ Her eyebrows joined and her eyes were like lakes ; she had an aquiline nose and thereunder shell-like lips showing teeth like pearls. Pleasantness prevailed in every part of her ; but she seemed dejected, disturbed, distracted and in the vestibule came and went, walking upon the hearts of her lovers, whilst her legs² made mute the voices of their ankle-rings ; and indeed she was as saith the poet :—

Each portion of her charms we see o Seems of the whole a simile.

I was overawed by her, O Commander of the Faithful, and drew near her to greet her, and behold, the house and vestibule and highways breathed fragrant with musk. So I saluted her and she returned my salam with a voice dejected and heart depressed and with the ardour of passion consumed. Then said I to her, "O my lady, I am an old man and a stranger and sore troubled by thirst. Wilt thou order me a draught of water, and win reward in heaven ?" She cried, "Away, O Shaykh, from me ! I am distracted from all thought of meat and drink." —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the damsel said, "O Shaykh, I am distracted from all thought of meat and drink." Quoth I (continued Husayn), "By what ailment, O my lady ?" and quoth she, "I love one who dealeth not justly by me and I desire one who of me will none. Wherefore I am afflicted with the wakefulness of those who wake star-gazing." I asked, "O my lady, is there on the wide expanse of earth one to whom thou hast a mind and who to thee hath no mind ?" Answered she, "Yes ; and this for the perfection of beauty and loveliness and goodliness wherewith he is endowed." "And why standeth thou in this porch ?" enquired I. "This is his road," replied she, "and the hour of his passing by." I said, "O my lady, have ye ever foregathered and had such commerce and converse as

¹ Arab. *Sabaj* (not *Sabah*, as the Mac. Edit. misprints it) : I am not sure of its meaning.

² A truly Arab conceit, suggesting—

The mind, the music breathing from her face ;
her calves moved rhythmically, suggesting the movement and consequent sound of a musical instrument.

might cause this passion?" At this she heaved a deep sigh; the tears rained down her cheeks, as they were dew falling upon roses, and she versified with these couplets:—

We were like willow-boughs in garden shining happiest life combining;	• And scented joys in
Whenas one bough from other self would rend this for that repining!	• And oh! thou seest

Quoth I, "O maid, and what betideth thee of thy love for this man?"; and quot. she, "I see the sun upon the walls of his folk and I think the sun is he; or haply I catch sight of him unexpectedly and am confounded and the blood and the life fly my body and I abide in unreasoning plight a week or e'en a se'nnight." Said I, "Excuse me, for I also have suffered that which is upon thee of love-longing and distraction of soul and wasting of frame and loss of strength; and I see in thee pallor of complexion and emaciation, such as testify of the fever-fits of desire. But how shouldst thou be unsmitten of passion and thou a sojourner in the land of Bassorah?" Said she, "By Allah, before I fell in love of this youth, I was perfect in beauty and loveliness and amorous grace which ravished all the Princes of Bassorah, till he fell in love with me" I asked, "O maid, and who parted you?"; and she answered, "The vicissitudes of fortune," but the manner of our separation was strange; and 'twas on this wise. One New Year's day I had invited the damsels of Bassorah and amongst them a girl belonging to Síráñ, who had bought her out of Oman for four-score thousand dirhams. She loved me and loved me to madness and when she entered she threw herself upon me and well-nigh tore me in pieces with bites and pinches.¹ Then we withdrew apart, to drink wine at our ease, till our meat was ready² and our

¹ The *morosa voluptas* of the Catholic divines. The Sapphist described in the text would procure an orgasm (*in gloria*, as the Italians call it) by biting and rolling over the girl she loved; but by loosening the trouser-string she evidently aims at a closer triadism—the Arab "Musáhikah."

² We drink (or drank) after dinner; Easterns before the meal and half-Easterns (like the Russians) before and after. We talk of liquor being unwholesome on an empty stomach; but the truth is that all is purely habit. And as the Russian accompanies his Vodki with caviare, etc., so the Oriental drinks his Raki or Mahayá (Ma al-hayát—aqua vitae) alternately with a Saláyah, for whose composition see Pilgrimage i. 198. The Eastern practice has its advantages: it awakens the appetite, stimulates digestion and, what Easterns greatly regard, it is economical; half a bottle doing the work of a whole. Bhang and Kusumbá (opium dissolved and strained through a paledget of cotton) are always drunk before dinner and thus the "jolly" time is the preprandial, not the postprandial.

delight was complete, and she toyed with me and I with her, and now I was upon her and now she was upon me. Presently, the fumes of the wine moved her to strike her hand on the inkle of my petticoat-trousers, whereby it became loosed, unknown of either of us, and my trousers fell down in our play. At this moment he came in unobserved and, seeing me thus, was wroth at the sight and made off, as the Arab filly hearing the tinkle of her bridle.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that the maiden said to Husayn al-Khalī'a, "When my lover saw me playing, as I described to thee, with Siran's girl, he went forth in anger. And 'tis now, O Shaykh, three years ago, and since then I have never ceased to excuse myself to him and coax him and crave his indulgence, but he will neither cast a look at me from the corner of his eye, nor write me a word nor speak to me by messenger nor hear from me aught." Quoth I, "Harkye maid, is he an Arab or an Ajam?"; and quoth she, "Out on thee! He is of the Princes of Bassorah." "Is he old or young?" asked I; and she looked at me laughingly and answered, "Thou art certainly a simpleton! He is like the moon on the night of its full, smooth-cheeked and beardless, nor is there any defect in him except his aversion to me." Then I put the question, "What is his name?" and she replied, "What wilt thou do with him?" I rejoined, "I will do my best to come at him, that I may bring about reunion between you." Said she, "I will tell thee on condition that thou carry him a note;" and I said "I have no objection to that." Then quoth she, "His name is Zamrah bin al-Mughayrah, hight Abú al-Sakhá,¹ and his palace is in the Mirbad." Therewith she called to those within for inkcase and paper and tucking up² her sleeves, showed two wrists like broad rings of silver. She then wrote after the Basmalah as follows, "My lord, the omission of blessings³ at the head of this my letter shows mine insufficiency, and know that had

¹ "Abu al-Sakhá" (pronounced Abussakhá) = Father of munificence.

² Arab. "Shammara," also used for gathering up the gown, so as to run the faster.

³ i.e., blessing the Prophet and all True Believers (herself included).

my prayer been answered, thou hadst never left me; for how often have I prayed that thou shouldest not leave me, and yet thou didst leave me! Were it not that distress with me exceedeth the bounds of restraint, that which thy servant hath forced herself to do in writing this writ were an aidance to her, despite her despair of thee, because of her knowledge of thee that thou wilt fail to answer. Do thou fulfil her desire, my lord, of a sight of thee from the porch, as thou passest in the street, wherewith thou wilt quicken the dead soul in her. Or, far better for her still than this, do thou write her a letter with thine own hand (Allah endow it with all excellence!), and appoint it in requital of the intimacy that was between us in the nights of time past, whereof thou must preserve the memory. My lord, was I not to thee a lover sick with passion? An thou answer my prayer, I will give to thee thanks and to Allah praise; and so—The Peace!"¹ Then she gave me the letter and I went away. Next morning I repaired to the door of the Viceroy Mohammed bin Sulayman, where I found an assembly of the notables of Bassorah, and amongst them a youth who adorned the gathering and surpassed in beauty and brightness all who were there; and indeed the Emir Mohammed set him above himself. I asked who he was and behold, it was Zamrah himself: so I said in my mind, "Verily, there hath befallen yonder unhappy one that which hath befallen her²!" Then I betook myself to the Mirbad and stood waiting at the door of his house, till he came riding up in state, when I accosted him and invoking more than usual blessings on him, handed him the missive. When he read it and understood it he said to me, "O Shaykh, we have taken other in her stead. Say me, wilt thou see the substitute?" I answered, "Yes." Whereupon he called out a woman's name, and there came forth a damsel who shamed the two greater lights; swelling-breasted, walking the gait of one who hasteneth without fear, to whom he gave the note, saying, "Do thou answer it." When she read it, she turned pale at the contents and said to me, "O old man, crave pardon of Allah for this that thou hast brought." So I went out, O Commander of the Faithful, dragging my feet and returning to her asked leave to enter. When she saw me, she asked, "What is behind thee?"; and I answered, "Evil

¹ The style of this letter is that of a public scribe in a Cairo market-place thirty years ago.

² i.e. she could not help falling in love with this beauty man.

and despair." Quoth she, "Have thou no concern of him. Where are Allah and His power?"¹ Then she ordered me five hundred dinars and I took them and went away. Some days after I passed by the place and saw there horsemen and footmen. So I went in and lo! these were the companions of Zamrah, who were begging her to return to him; but she said, "No, by Allah, I will not look him in the face!" And she prostrated herself in gratitude to Allah and exultation over Zamrah's defeat. Then I drew near her, and she pulled out to me a letter, wherein was written, after the Bismillah, "My lady, but for my forbearance towards thee (whose life Allah lengthen!) I would relate somewhat of what betided from thee and set out my excuse, in that thou transgressedst against me, whenas thou wast manifestly a sinner against thyself and myself in breach of vows and lack of constancy and preference of another over us; for, by Allah, on whom we call for help against that which was of thy free-will, thou didst transgress against the love of me; and so—The Peace!" Then she showed me the presents and rarities he had sent her, which were of the value of thirty thousand dinars. I saw her again after this, and Zamrah had married her. Quoth Al-Rashid, "Had not Zamrah been beforehand with us, I should certainly have had to do with her myself."² And men tell the tale of

¹ "Kudrat," used somewhat in the sense of our vague "Providence." The sentence means, leave Omnipotence to manage him. Mr. Redhouse, who forces a likeness between Moslem and Christian theology, tells us that "Qader is unjustly translated by Fate and Destiny, an old pagan idea abhorrent to Al-Islam which reposes on God's providence." He makes Kazá and Kismet quasi synomyes of "Qazá" and "Qader," the former signifying God's decree, the latter our allotted portion; and he would render both by dispensation. Of course it is convenient to forget the Guarded Tablet of the learned and the Night of Power and skull-lectures of the vulgar. The eminent Turkish scholar would also translate Salát by worship (du'a being prayer) because it signifies a simple act of adoration without entreaty. If he will read the Opener of the Koran, recited in every set of prayers, he will find an especial request to be "led to the path which is straight." These vagaries are seriously adopted by Mr. E. J. W. Gibb in his Ottoman Poems (p. 245, etc.) London : Trübner and Co., 1882 ; and they deserve, I think, reprehension, because they serve only to mislead ; and the high authority of the source whence they come necessarily recommends them to many.

² The reader will have noticed the likeness of this tale to that of Ibn Mansúr and the Lady Budúr (vol. iv., 228 *et seq.*) For this reason Lane leaves it untranslated (iii. 252).

ISHAK OF MOSUL AND HIS MISTRESS AND THE DEVIL.¹

QUOTH Ishak bin Ibrahim al-Mausili:—I was in my house one night in the winter-time, when the clouds had disspread themselves and the rains poured down in torrents, as from the mouths of water-skins, and the folk forbore to come and go about the ways for that which was therein of rain and slough. Now I was straitened in breast because none of my brethren came to me nor could I go to them, by reason of the mud and mire; so I said to my servant, “Bring me wherewithal I may divert myself.” Accordingly he brought me meat and drink, but I had no heart to eat, without some one to keep me company, and I ceased not to look out of window and watch the ways till nightfall, when I bethought myself of a damsel belonging to one of the sons of Al-Mahdi,² whom I loved and who was skilled in singing and playing upon instruments of music, and said to myself, “Were she here with us to-night, my joy would be complete and my night would be abridged of the melancholy and restlessness which are upon me.” At this moment one knocked at the door, saying, “Shall a beloved enter in who standeth at the door?” Quoth I to myself, “Meseems the plant of my desire hath fruited.” So I went to the door and found my mistress, with a long green skirt³ wrapped about her and a kerchief of brocade on her head, to fend her from the rain. She was covered with mud to her knees and all that was upon her was drenched with water from gargoyle⁴ and house-sprouts; in short, she was in

¹ Lane also omits this tale (iii. 252). See Night dclxxxviii., vol. vii. p. 113 *et seq.*, for a variant of the story.

² Third Abbaside, A. H. 158–169 (=775–785), and father of Harun Al-Rashid. He is known chiefly for his eccentricities, such as cutting the throats of all his carrier-pigeons, making a man dine off marrow and sugar and having snow sent to him at Mecca, a distance of 700 miles.

³ Arab. Mirt; the dictionaries give a short shift, cloak or breeches of wool or coarse silk.

⁴ Arab. “Mayázib” plur. of the Pers. Mizáb (orig. Miz-i-áb = channel of water) a spout for roof-rain. That which drains the Ka’abah on the N. W. side is called Mizáb al-Rahmah (Gargoyle of Mercy) and pilgrims stand under it for a douche of holy water. It is supposed to be of gold, but really of silver gold-plated and is described of Burckhardt and myself (Pilgrimage iii. 164). The length is 4 feet 10 in.; width 9 in.; height of sides 8 in.; and slope at mouth 1 foot 6 in. long.

sorry plight. So I said to her, "O my mistress, what bringeth thee hither through all this mud?" Replied she, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this — And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when the damsel came and knocked at Ishak's door, he went forth to her and cried, "O my lady, what bringeth thee hither through all this mud?"; and she replied, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this, but did not like to tell her that I had sent no messenger; wherefore I said, "Praised be Allah for that He hath brought us together, after all I have suffered by the mortification of patience! Verily, hadst thou delayed an hour longer, I must have run to thee, because of my much love for thee and longing for thy presence." Then I called to my boy for water, that I might better her plight, and he brought a kettle full of hot water such as she wanted. I bade pour it over her feet, whilst I set to work to wash them myself; after which I called for one of my richest dresses and clad her therein after she had doffed the muddy clothes. Then, as soon as we were comfortably seated, I would have called for food, but she refused and I said to her, "Art thou for wine?"; and she replied, "Yes." So I fetched cups and she asked me, "Who shall sing?" "I, O my princess!" "I care not for that;" "One of my damsels?" "I have no mind to that either!" "Then sing thyself." "Not I!" "Who then shall sing for thee?" I enquired, and she rejoined, "Go out and seek some one to sing for me." So I went out, in obedience to her, though I despaired of finding any one in such weather and fared on till I came to the main street, where I suddenly saw a blind man striking the earth with his staff and saying, "May Allah not requite with weal those with whom I was! When I sang, they listened not, and when I was silent, they made light of me." So I said to him, "Art thou a singer?" and he replied, "Yes." Quoth I, "Wilt thou finish thy night with us and cheer us with thy company?"; and quoth he, "If it be thy will, take my hand."

So I took his hand and, leading him to my house, said to the damsel, "O my mistress, I have brought a blind singer, with whom we may take our pleasure and he will not see us." She said, "Bring him to me." So I brought him in and invited him to eat. He ate but a very little and washed his hands, after which I brought him wine and he drank three cupsful. Then he said to me, "Who art thou?"; and I replied, "I am Ishak bin Ibrahim al-Mausili." Quoth he, "I have heard of thee and now I rejoice in thy company;" and I, "O my lord, I am glad in thy gladness." He said, "O Ishak, sing to me." So I took the lute, by way of jest, and cried, "I hear and I obey." When I had made an end of my song, he said to me, "O Ishak, thou comest nigh to be a singer!" His words belittled me in mine own eyes and I threw the lute from my hand; whereupon he said, "Hast thou not with thee some one who is skilled in singing?" Quoth I, "I have a damsel with me;" and quoth he, "Bid her sing." I asked him, "Wilt thou sing, when thou hast had enough of her singing?"; and he answered "Yes." So she sang and he said, "Nay, thou hast shown no art." Whereupon she flung the lute from her hand in wrath and cried, "We have done our best: if thou have aught, favour us with it by way of an alms." Quoth he, "Bring me a lute hand hath not touched." So I bade the servant bring him a new lute and he tuned it and preluding in a mode I knew not began to sing, improvising these couplets :—

Clove through the shades and came to me in night so dark and sore * The lover
weeting of herself 'twas trysting-tide once more :
Naught startled us but her salám and first of words she said * "May a
belovèd enter in who standeth at the door!"

When the girl heard this, she looked at me askance and said, "What secret was between us could not thy breast hold for one hour, but thou must discover it to this man?" However, I swore to her that I had not told him and excused myself to her and fell to kissing her hands and tickling her breasts and biting her cheeks, till she laughed and, turning to the blind man, said to him, "Sing, O my lord!" So he took the lute and sang these two couplets :—

Ah, often have I sought the fair ; how often lief and fain * My palming felt the
finger ends that bear the varied stain !
And tickled pouting breasts that stand firm as pomegranates twain * And bit
the apple of her cheek kissed o'er and o'er again.

So I said to her, "O my princess, who can have told him what we were about?" Replied she, "True," and we moved away from him. Presently quoth he, "I must make water;" and quoth I, "O boy, take the candle and go before him." Then he went out and tarried a long while. So we went in search of him, but could not find him; and behold, the doors were locked and the keys in the closet, and we knew not whether to heaven he had flown or into earth had sunk. Wherefore I knew that he was Iblís and that he had done me pimp's duty, and I returned, recalling to myself the words of Abu Nowas in these couplets :—

I marvel in Iblis such pride to see * Beside his low intent and villeiny :
He sinned to Adam who to bow refused, * Yet pimps for all of Adam's progeny.

And they tell a tale concerning

THE LOVERS OF AL-MEDINAH.

QUOTH Ibrahim the father of Ishak,¹ I was ever a devoted friend to the Barmecide family. And it so happened to me one day, as I sat at home quite alone, a knock was heard at the door; so my servant went out and returned, saying, "A comely youth is at the door, asking admission." I bade admit him and there came in to me a young man, on whom were signs of sickness, and he said, "I have long wished to meet thee, for I have need of thine aid." "What is it thou requirest?" asked I. Whereupon he pulled out three hundred dinars and laying them before me, said, "I beseech thee to accept these and compose me an air to two couplets I have made." Said I, "Repeat them to me;"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the youth came in to Ibrahim and placed the gold in his hands,

¹ The Mac. and Bul. Edits. have by mistake "Son of Ishak." Lane has "Is-hak the son of Ibrahim" following Trébutien (iii. 483) but suggests in a note the right reading as above.

saying, "Prithee accept it and compose me an air to two couplets," He replied, "Recite them to me," whereupon he recited:—

By Allah, glance of mine ! thou hast opprest * My heart, so quench the fire that burns my breast.

Blames me the world because in him¹ I live * Yet cannot see him till in shroud I rest.

Accordingly, quoth Ibrahim, I set the verses to an air plaintive as a dirge and sang it to him; whereupon he swooned away and I thought that he was dead. However, after a while, he came to himself, and said to me, "Repeat the air." But I conjured him by Allah to excuse me, saying, "I fear lest thou die." "Would Heaven it were so!" replied he and ceased not humbly to importune me, till I had pity on him and repeated it; whereupon he cried out with a grievous cry and fell into a fit worse than before and I doubted not but that he was dead; but I sprinkled rose-water on him till he revived and sat up. I praised Allah for his recovery and laying the ducats before him, said, "Take thy money and depart from me." Quoth he, "I have no need of the money and thou shalt have the like of it, if thou wilt repeat the air." My breast broadened at the mention of the money and I said, "I will repeat it, but on three conditions: the first, that thou tarry with me and eat of my victual, till thou regain strength; the second, that thou drink wine enough to hearten thy heart; and the third, that thou tell me thy tale." He agreed to this and ate and drank; after which he said:—"I am of the citizens of Al-Medinah and I went forth one day a-pleasuring with my friends; and, following the road to Al-Akik,² saw a company of girls and amongst them a damsel as she were a branch pearlyed with dew, with eyes whose sidelong glances were never withdrawn till they had stolen away his soul who looked on them. The maidens rested in the shade till the end of the day, when they went away,

¹ Again masculine for feminine.

² There are two of this name. The Upper Al-Akik contains the whole site of Al-Medinah; the Lower is on the Meccan road about four miles S.W. of the city. The Prophet called it "blessed" because ordered by an angel to pray therein. The poets have said pretty things about it, e.g.

O friend, this is the vale Akik ; here stand and strive in thought :
If not a very lover, strive to be by love distraught !

for whose esoteric meaning see Pilgrimage ii. 24. I passed through Al-Akik in July when it was dry as summer dust and its "beautiful trees" were mere vegetable mummies.

leaving in my heart wounds slow to heal. I returned next morning to scent out news of her, but found none who could tell me of her ; so I sought her in the streets and markets, but could come on no trace of her ; wherefore I fell ill of grief and told my case to one of my kinsmen, who said to me, No harm shall besal thee : the days of spring are not yet past and the skies show sign of rain,¹ whereupon she will go forth, and I will go out with thee, and do thou thy will. His words comforted my heart and I waited till Al-Akik ran with water, when I went forth with my friends and kinsmen and sat in the very same place where I first saw her. We had not been seated long before up came the women, like horses running for a wager ; and I whispered to a girl of my kindred, "Say to yonder damsels—Quoth this man to thee, He did well who spoke this couplet :—

She shot my heart with shaft, then turned on heel * And flying dealt fresh wound and scarring wheal."

So she went to her and repeated my words, to which she replied saying, "Tell him that he said well who answered in this couplet :—

The like of whatso feelest thou we feel ; * Patience ! perchance swift cure our hearts shall heal."

I refrained from further speech for fear of scandal and rose to go away. She rose at my rising, and I followed and she looked back at me, till she saw I had noted her abode. Then she began to come to me and I to go to her, so that we foregathered and met often, till the case was noised abroad and grew notorious and her sire came to know of it. However, I ceased not to meet her most assiduously and complained of my condition to my father, who assembled our kindred and repaired to ask her in marriage for me, of her sire, who cried, "Had this been proposed to me before he gave her a bad name by his assignations, I would have consented ; but now the thing is notorious and I am loath to verify the saying of the

¹ Those who live in the wet climates of the Northern temperates can hardly understand the delight of a shower in rainless lands, like Arabia and Nubia. In Sind we used to strip and stand in the downfall and raise faces sky-wards to get the full benefit of the douche. In Southern Persia food is hastily cooked at such times, wine strained, Kaliuns made ready and horses saddled for a ride to the nearest gardens and a happy drinking-bout under the cypresses. If a man refused, his friends would say of him, "See how he turns his back upon the blessing of Allah !" (like an ass which presents its tail to the weather).

folk." Then (continued Ibrahim) I repeated the air to him and he went away, after having acquainted me with his abode, and we became friends. Now I was devoted to the Barmecides; so next time Ja'afar bin Yahya sat to give audience, I attended, as was my wont, and sang to him the young man's verses. They pleased him and he drank some cups of wine and said, "Fie upon thee! whose song is this?" So I told him the young man's tale and he bade me ride over to him and give him assurances of the winning of his wish. Accordingly I fetched him to Ja'afar who asked him to repeat his story. He did so and Ja'afar said, "Thou art now under my protection: trust me to marry thee to her." So his heart was comforted and he abode with us. When the morning morrowed Ja'afar mounted and went in to Al-Rashid, to whom he related the story. The Caliph was pleased with it and sending for the young man and myself, commanded me to repeat the air and drank thereto. Then he wrote to the Governor of Al-Hijaz, bidding him despatch the girl's father and his household in honourable fashion to his presence and spare no expense for their outfit. So, in a little while, they came and the Caliph, sending for the man, commanded him to marry his daughter to her lover; after which he gave him an hundred thousand dinars, and the father went back to his folk. As for the young man, he abode one of Ja'afar's cup-companions till there happened what happened;¹ whereupon he returned with his household to Al-Medinah; may Almighty Allah have mercy upon their souls one and all! And they also tell, O auspicious King, a tale of

AL-MALIK AL-NASIR AND HIS WAZIR.

THERE was given to Abú Ámir bin Marwán,² a boy of the Christians, than whom never fell eyes on a handsomer. Al-Nasir the conquering Soldan saw him and said to Abu Amir, who was his Wazir, "Whence cometh this boy?" Replied he, "From Allah;" whereupon the other, "Wilt thou terrify us with stars

¹ i.e. the destruction of the Barmecides.

² He was Wazir to the Great "Saladin" (Saláh al-Din = one conforming with the Faith): see vol. iv. 271, where Saladin is also entitled Al-Malik al-Nasir = the Conquering King. He was a Kurd and therefore fond of boys (like Virgil, Horace, etc.), but that perversion did not prevent his being one of the noblest of men. He lies in the Great Amawi Mosque of Damascus and I never visited a tomb with more reverence.

and make us prisoner with moons?" Abu Amir excused himself to him and preparing a present, sent it to him with the boy, to whom he said, "Be thou part of the gift: were it not of necessity, my soul had not consented to give thee away." And he wrote with him these two couplets:—

My lord, this full moon takes in Heaven of thee new birth; • Nor can deny
we Heaven excelleth humble earth:
Thee with my soul I please and—oh! the pleasant case! • No man e'er
saw I who to give his soul prefer'.

The thing pleased Al-Nasir and he requited him with much treasure and the Minister became high in favour with him. After this, there was presented to the Wazir a slave-girl, one of the loveliest women in the world, and he feared lest this should come to the King's ears and he desire her, and the like should happen as with the boy. So he made up a present still costlier than the first and sent it with her to the King,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the Wazir Abu Amir, when presented with the beautiful slave-girl, feared lest it come to the Conquering King's ears and that the like should happen as with the boy, so he made up a present still costlier than the first and sent it with her to his master, accompanying it with these couplets:—

My lord, this be the Sun, the Moon thou hadst before; • So the two greater
lights now in thy Heaven unite:
Conjunction promising to me prosperity, • And Kausar-draught to thee and
Eden's long delight.
Earth shows no charms, by Allah, ranking as their third, • Nor King who
secondeth our Conquering King in might.

Wherefore his credit redoubled with Al-Nasir; but, after a while, one of his enemies maligned him to the King, alleging that there still lurked in him a hot lust for the boy and that he ceased not to desire him, whenever the cool northern breezes moved him, and to gnash his teeth for having given him away. Cried the King, "Wag not thou thy tongue at him, or I will shear off thy head." However, he wrote Abu Amir a letter, as from the boy, to the

following effect: "O my lord, thou knowest that thou wast all and one to me and that I never ceased from delight with thee. Albeit I am with the Sultan, yet would I choose rather solitude with thee, but that I fear the King's majesty: wherefore devise thou to demand me of him." This letter he sent to Abu Amir by a little foot-page, whom he enjoined to say, "This is from such an one: the King never speaketh to him." When the Wazir read the letter and heard the cheating message, he noted the poison-draught¹ and wrote on the back of the note these couplets:—

Shall man experience-lectured ever care • Fool-like to thrust his head in lion's lair?
 I'm none of those whose wits to love succumb • Nor witless of the snares my foes prepare:
 Wert thou my sprite, I'd give thee loyally; • Shall sprite, from body sundered, backwards fare?

When Al-Nasir knew of this answer, he marvelled at the Wazir's quickness of wit and would never again lend ear to aught of insinuations against him. Then said he to him, "How didst thou escape falling into the net?" And he replied, "Because my reason is unentangled in the toils of passion." And they also tell a tale of

THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB THE CONEY-CATCHER.²

THERE lived in the time of Harun al-Rashid a man named Ahmad al-Danaf and another Hasan Shúmán³ hight, the twain past masters in fraud and feints, who had done rare things in their day; wherefore the Caliph invested them with castans of honour and made them Captains of the watch for Baghdad (Ahmad of the

¹ Arab. "Ahassa bi'l-Shurbah;" in our idiom "he smelt a rat."

² This and the next tale are omitted by Lane (iii. 254) on "account of its vulgarity, rendered more objectionable by indecent incidents." It has been honoured with a lithographed reprint at Cairo A.H. 1278 and the Bresl. Edit. ix. 193 calls it the "Tale of Ahmad al-Danaf with Dalilah."

³ "Ahmad, the Distressing Sickness," or "Calamity;" Hasan the Pestilent and Dalilah the bawd. See vol. ii. 329, and vol. iv. 75.

right hand and Hasan of the left hand) ; and appointed to each of them a stipend of a thousand dinars a month and forty stalwart men to be at their bidding. Moreover to Calamity Ahmad was committed the watch of the district outside the walls. So Ahmad and Hasan went forth in company of the Emir Khalid, the Wali or Chief of Police, attended each by his forty followers on horseback, and preceded by the Crier, crying aloud and saying, "By command of the Caliph ! None is captain of the watch of the right hand but Ahmad al-Danaf and none is captain of the watch of the left hand but Hasan Shuman, and both are to be obeyed when they bid and are to be held in all honour and worship." Now there was in the city an old woman called Dalilah the Wily, who had a daughter by name Zaynab the Coney-catcher. They heard the proclamation made and Zaynab said to Dalilah, "See, O my mother, this fellow, Ahmad al-Danaf ! He came hither from Cairo, a fugitive, and played the double-dealer in Baghdad, till he got into the Caliph's company and is now become captain of the right hand, whilst that mangy chap Hasan Shuman is captain of the left hand, and each hath a table spread morning and evening and a monthly wage of a thousand dinars ; whereas we abide unemployed and neglected in this house, without estate and without honour, and have none to ask of us." Now Dalilah's husband had been town-captain of Baghdad with a monthly wage of one thousand dinars ; but he died leaving two daughters, one married and with a son by name Ahmad al-Lakīt¹ or Ahmad the Abortion ; and the other called Zaynab, a spinster. And this Dalilah was a past mistress in all manner of craft and trickery and double dealing ; she could wile the very dragon out of his den and Iblis himself might have learnt deceit of her. Her father² had also been governor of the carrier-pigeons to the Caliph with a soldē of one thousand dinars a month. He used to rear the birds to carry letters and messages, wherefore in time of need each was dearer to the Caliph than one of his own sons. So Zaynab said to her mother, "Up and play off some feint and fraud that may haply make us notorious"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ A foetus, a foundling, a contemptible fellow.

² In the Mac. Edit. "her husband": the end of the tale shows the error, *infra*, p. 171. The Bresl. Edit., x. 195, informs us that Dalilah was a "Faylasūfīyah" = philosopheress.

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

She resumed, It hath reached me, O auspicious King, that Zaynab thus addressed her dam, " Up and play off some feint and fraud which may haply make us notorious in Baghdad, so perchance we shall win our father's stipend for ourselves." Replied the old trot, " As thy head liveth, O my daughter, I will play off higher-class rouqueries in Baghdad than ever played Calamity Ahmad or Hasan the Pestilent." So saying, she rose and threw over her face the Lisám-veil and donned clothes such as the poorer Sufis wear, petticoat-trousers falling over her heels, and a gown of white wool with a broad girdle. She also took a pitcher¹ and filled it with water to the neck ; after which she set three dinars in the mouth and stopped it up with a plug of palm-fibre. Then she threw round her shoulder, baldrick-wise, a rosary as big as a load of firewood, and taking in her hand a flag, made of parti-coloured rags, red and yellow and green, went out, crying, " Allah ! Allah !" with tongue celebrating the praises of the Lord, whilst her heart galloped in the Devil's race-course, seeking how she might play some sharpening trick upon town. She walked from street to street, till she came to an alley swept and watered and marble-paved, where she saw a vaulted gateway, with a threshold of alabaster, and a Moorish porter standing at the door, which was of sandal-wood plated with brass and furnished with a ring of silver for knocker. Now this house belonged to the Chief of the Caliph's Serjeant-ushers, a man of great wealth in fields, houses and allowances, called the Emir Hasan Sharr al-Tarík, or Evil of the Way, and therefor called because his blow forewent his word. He was married to a fair dams², Khátún² hight, whom he loved and who had made him swear, on the night of his going in unto her, that he would take none other to wife over her nor lie abroad for a single night. And so things went on till one day, he went to the Diyan and saw that each Emir had with him a son or two. Then he entered the Hammam-bath and looking at his face in the

¹ Arab. " Ibrík " usually a ewer, a spout-pot, from the Pers. Ab-ríz = water-pourer : the old woman thus vaunted her ceremonial purity. The basin and ewer are called in poetry " the two rumourers," because they rattle when borne about.

² Khátún in Turk. is = a lady, a dame of high degree ; at times, as here and elsewhere, it becomes a P. N.

mirror, noted that the white hairs in his beard overlay its black, and he said in himself, "Will not He who took thy sire bless thee with a son?" So he went in to his wife, in angry mood, and she said to him, "Good evening to thee"; but he replied, "Get thee out of my sight": from the day I saw thee I have seen naught of good." "How so?" quoth she. Quoth he, "On the night of my going in unto thee, thou madest me swear to take no other wife over thee, and this very day I have seen each Emir with a son and some with two. So I minded me of death¹; and also that to me hath been vouchsafed neither son nor daughter and that whoso leaveth no male hath no memory. This, then, is the reason of my anger, for thou art barren; and knowing thee is like planing a rock." Cried she, "Allah's name upon thee. Indeed, I have worn out the mortars with beating wool and pounding drugs,² and I am not to blame; the barrenness is with thee, for that thou art a snub-nosed mule and thy sperm is weak and watery and impregnateth not neither getteth children." Said he, "When I return from my journey, I will take another wife;" and she, "My luck is with Allah!" Then he went out from her and both repented of the sharp words spoken each to other. Now as the Emir's wife looked forth of her lattice, as she were a Bride of the Hoards³ for the jewellery upon her, behold, there stood Dalilah espying her and seeing her clad in costly clothes and ornaments, said to herself, "Twould be a rare trick, O Dalilah, to entice yonder young lady from her husband's house and strip her of all her jewels and clothes and make off with the whole lot." So she took up her stand under the windows of the Emir's house, and fell to calling aloud upon Allah's name and saying, "Be present, O ye Walis, ye friends of the Lord!" Whereupon every woman in the street looked from her lattice and, seeing a matron clad, after Sufi fashion, in clothes of white wool, as she were a pavilion of light, said, "Allah bring us a blessing by the aidance of this pious old person, from whose face issueth light!" And Khatun, the wife of the Emir Hasan, burst into tears and said to

¹ Arab. "Maut," a word mostly avoided in the Koran and by the Founder of Christianity.

² Arab. "Akákír," drugs, spices, simples which cannot be distinguished without study and practice. Hence the proverb (Burckhardt, 703), Is this an art of drugs?—difficult as the druggist's craft?

³ i.e. Beautiful as the fairy damsels who guard enchanted treasures, such as that of Al-Shamardal (vol. vi. 221).

her handmaid, "Get thee down, O Makbúlah, and kiss the hand of Shaykh Abú Alí, the porter, and say to him :—Let yonder Religious enter to my lady, so haply she may get a blessing of her." So she went down to the porter and kissing his hand, said to him, " My mistress telleth thee :—Let yonder pious old woman come in to me, so may I get a blessing of her; and belike her benediction may extend to us likewise."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundredth Night,

She said, It hath reached me, O auspicious King, that when the handmaid went down and said to the porter, "Suffer yonder Religious enter to my lady so haply she may get a blessing of her, and we too may be blessed, one and all," the gate-keeper went up to Dalilah and kissed her hand, but she forbade him, saying, " Away from me, lest my ablution be made null and void.¹ Thou, also, art of the attracted God-wards and kindly looked upon by Allah's Saints and under His especial guardianship. May He deliver thee from this servitude, O Abu Ali!" Now the Emir owed three months' wage to the porter who was straitened thereby, but knew not how to recover his due from his lord; so he said to the old woman, "O my mother, give me to drink from thy pitcher, so I may win a blessing through thee." She took the ewer from her shoulder and whirled it about in air, so that the plug flew out of its mouth and the three dinars fell to the ground. The porter saw them and picked them up, saying in his mind, "Glory to God! This old woman is one of the Saints that have hoards at their command! It hath been revealed to her of me that I am in want of money for daily expenses; so she hath conjured me these three dinars out of the air." Then said he to her, "Take, O my aunt, these three dinars which fell from thy pitcher;" and she replied, "Away with them from me! I am of the folk who occupy not themselves with the things of the world, no never! Take them and use them for thine own benefit, in lieu of those the Emir oweth thee." Quoth he, "Thanks to Allah

¹ i.e. by contact with a person in a state of ceremonial impurity; servants are not particular upon this point and "Salát mamlúkíyah" (Mameluke's prayers) means praying without ablution.

for succour ! This is of the chapter of revelation !” Thereupon the maid accosted her and kissing her hand, carried her up to her mistress. She found the lady as she were a treasure, whose guardian talisman had been loosed ; and Khatun bade her welcome and kissed her hand. Quoth she, “ O my daughter, I come not to thee save for thy weal and by Allah’s will.” Then Khatun set food before her ; but she said, “ O my daughter, I eat naught except of the food of Paradise and I keep continual fast breaking it but five days in the year. But, O my child, I see thee chagrined and desire that thou tell me the cause of thy concern.” “ O my mother,” replied Khatun, “ I made my husband swear, on my wedding-night, that he would wive none but me, and he saw others with children and longed for them and said to me :—Thou art a barren thing ! . I answered :—Thou art a mule which begetteth not ; so he left me in anger, saying, When I come back from my journey, I will take another wife, for he hath villages and lands and large allowances, and if he begat children by another, they will possess the money and take the estates from me.” Said Dalilah, O my daughter, knowest thou not of my master, the Shaykh Abú al-Hamlát,¹ whom if any debtor visit, Allah quitteth him his debt, and if a barren woman, she conceiveth ?” Khatun replied, “ O my mother, since the day of my wedding I have not gone forth the house, no, not even to pay visits of condolence or congratulation.” The old woman rejoined, “ O my child, I will carry thee to him and do thou cast thy burden on him and make a vow to him : haply when thy husband shall return from his journey and lie with thee thou shalt conceive by him and bear a girl or a boy : but, be it female or male, it shall be a dervish of the Shaykh Abu al-Hamlat.” Thereupon Khatun rose and arrayed herself in her richest raiment, and donning all her jewellery said, “ Keep thou an eye on the house,” to her maid, who replied, “ I hear and obey, O my lady.” Then she went down and the porter Abu Ali met her and asked her, “ Whither away, O my lady ?” “ I go to visit the Shaykh Abu al-Hamlat ;” answered she ; and he, “ Be a year’s fast incumbent on me ! Verily yon Religious is of Allah’s saints and full of holiness, O my lady, and she hath hidden treasure at her command, for she gave me three dinars of red gold and divined my case, without my asking her, and knew that I was in want.”

¹ i.e. Father of assaults, burdens or pregnancies ; the last being here the meaning.

Then the old woman went out with the young lady Khatun, saying to her, "Inshallah, O my daughter, when thou hast visited the Shaykh Abu al-Hamlat, there shall betide thee solace of soul and by leave of Almighty Allah thou shalt conceive, and thy husband the Emir shall love thee by the blessing of the Shaykh and shall never again let thee hear a spiteful word." Quoth Khatun, "I will go with thee to visit him, O my mother!" But Dalilah said to herself, "Where shall I strip her and take her clothes and jewellery, with the folk coming and going?" Then she said to her, "O my daughter, walk thou behind me, within sight of me, for this thy mother is a woman sorely burdened; everyone who hath a burden casteth it on me and all who have pious offerings¹ to make give them to me and kiss my hand." So the young lady followed her at a distance, whilst her anklets tinkled and her hair-coins² clinked as she went, till they reached the bazar of the merchants. Presently, they came to the shop of a young merchant, by name Sidi Hasan who was very handsome³ and had no hair on his face. He saw the lady approaching and fell to casting stolen glances at her, which when the old woman saw, she beckoned to her and said, "Sit down in this shop, till I return to thee." Khatun obeyed her and sat down in the shop-front of the young merchant, who cast at her one glance of eyes that cost him a thousand sighs. Then the old woman accosted him and saluted him, saying, "Tell me, is not thy name Sidi Hasan, son of the merchant Mohsin?" He replied, "Yes, who told thee my name?" Quoth she, "Folk of good repute direct me to thee. Know that this young lady is my daughter and her father was a merchant, who died and left her much money. She is come of marriageable age and the wise say:—Offer thy daughter in marriage and not thy son; and all her life she hath not come forth the house till this day. Now a divine warning and a command given in secret bid me wed her to thee; so, if thou art poor, I will give thee capital and will open for thee instead of one shop two shops." Thereupon quoth the young merchant to himself, "I asked Allah for a bride, and

¹ Ex votos and so forth.

² Arab. "Iksah," plaits, braids, also the little gold coins and other ornaments worn in the hair, now mostly by the middle and lower classes. Low Europeans sometimes take advantage of the native prostitutes by detaching these valuables, a form of "bilking" peculiar to the Nile-Valley.

³ In Bresl. Edit. Malih Kawi (pron. 'Awi), a Cairene vulgarism.

He hath given me three things, to wit, coin, clothing, and coynte." Then he continued to the old trot, "O my mother, that where-to thou directest me is well ; but this long while my mother saith to me :—I wish to marry thee, but I object replying, I will not marry except on the sight of my own eyes." Said Dalilah, "Rise and follow my steps, and I will show her to thee, naked."¹ So he rose and took a thousand dinars, saying in himself, "Haply we may need to buy somewhat—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and First Night,

She continued, It hath reached me, O auspicious King, that the old woman said to Hasan, son of Mohsin the merchant, "Rise up and follow me, and I will show her naked to thee." So he rose and took with him a thousand dinars, saying in himself, "Haply we may need to buy somewhat or pay the fees for drawing up the marriage contract." The old woman bade him walk behind the young lady at a distance but within shot of sight and said to herself, "Where wilt thou carry the young lady and the merchant that thou mayest strip them both whilst his shop is still shut?" Then she walked on and Khatun after her, followed by the young merchant, till she came to a dyery, kept by a master dyer, by name Hajj Mohammed, a man of ill-repute ; like the colocasia² seller's knife cutting male and female, and loving to eat both figs and pomegranates.³ He heard the tinkle of the ankle rings and, raising his head, saw the lady and the young man. Presently the old woman came up to him and, after salaming to him and sitting down opposite him, asked him, "Art thou not Hajj Mohammed the dyer?" He answered, "Yes, I am he : what dost thou want?" Quoth she, "Verily, folks of fair repute have directed me to thee. Look at yonder handsome girl, my daughter, and that comely beardless youth, my son ; I brought them both up and spent much money on both of them. Now, thou must know that I have a big old ruinous house which I have

¹ Meaning without veil or upper clothing.

² Arab. "Kallakás" the edible African arum before explained. This Colocasia is supposed to bear, unlike the palm, male and female flowers in one spathe.

³ See vol. iii. 302. The figs refer to the anus and the pomgranates, like the sycomore, to the female parts. *Me nec fæmina nec puer, &c.,* says Horace in pensive mood

shored up with wood, and the builder saith to me :—Go and live in some other place, lest belike it fall upon thee ; and when this is repaired return hither. So I went forth to seek me a lodging, and people of worth directed me to thee, and I wish to lodge my son and daughter with thee.” Quoth the dyer in his mind, “Verily, here is fresh butter upon cake come to thee.” But he said to the old woman, “’Tis true I have a house and saloon and upper floor ; but I cannot spare any part thereof, for I want it all for guests and for the indigo-growers my clients.” She replied, “O my son, ’twill be only for a month or two at the most, till our house be repaired, and we are strange folk. Let the guest-chamber be shared between us and thee, and by thy life, O my son, an thou desire that thy guests be ours, we will welcome them and eat with them and sleep with them.” Then he gave her the keys, one big and one small and one crooked, saying to her, “The big key is that of the house, the crooked one that of the saloon and the little one that of the upper floor.” So Dalilah took the keys and fared on, followed by the lady who forwent the young merchant, till she came to the lane wherein was the house. She opened the door and entered, introducing the damsels to whom said she, “O my daughter, this (pointing to the saloon) is the lodging of the Shaykh Abu al-Hamlat ; but go thou into the upper floor and loose thy outer veil and wait till I come to thee.” So she went up and sat down. Presently appeared the young merchant, whom Dalilah carried into the saloon, saying, “Sit down, whilst I fetch my daughter and show her to thee.” So he sat down and the old trot went up to Khatun who said to her, “I wish to visit the Shaykh, before the folk come.” Replied the beldame, “O my daughter, we fear for thee.” Asked Khatun, “Why so ?” and Dalilah answered, “Because here is a son of mine, a natural who knoweth not summer from winter, but goeth ever naked. He is the Shaykh’s deputy and, if he saw a girl like thee come to visit his chief, he would snatch her earrings and tear her ears and rend her silken robes.¹ So do thou doff thy jewellery and clothes and I will keep them for thee, till thou hast made thy pious visitation.” Accordingly the damsels did off her outer dress and jewels and gave them to the old woman, who said, “I will lay them for thee

¹ It is in accordance to custom that the Shaykh be attended by a half-witted fanatic who would be made furious by seeing gold and silks in the reverend presence so coyly curtained.

on the Shaykh's curtain, that a blessing may betide thee." Then she went out, leaving the lady in her shift and petticoat-trousers, and hid the clothes and jewels in a place on the staircase; after which she betook herself to the young merchant, whom she found impatiently awaiting the girl, and he cried, "Where is thy daughter, that I may see her?" But she smote palm on breast and he said, "What aileth thee?" Quoth she, "Would there were no such thing as the ill neighbour and the envious! They saw thee enter the house with me and asked me of thee; and I said:—This is a bridegroom I have found for my daughter. So they envied me on thine account and said to my girl, Is thy mother tired of keeping thee, that she marrieth thee to a leper? Thereupon I swore to her that she should not see thee save naked." Quoth he, "I take refuge with Allah from the envious," and baring his fore-arm, showed her that it was like silver. Said she, "Have no fear; thou shalt see her naked, even as she shall see thee naked;" and he said, "Let her come and look at me." Then he put off his pelisse and sables and his girdle and dagger and the rest of his raiment, except his shirt and bag-trousers, and would have laid the purse of a thousand dinars with them, but Dalilah cried, "Give them to me, that I may take care of them." So she took them and fetching the girl's clothes and jewellery shouldered the whole and locking the door upon them went her ways.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that when the old woman had taken the property of the young merchant and the damsel and wended her ways, having locked the door upon them, she deposited her spoils with a druggist of her acquaintance and returned to the dyer, whom she found sitting, awaiting her. Quoth he, "Inshallah, the house pleaseth thee?"; and quoth she, "There is a blessing in it; and I go now to fetch porters to carry hither our goods and furniture. But my children would have me bring them a *panade* with meat; so do thou take this dinar and buy the dish and go and eat the morning meal with them." Asked the dyer, "Who shall guard the dyery meanwhile and the people's goods that be therein?"; and the old woman answered, "Thy lad!" "So be it," rejoined he, and taking a dish and cover, went

out to do her bidding. So far concerning the dyer who will again be mentioned in the tale; but as regards the old woman, she fetched the clothes and jewels she had left with the druggist and going back to the dyery, said to the lad, "Run after thy master, and I will not stir hence till you both return." "To hear is to obey," answered he and went away, while she began to collect all the customers' goods. Presently, there came up an ass-driver, a scavenger, who had been out of work for a week and who was an Hashish-eater to boot; and she called him, saying, "Hither, O donkey-boy!" So he came to her and she asked, "Knowest thou my son the dyer?"; whereto he answered, "Yes, I know him." Then she said, "The poor fellow is insolvent and loaded with debts, and as often as he is put in prison, I set him free. Now we wish to see him declared bankrupt and I am going to return the goods to their owners; so do thou lend me thine ass to carry the load and receive this dinar to its hire. When I am gone, take the handsaw and empty out the vats and jars and break them, so that if there come an officer from the Kází's court, he may find nothing in the dyery." Quoth he, "I owe the Hajj a kindness and will do something for Allah's love." So she laid the things on the ass and, the Protector protecting her, made for her own house; so that she arrived there in safety and went in to her daughter Zaynab, who said to her, "O my mother, my heart hath been with thee! What hast thou done by way of roguery?" Dalilah replied, "I have played off four tricks on four wights; the wife of the Serjeant-usher, a young merchant, a dyer and an ass-driver, and have brought thee all their spoil on the donkey-boy's beast." Cried Zaynab, "O my mother, thou wilt never more be able to go about the town, for fear of the Serjeant-usher, whose wife's raiment and jewellery thou hast taken, and the merchant whom thou hast stripped naked, and the dyer whose customers' goods thou hast stolen and the owner of the ass." Rejoined the old woman, "Pooh, my girl! I reck not of them, save the donkey-boy, who knoweth me." Meanwhile the dyer bought the meat-panade and set out for the house, followed by his servant with the food on head. On his way thither, he passed his shop, where he found the donkey-boy breaking the vats and jars and saw that there was neither stuff nor liquor left in them and that the dyery was in ruins. So he said to him, "Hold thy hand, O ass-driver;" and the donkey-boy desisted and cried, "Praised be Allah for thy safety, O master! Verily my heart was with thee." "Why so?"

"Thou art become bankrupt and they have filed a docket of thine insolvency." "Who told thee this?" "Thy mother told me, and bade me break the jars and empty the vats, that the Kazi's officers might find nothing in the shop, if they should come." "Allah confound the far One!"¹ cried the dyer; "My mother died long ago." And he beat his breast, exclaiming, "Alas, for the loss of my goods and those of the folk!" The donkey-boy also wept and ejaculated, "Alas, for the loss of my ass!"; and he said to the dyer, "Give me back my beast which thy mother stole from me." The dyer laid hold of him by the throat and fell to buffeting him, saying, "Bring me the old woman;" whilst the other buffeted him in return saying, "Give me back my beast." So they beat and cursed each other, till the folk collected around them—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Third Night,

She resumed, It hath reached me, O auspicious King, that the dyer caught hold of the donkey-boy and the donkey-boy caught hold of the dyer and they beat and cursed each other till the folk collected round them and one of them asked, "What is the matter, O Master Mohammed?" The ass-driver answered, "I will tell thee the tale," and related to them his story, saying, I deemed I was doing the dyer a good turn; but, when he saw me he beat his breast and said, My mother is dead. And now, I for one require my ass of him, it being he who hath put this trick on me, that he might make me lose my beast." Then said the folk to the dyer, "O Master Mohammed, dost thou know this matron, that thou didst entrust her with the dyery and all therein?" And he replied, "I know her not; but she took lodgings with me to-day, she and her son and daughter." Quoth one, "In my judgment, the dyer is bound to indemnify the ass-driver." Quoth another, "Why so?" "Because," replied the first, "he trusted not the old woman nor gave her his ass save only because he saw that the dyer had entrusted her with the dyery and its contents." And a third said, "O master, since thou hast lodged her with thee, it behoveth thee to get the man back his ass." Then they made for

¹ In English, "God damn everything an inch high!"

the house, and the tale will come round to them again. Meanwhile, the young merchant remained awaiting the old woman's coming with her daughter, but she came not nor did her daughter; whilst the young lady in like manner sat expecting her return with leave from her son, the God-attended one, the Shaykh's deputy, to go in to the holy presence. So weary of waiting, she rose to visit the Shaykh by herself and went down into the saloon, where she found the young merchant, who said to her, "Come hither! where is thy mother, who brought me to marry thee?" She replied, "My mother is dead, art thou the old woman's son, the ecstatic, the deputy of the Shaykh Abu al-Hamlat?" Quoth he, "The swindling old trot is no mother of mine; she hath cheated me and taken my clothes and a thousand dinars." Quoth Khatun, "And me also hath she swindled for she brought me to see the Shaykh Abu al-Hamlat and in lieu of so doing she hath stripped me." Thereupon he, "I look to thee to make good my clothes and my thousand dinars;" and she, "I look to thee to make good my clothes and jewellery." And, behold, at this moment in came the dyer and seeing them both stripped of their raiment, said to them, "Tell me where your mother is." So the young lady related all that had befallen her and the young merchant related all that had betided him, and the Master-dyer exclaimed, "Alas, for the loss of my goods and those of the folk!"; and the ass-driver ejaculated, "Alas, for my ass! Give me, O dyer, my ass!" Then said the dyer, "This old woman is a sharper. Come forth, that I may lock the door." Quoth the young merchant, "Twere a disgrace to thee that we should enter thy house dressed and go forth from it undressed." So the dyer clad him and the damsels and sent her back to her house where we shall find her after the return of her husband. Then he shut the dyery and said to the young merchant, "Come, let us go and search for the old woman and hand her over to the Wali,¹ the Chief of Police." So they and the ass-man repaired to the house of the master of police and made their complaint to him. Quoth

¹ Burckhardt notes that the Wali, or chief police officer at Cairo, was exclusively termed Al-Aghá and quotes the proverb (No. 156) "One night the whore repented and cried:—What! no Wali (Al-Aghá) to lay whores by the heels?" Some of these Egyptian by-words are most amusing and characteristic; but they require literal translation, not the timid touch of the last generation. I am preparing, for the use of my friend, Bernard Quaritch, a *bonâ fide* version which awaits only the promised volume of Herr Landberg.

he, "O folk, what want ye?" and when they told him he rejoined, "How many old women are there not in the town! Go ye and seek for her and lay hands on her and bring her to me, and I will torture her for you and make her confess." So they sought for her all round the town; and an account of them will presently be given.¹ As for old Dalilah the Wily, she said, "I have a mind to play off another trick," to her daughter who answered, "O my mother, I fear for thee;" but the beldam cried, "I am like the bean husks which fall, proof against fire and water." So she rose, and donning a slave-girl's dress of such as serve people of condition, went out to look for some one to defraud. Presently she came to a by-street, spread with carpets and lighted with hanging lamps, and heard a noise of singing-women and drumming of tambourines. Here she saw a handmaid bearing on her shoulder a boy, clad in trousers laced with silver and a little Abá-cloak of velvet, with a pearl embroidered Tarbush-cap on his head, and about his neck a collar of gold set with jewels. Now the house belonged to the Provost of the Merchants of Baghdad, and the boy was his son. He had a virgin daughter, to boot, who was promised in marriage, and it was her betrothal they were celebrating that day. There was with her mother a company of noble dames and singing-women, and whenever she went upstairs or down, the boy clung to her. So she called the slave-girl and said to her, "Take thy young master and play with him, till the company break up." Seeing this, Dalilah asked the handmaid, "What festivities are these in your mistress's house;" and was answered "She celebrates her daughter's betrothal this day, and she hath singing-women with her." Quoth the old woman to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that when the old trot said to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!" she began crying out, "O

¹ Lit. for "we leave them for the present": the formula is much used in this tale, showing another hand, author or copyist.

disgrace! O ill luck!" Then pulling out a brass token, resembling a dinar, she said to the maid, who was a simpleton, "Take this ducat and go in to thy mistress and say to her:—Umm al-Khayr rejoiceth with thee and is beholden to thee for thy favours, and on the day of assembly she and her daughters will visit thee and handsel the tiring-women with the usual gifts." Said the girl, "O my mother, my young master here catcheth hold of his mamma, whenever he seeth her;" and she replied "Give him to me, whilst thou goest in and comest back." So she gave her the child and taking the token, went in; whereupon Dalilah made off with the boy to a by-lane, where she stripped him of his clothes and jewels, saying to herself, "O Dalilah, 'twould indeed be the finest of tricks, even as thou hast cheated the maid and taken the boy from her, so now to carry on the game and pawn him for a thousand dinars. So she repaired to the jewel-bazar, where she saw a Jew goldsmith seated with a cage full of jewellery before him, and said to herself, "'Twould be a rare trick to chouse this Jew fellow and get a thousand gold pieces worth of jewellery from him and leave the boy in pledge for it." Presently the Jew looked at them and seeing the boy with the old woman, knew him for the son of the Provost of the Merchants. Now the Israelite was a man of great wealth, but would envy his neighbour if he sold and himself did not sell; so espying Dalilah, he said to her, "What seekest thou, O my mistress?" She asked, "Art thou Master Azariah¹ the Jew?" having first enquired his name of others; and he answered, "Yes." Quoth she, "This boy's sister, daughter of the Shahbandar of the Merchants, is a promised bride, and to-day they celebrate her betrothal; and she hath need of jewellery. So give me two pair of gold ankle-rings, a brace of gold bracelets, and pearl ear-drops, with a girdle, a poignard and a seal-ring." He brought them out and she took of him a thousand dinars' worth of jewellery, saying, "I will take these ornaments on approval; and whatso pleaseth them, they will keep and I will bring thee the price and leave this boy with thee till then." He said, "Be it as thou wilt!" So she took the jewellery and made off to her own house, where her daughter asked her how the trick had sped. She told her how she had taken and stripped the Shahbandar's boy, and Zaynab said, "Thou wilt never be able to walk abroad again in the town." Meanwhile, the maid went in

¹ Arab. "Uzrah."

to her mistress and said to her, "O my lady, Umm al-Khayr saluteth thee and rejoiceth with thee and on assembly-day she will come, she and her daughters, and give the customary presents." Quoth her mistress, "Where is thy young master?" Quoth the slave-girl, "I left him with her lest he cling to thee, and she gave me this, as largesse for the singing-women." So the lady said to the chief of the singers, "Take thy money;" and she took it and found it a brass counter; whereupon the lady cried to the maid, "Get thee down, O whore, and look to thy young master." Accordingly, she went down and finding neither boy nor old woman, shrieked aloud and fell on her face. Their joy was changed into annoy, and behold, the Provost came in, when his wife told him all that had befallen and he went out in quest of the child, whilst the other merchants also fared forth and each sought his own road. Presently, the Shahbandar, who had looked everywhere, espied his son seated, naked, in the Jew's shop and said to the owner, "This is my son." "'Tis well," answered the Jew. So he took him up, without asking for his clothes, of the excess of his joy at finding him; but the Jew laid hold of him, saying, "Allah succour the Caliph against thee!"¹ The Provost asked, "What aileth thee, O Jew?" ; and he answered, "Verily the old woman took of me a thousand dinars' worth of jewellery for thy daughter, and left this lad in pledge for the price; and I had not trusted her, but that she offered to leave the child whom I knew for thy son." Said the Provost, "My daughter needeth no jewellery, give me the boy's clothes." Thereupon the Jew shrieked out, "Come to my aid, O Moslems!" but at that moment up came the dyer and the ass-man and the young merchant, who were going about, seeking the old woman, and enquired the cause of their jangle. So they told them the case and they said, "This old woman is a cheat, who hath cheated us before you." Then they recounted to them how she had dealt with them, and the Provost said, "Since I have found my son, be his clothes his ransom! If I come upon the old woman, I will require them of her." And he carried the child home to his mother, who rejoiced in his safety. Then the Jew said to the three others, "Whither go ye?"; and they answered, "We go to look for her." Quoth the Jew, "Take me with you," presently adding, "Is there any one of you knoweth her?" The donkey-boy cried, "I know her;" and the Jew said,

¹ i.e. "Thou art unjust and violent enough to wrong even the Caliph!"

"If we all go forth together, we shall never catch her; for she will flee from us. Let each take a different road, and be our rendezvous at the shop of Hajj Mas'úd, the Moorish barber." They agreed to this and set off, each in a different direction. Presently, Dalilah sallied forth again to play her tricks and the ass-driver met her and knew her. So he caught hold of her and said to her, "Woe to thee! Hast thou been long at this trade?" She asked, "What aileth thee?"; and he answered, "Give me back my ass." Quoth she, "Cover what Allah covereth, O my son! Dost thou seek thine ass and the people's things?" Quoth he, "I want my ass; that's all;" and quoth she, "I saw that thou wast poor: so I deposited thine ass for thee with the Moorish barber. Stand off, whilst I speak him fair, that he may give thee the beast." So she went up to the Maghrabi and kissed his hand and shed tears. He asked her what ailed her and she said, "O my son, look at my boy who standeth yonder. He was ill and exposed himself to the air, which injured his intellect. He used to buy asses and now, if he stand he saith nothing but, My ass! if he sit he crieth, My ass! and if he walk he crieth, My ass! Now I have been told by a certain physician that his mind is disordered and that nothing will cure him but drawing two of his grinders and cauterising him twice on either temple. So do thou take this dinar and call him to thee, saying:—Thine ass is with me." Said the barber, "May I fast for a year, if I do not give him his ass in his fist!" Now he had with him two journeymen, so he said to one of them, "Go, heat the irons." Then the old woman went her way and the barber called to the donkey-boy,¹ saying, "Thine ass is with me, good fellow! come and take him, and as thou livest, I will give him into thy palm." So he came to him and the barber carried him into a dark room, where he knocked him down and the journeymen bound him hand and foot. Then the Maghrabi arose and pulled out two of his grinders and fired him on either temple; after which he let him go, and he rose and said, "O Moor, why hast thou used me with this usage?" Quoth the barber, "Thy mother told me that thou hadst taken cold whilst ill, and hadst lost thy reason, so that, whether sitting or standing or walking, thou wouldest say nothing but My ass! So here is thine ass in thy fist." Said the other, "Allah requite thee for pulling out my teeth." Then the barber told him all that the old

¹ I may note that a "donkey-boy" like our "post-boy" can be of any age in Egypt.

woman had related and he exclaimed, "Allah torment her!" ; and the twain left the shop and went out, disputing. When the barber returned, he found his booth empty, for, whilst he was absent, the old woman had taken all that was therein and made off with it to her daughter, whom she acquainted with all that had befallen and all she had done. The barber, seeing his place plundered, caught hold of the donkey-boy and said to him, "Bring me thy mother." But he answered, saying, "She is not my mother ; she is a sharper who hath cozened much people and stolen my ass." And lo ! at this moment up came the dyer and the Jew and the young merchant, and seeing the Moorish barber holding on to the ass-driver who was fired on both temples, they said to him, "What hath befallen thee, O donkey-boy ?" So he told them all that had betided him and the barber did the like ; and the others in turn related to the Moor the tricks the old woman had played them. Then he shut up his shop and went with them to the office of the Police-master to whom they said, "We look to thee for our case and our coin."¹ Quoth the Wali, "And how many old women are there not in Baghdad ! Say me, doth any of you know her ?" Quoth the ass-man, "I do ; so give me ten of thine officers." He gave them half a score archers and they all five went out, followed by the sergeants, and patrolled the city, till they met the old woman, when they laid hands on her and carrying her to the house of the Chief of Police, stood waiting under his office windows till he should come forth. Presently, the warders fell asleep, for excess of watching with their chief, and old Dalilah feigned to follow their example, till the ass-man and his fellows slept likewise, when she stole away from them and, going in to the Wali's Harim, kissed the hand of the mistress of the house and asked her "Where is the Chief of Police ?" The lady answered, "He is asleep ; what wouldest thou with him ?" Quoth Dalilah, "My husband is a merchant of chattels and gave me five Mamelukes to sell, whilst he went on a journey. The Master of Police met me and bought them of me for a thousand dinars and two hundred for myself, saying :—Bring them to my house. So I have brought them."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ They could legally demand to be recouped but the chief would have found some pretext to put off payment. Such at least is the legal process of these days.

Now when it was the Seven Hundred and Fifth Night,

She continued, It hath reached me, O auspicious King, that the old woman, entering the Harim of the Police-Master, said to his wife, "Verily the Wali bought of me five slaves for one thousand ducats and two hundred for myself, saying :—Bring them to my quarters. So I have brought them." Hearing the old woman's story she believed it and asked her, "Where are the slaves?" Dalilah replied, "O my lady, they are asleep under the palace window"; whereupon the dame looked out and seeing the Moorish barber clad in a Mameluke habit and the young merchant as he were a drunken Mameluke¹ and the Jew and the dyer and the ass-driver as they were shaven Mamelukes, said in herself, "Each of these white slaves is worth more than a thousand dinars." So she opened her chest and gave the old woman the thousand ducats, saying, "Fare thee forth now and come back anon; when my husband waketh, I will get thee the other two hundred dinars from him." Answered the old woman, "O my lady, an hundred of them are thine, under the sherbet-gugglet whereof thou drinkest,² and the other hundred do thou keep for me against I come back," presently adding, "Now let me out by the private door." So she let her out, and the Protector protected her and she made her way home to her daughter, to whom she related how she had gotten a thousand gold pieces and sold her five pursuers into slavery, ending with, "O my daughter, the one who troubleth me most is the ass-driver, for he knoweth me." Said Zaynab, "O my mother, abide quiet awhile and let what thou hast done suffice thee, for the crock shall not always escape the shock." When the Chief of Police awoke, his wife said to him, "I give thee joy of the five slaves thou hast bought of the old woman." Asked he, "What slaves?" And she answered, "Why dost thou deny it to me? Allah willing, they shall become like thee people of condition." Quoth he, "As my head liveth, I have bought no slaves! Who saith this?" Quoth she, "The old woman, the brokeress, from

¹ i.e. drunk with the excess of his beauty.

² A delicate way of offering a fee. When officers commanding regiments in India contracted for clothing the men, they found these douceurs under their dinner-napkins. All that is now changed; but I doubt the change being an improvement: the public is plundered by a "Board" instead of an individual.

whom thou boughtest them ; and thou didst promise her a thousand dinars for them and two hundred for herself." Cried he, " Didst thou give her the money ? " And she replied, " Yes ; for I saw the slaves with my own eyes, and on each is a suit of clothes worth a thousand dinars ; so I sent out to bid the sergeants have an eye to them." The Wali went out and, seeing the five plaintiffs, said to the officers, " Where are the five slaves we bought for a thousand dinars of the old woman ? " Said they, " There are no slaves here ; only these five men, who found the old woman, and seized her and brought her hither. We fell asleep, whilst waiting for thee, and she stole away and entered the Harim. Presently out came a maid and asked us :—Are the five with you with whom the old woman came ? "; and we answered, " Yes." Cried the Master of Police, " By Allah, this is the biggest of swindles ! "; and the five men said, " We look to thee for our goods." Quoth the Wali, " The old woman, your mistress, sold you to me for a thousand gold pieces." Quoth they, " That were not allowed of Allah ; we are free-born men and may not be sold, and we appeal from thee to the Caliph." Rejoined the Master of Police, " None showed her the way to the house save you, and I will sell you to the galleys for two hundred dinars apiece." Just then, behold, up came the Emir Hasan Sharr al-Tarik who, on his return from his journey, had found his wife stripped of her clothes and jewellery and heard from her all that had passed ; whereupon quoth he, " The Master of Police shall answer me this " and repairing to him, said, " Dost thou suffer old women to go round about the town and cozen folk of their goods ? This is thy duty and I look to thee for my wife's property." Then said he to the five men, " What is the case with you ? " So they told him their stories and he said, " Ye are wronged men," and turning to the Master of Police, asked him, " Why dost thou arrest them ? " Answered he, " None brought the old wretch to my house save these five, so that she took a thousand dinars of my money and sold them to my women." Whereupon the five cried, " O Emir Hasan, be thou our advocate in this cause." Then said the Master of Police to the Emir, " Thy wife's goods are at my charge and I will be surety for the old woman. But which of you knoweth her ? " They cried, " We all know her : send ten apparitors with us, and we will take her." So he gave them ten men, and the ass-driver said to them, " Follow me, for I should know her with blue

eyes."¹ Then they fared forth and lo! they meet old Dalilah coming out of a by-street: so they at once laid hands on her and brought her to the office of the Wāli who asked her, "Where are the people's goods?" But she answered, saying, "I have neither gotten them nor seen them." Then he cried to the gaoler, "Take her with thee and clap her in gaol till the morning; but he replied, "I will not take her nor will I imprison her lest she play a trick on me and I be answerable for her." So the Master of Police mounted and rode out with Dalilah and the rest to the bank of the Tigris, where he bade the lamp-lighter crucify her by her hair. He drew her up by the pulley and bound her on the cross; after which the Master of Police set ten men to guard her and went home. Presently, the night fell down and sleep overcame the watchmen. Now a certain Badawi had heard one man say to a friend, "Praise be to Allah for thy safe return! Where hast thou been all this time?" Replied the other, "In Baghdad where I broke my fast on honey-fritters."² Quoth the Badawi to himself, "Needs must I go to Baghdad and eat honey-fritters therein"; for in all his life he had never entered Baghdad nor seen fritters of the sort. So he mounted his stallion and rode on towards Baghdad, saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab, I will break my fast with honey-fritters and naught else!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixth Night,

She pursued, It hath reached me, O auspicious King, that the wild Arab mounted horse and made for Baghdad saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab I will break my fast with honey-fritters and naught else;" and he rode on till he came to the place where Dalilah was

¹ This may mean, I should know her even were my eyes blue (or blind) with cataract and the Bresl. Edit ix., 231, reads "Ayní" = my eye; or it may be, I should know her by her staring, glittering, hungry eyes, as opposed to the "Hawar" soft-black and languishing (Arab. Prov. i. 115, and ii. 848). The Prophet said "blue-eyed (women) are of good omen." And when one man reproached another saying "Thou art Azrak" (blue-eyed!) he retorted, "So is the falcon!" "Zurk-an" in Kor. xx. 102, is translated by Mr. Rodwell "leaden eyes." It ought to be blue-eyed, dim-sighted, purblind.

² Arab. "Zalábiyah bi-'Asal."

crucified and she heard him mutter these words. So he went up to her and said to her, "What art thou?" Quoth she, "I throw myself on thy protection, O Shaykh of the Arabs!" and quoth he, "Allah indeed protect thee! But what is the cause of thy crucifixion?" Said she, "I have an enemy, an oilman, who frieth fritters, and I stopped to buy some of him, when I chanced to spit and my spittle fell on the fritters. So he complained of me to the Governor, who commanded to crucify me, saying:—I adjudge that ye take ten pounds of honey-fritters and feed her therewith upon the cross. If she eat them, let her go, but if not, leave her hanging. And my stomach will not brook sweet things." Cried the Badawi, "By the honour of the Arabs, I departed not the camp but that I might taste of honey-fritters! I will eat them for thee." Quoth she, "None may eat them, except he be hung up in my place." So he fell into the trap and unbound her; whereupon she bound him in her stead, after she had stripped him of his clothes and turband and put them on; then covering herself with his burnouse and mounting his horse, she rode to her house, where Zaynab asked her, "What meaneth this plight?"; and she answered, "They crucified me;" and told her all that had befallen her with the Badawi. This is how it fared with her; but as regards the watchmen, the first who woke roused his companions and they saw that the day had broken. So one of them raised his eyes and cried, "Dalilah." Replied the Badawi, "By Allah! I have not eaten all night. Have ye brought the honey-fritters?" All exclaimed, "This is a man and a Badawi," and one of them asked him, "O Badawi, where is Dalilah and who loosed her?" He answered, "Twas I; she shall not eat the honey-fritters against her will; for her soul abhorreth them." So they knew that the Arab was ignorant of her case, whom she had cozened, and said to one another, "Shall we flee or abide the accomplishment of that which Allah hath written for us?" As they were talking, up came the Chief of Police, with all the folk whom the old woman had cheated, and said to the guards, "Arise, loose Dalilah." Quoth the Badawi, "We have not eaten to-night. Hast thou brought the honey-fritters?" Whereupon the Wali raised his eyes to the cross and seeing the Badawi hung up in the stead of the old woman, said to the watchmen, "What is this?" "Pardon, O our lord!" "Tell me what hath happened." "We were weary with watching with thee on guard and said:—Dalilah is crucified. So we fell asleep, and when we awoke, we found the Badawi hung up in her

room ; and we are at thy mercy.” “ O folk, Allah’s pardon be upon you ! She is indeed a clever cheat ! ” Then they unbound the Badawi, who laid hold of the Master of Police, saying, “ Allah succour the Caliph against thee ! I look to none but thee for my horse and clothes ! ” So the Wali questioned him and he told him what had passed between Dalilah and himself. The magistrate marvelled and asked him, “ Why didst thou release her ? ” ; and the Badawi answered, “ I knew not that she was a felon.” Then said the others, “ O Chief of Police, we look to thee in the matter of our goods ; for we delivered the old woman into thy hands and she was in thy guard ; and we cite thee before the Divan of the Caliph.” Now the Emir Hasan had gone up to the Divan, when in came the Wali with the Badawi and the five others, saying, “ Verily, we are wronged men ! ” “ Who hath wronged you ? ” asked the Caliph ; so each came forward in turn and told his story, after which said the Master of Police, “ O Commander of the Faithful, the old woman cheated me also and sold me these five men as slaves for a thousand dinars, albeit they are free-born.” Quoth the Prince of True Believers, “ I take upon myself all that you have lost ” ; adding to the Master of Police, “ I charge thee with the old woman.” But he shook his collar, saying, “ O Commander of the Faithful, I will not answer for her ; for, after I had hung her on the cross, she tricked this Badawi and, when he loosed her, she tied him up in her room and made off with his clothes and horse.” Quoth the Caliph, “ Whom but thee shall I charge with her ? ” ; and quoth the Wali, “ Charge Ahmad al-Danaf, for he hath a thousand dinars a month and one-and-forty followers, at a monthly wage of an hundred dinars each.” So the Caliph said, “ Harkye, Captain Ahmad ! ” “ At thy service, O Commander of the Faithful,” said he ; and the Caliph cried, “ I charge thee to bring the old woman before us.” Replied Ahmad, “ I will answer for her.” Then the Caliph kept the Badawi and the five with him, — And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventh Night,

She resumed, It hath reached me, O auspicious King, that when the Caliph said to Calamity Ahmad, “ I charge thee to bring the old woman before us,” he said, “ I will answer for her, O Com-

mander of the Faithful!" Then the Caliph kept the Badawi and the five with him, whilst Ahmad and his men went down to their hall,¹ saying to one another, "How shall we lay hands on her, seeing that there are many old women in the town?" And quoth Ahmad to Hasan Shuman, "What counsellest thou?" Whereupon quoth one of them, by name Ali Kitf al-Jamal,² to Al-Danaf, "Of what dost thou take counsel with Hasan Shuman? Is the Pestilent one any great shakes?" Said Hasan, "O Ali, why dost thou disparage me? By the Most Great Name, I will not company with thee at this time!"; and he rose and went out in wrath. Then said Ahmad, "O my braves, let every sergeant take ten men, each to his own quarter and search for Dalilah." All did his bidding, Ali included, and they said, "Ere we disperse let us agree to rendezvous in the quarter Al-Kalkh." It was noised abroad in the city that Calamity Ahmad had undertaken to lay hands on Dalilah the Wily, and Zaynab said to her, "O my mother, art thou indeed a trickstress, do thou befool Ahmad al-Danaf and his company." Answered Dalilah, "I fear none save Hasan Shuman; " and Zaynab said, "By the life of my browlock, I will assuredly get thee the clothes of all the one-and-forty." Then she dressed and veiled herself and going to a certain druggist, who had a saloon with two doors, salamed to him and gave him an ashrafi and said to him, "Take this gold piece as a douceur for thy saloon and let it to me till the end of the day." So he gave her the keys and she fetched carpets and so forth on the stolen ass and furnishing the place, set on each raised pavement a tray of meat and wine. Then she went out and stood at the door, with her face unveiled and behold, up came Ali Kitf al-Jamal and his men. She kissed his hand; and he fell in love with her, seeing her to be a handsome girl, and said to her, "What dost thou want?" Quoth she, "Art thou Captain Ahmad al-Danaf?"; and quoth he, "No, but I am of his company and my name is Ali Camel-shoulder." Asked she, "Whither fare you?"; and he answered, "We go about in quest of a sharkish old woman, who hath stolen folk's good, and we mean to lay hands on her. But who art thou and what is thy business?" She replied, "My father was a taverner at Mosul and he died and left me much money. So I came hither, for fear of the Dignities, and asked

¹ Arab. "Ká'ah," their mess-room, barracks.

² i.e. Camel shoulder-blade.

the people who would protect me, to which they replied :—None but Ahmad al-Danaf.” Said the men, “ From this day forth, thou art under his protection ” ; and she replied, “ Hearten me by eating a bit and drinking a sup of water.”¹ They consented and entering, ate and drank till they were drunken, when she drugged them with Bhang and stripped them of their clothes and arms ; and on like wise she did with the three other companions. Presently, Calamity Ahmad went out to look for Dalilah, but found her not, neither set eyes on any of his followers, and went on till he came to the door where Zaynab was standing. She kissed his hand and he looked on her and fell in love with her. Quoth she, “ Art thou Captain Ahmad al-Danaf ? ” ; and quoth he, “ Yes : who art thou ? ” She replied, “ I am a stranger from Mosul. My father was a vintner at that place and he died and left me much money wherewith I came to this city, for fear of the powers that be, and opened this tavern. The Master of Police hath imposed a tax on me, but it is my desire to put myself under thy protection and pay thee what the police would take of me, for thou hast the better right to it.” Quoth he, “ Do not pay him aught : thou shalt have my protection and welcome.” Then quoth she, “ Please to heal my heart and eat of my victual.” So he entered and ate and drank wine, till he could not sit upright, when she drugged him and took his clothes and arms. Then she loaded her purchase on the Badawi’s horse and the donkey-boy’s ass and made off with it, after she had aroused Ali Kitf al-Jamal. Camel-shoulder awoke and found himself naked and saw Ahmad and his men drugged and stripped : so he revived them with the counter-drug and they awoke and found themselves naked. Quoth Calamity Ahmad, “ O lads, what is this ? We were going to catch her, and lo ! this strumpet hath caught us ! How Hasan Shuman will rejoice over us ! But we will wait till it is dark and then go away.” Meanwhile Pestilence Hasan said to the hall-keeper, “ Where are the men ? ” ; and as he asked, up they came naked ; and he recited these two couplets² :—

¹ So in the Brazil you are invited to drink a *copa d’agua* and find a splendid banquet. There is a smack of Chinese ceremony in this practice which lingers throughout southern Europe ; but the less advanced society is, the more it is fettered by ceremony and “ etiquette.”

² The Bresl. edit. (ix. 239) prefers these lines :—

Some of us be hawks and some sparrow-hawks, * And vultures some which at carion pike ;
And maidens deem all alike we be * But, save in our turbands, we’re not alike.

Men in their purposes are much alike, • But in their issues difference comes to light :

Of men some wise are, others simple souls ; • As of the stars some dull, some pearly bright.

Then he looked at them and asked, "Who hath played you this trick and made you naked ?"; and they answered, "We went in quest of an old woman, and a pretty girl stripped us." Quoth Hasan, "She hath done right well." They asked, "Dost thou know her ?"; and he answered, "Yes, I know her and the old trot too." Quoth they, "What shall we say to the Caliph ?"; and quoth he, "O Danaf, do thou shake thy collar before him, and he will say :—Who is answerable for her ; and if he ask why thou hast not caught her ; say thou :—We know her not ; but charge Hasan Shuman with her. And if he give her into my charge, I will lay hands on her." So they slept that night and on the morrow they went up to the Caliph's Divan and kissed ground before him. Quoth he, "Where is the old woman, O Captain Ahmad ?" But he shook his collar. The Caliph asked him why he did so, and he answered, "I know her not ; but do thou charge Hasan Shuman to lay hands on her, for he knoweth her and her daughter also." Then Hasan interceded for her with the Caliph, saying, "Indeed, she hath not played off these tricks, because she coveted the folk's stuff, but to show her cleverness and that of her daughter, to the intent that thou shouldst continue her husband's stipend to her and that of her father to her daughter. So an thou wilt spare her life I will fetch her to thee." Cried the Caliph, "By the life of my ancestors, if she restore the people's goods, I will pardon her on thine intercession !" And said the Pestilence, "Give me a pledge, O Prince of True Believers !" Whereupon Al-Rashid gave him the kerchief of pardon. So Hasan repaired to Dalilah's house and called to her. Her daughter Zaynab answered him and he asked her, "Where is thy mother ?" "Up-stairs," she answered ; and he said, "Bid her take the people's goods and come with me to the presence of the Caliph ; for I have brought her the kerchief of pardon, and if she will not come with a good grace, let her blame only herself." So Dalilah came down and tying the kerchief about her neck gave him the people's goods on the donkey-boy's ass and the Badawi's horse. Quoth he, "There remain the clothes of my Chief and his men"; and quoth she, "By the Most Great Name, 'twas not I who stripped them !" Rejoined Hasan, "Thou sayst sooth, it was thy daughter

Zaynab's doing, and this was a good turn she did thee." Then he carried her to the Divan and laying the people's goods and stuff before the Caliph, set the old trot in his presence. As soon as he saw her, he bade throw her down on the carpet of blood, whereat she cried, "I cast myself on thy protection, O Shuman!" So he rose and kissing the Caliph's hands, said, "Pardon, O Commander of the Faithful! Indeed, thou gavest me the kerchief of pardon." Said the Prince of True Believers, "I pardon her for thy sake: come hither, O old woman; what is thy name?" "My name is Wily Dalilah," answered she, and the Caliph said, "Thou art indeed crafty and full of guile." Whence she was dubbed Dalilah the Wily One. Then quoth he, "Why hast thou played all these tricks on the folk and wearied our hearts?" and quoth she, "I did it not of lust for their goods, but because I had heard of the tricks which Ahmad al-Danaf and Hasan Shuman played in Baghdad and said to myself:—I too will do the like. And now I have returned the folk their goods." But the ass-driver rose and said, "I invoke Allah's law¹ between me and her; for it sufficed her not to take my ass, but she must needs egg on the Moorish barber to tear out my eye-teeth and fire me on both temples."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the donkey-boy rose and cried out, "I invoke Allah's law between me and her; for it sufficed her not to take my ass, but she must needs egg on the barber to tear out my eye-teeth and fire me on both temples;" thereupon the Caliph bade give him an hundred dinars and ordered the dyer the like, saying, "Go; set up thy dyery again." So they called down blessings on his head and went away. The Badawi also took his clothes and horse and departed, saying, "'Tis henceforth unlawful and forbidden me to enter Baghdad and eat honey-fritters." And the others took their goods and went away. Then said the Caliph, "Ask a boon of

¹ Arab. Shar'a = holy law; here it especially applies to Al-Kisás = *lex talionis*, which would order her eye-tooth to be torn out.

me, O Dalilah!"; and she said, "Verily, my father was governor of the carrier-pigeons to thee and I know how to rear the birds; and my husband was town-captain of Baghdad. Now I wish to have the reversion of my husband and my daughter wisheth to have that of her father." The Caliph granted both their requests and she said, "I ask of thee that I may be portress of thy Khan." Now he had built a Khan of three stories, for the merchants to lodge in, and had assigned to its service forty slaves and also forty dogs he had brought from the King of the Sulaymániyah,¹ when he deposed him; and there was in the Khan a cook-slave, who cooked for the chattels and fed the hounds for which he let make collars. Said the Caliph, "O Dalilah, I will write thee a patent of guardianship of the Khan, and if aught be lost therefrom, thou shalt be answerable for it." "'Tis well," replied she; "but do thou lodge my daughter in the pavilion over the door of the Khan, for it hath terraced roofs, and carrier-pigeons may not be reared to advantage save in an open space." The Caliph granted her this also and she and her daughter removed to the pavilion in question, where Zaynab hung up the one-and-forty dresses of Calamity Ahmad and his company. Moreover, they delivered to Dalilah the forty pigeons which carried the royal messages, and the Caliph appointed the Wily One mistress over the forty slaves and charged them to obey her. She made the place of her sitting behind the door of the Khan, and every day she used to go up to the Caliph's Divan, lest he should need to send a message by pigeon-post and stay there till eventide whilst the forty slaves stood on guard at the Khan; and when darkness came on they loosed the forty dogs that they might keep watch over the place by night. Such were the doings of Dalilah the Wily One in Baghdad and much like them were

¹ i.e., of the Afghans. Sulaymáni is the Egypt and Hijazi term for an Afghan and the proverb says "Sulaymáni harámi"—the Afghan is a villainous man. See Pilgrimage i. 59, which gives them a better character. The Bresl. edit. simply says, "King Sulaymán."

THE ADVENTURES OF MERCURY ALI OF CAIRO.¹

Now as regards the works of Mercury 'Alí; there lived once at Cairo,² in the days of Saláh the Egyptian, who was Chief of the Cairo Police and had forty men under him, a sharper named Ali, for whom the Master of Police used to set snares and think that he had fallen therein; but, when they sought for him, they found that he had fled like zaybak, or quicksiler, wherefore they dubbed him Ali Zaybak or Mercury Ali of Cairo. Now one day, as he sat with his men in his hall, his heart became heavy within him and his breast was straitened. The hall-keeper saw him sitting with frowning face and said to him, "What aileth thee, O my Chief? If thy breast be straitened take a turn in the streets of Cairo, for assuredly walking in her markets will do away with thy irk." So he rose up and went out and threaded the streets awhile, but only increased in care and care. Presently, he came to a wine-shop and said to himself, "I will go in and drink myself drunken." So he entered and seeing seven rows of people in the shop, said, "Harkye, taverner! I will not sit except by myself." Accordingly, the vintner placed him in a chamber alone and set strong pure wine before him whereof he drank till he lost his senses. Then he sallied forth again and walked till he came to the road called Red, whilst the people left the street clear before him, out of fear of him. Presently, he turned and saw a water-carrier trudging along, with his skin and gugglet, crying out and saying, "O exchange! There is no drink but what raisins make, there is no love-delight but what of the lover we take and none sitteth in the place of honour save the sensible freke³!" So he said to him, "Here, give me to drink!" The water-carrier looked at him and gave him the gugglet which he took and gazing into it, shook it up and lastly poured it out on the ground.

¹ This is a sequel to the Story of Dalilah and both are highly relished by Arabs. The Bresl. Edit. ix. 245, runs both into one.

² Arab. Misr, Masr, the Capital, says Savary, applied alternately to Memphis, Fostat and Grand Cairo each of which had a Jizah (pron. Gízah), skirt, angle outlying suburb.

³ For the curious street-cries of old Cairo see Lane (M. E. chapt. xiv.) and my Pilgrimage (i. 120): here the rhymes are of Zabíb (raisins), hábib (lover) and labíb (man of sense).

Asked the water-carrier, "Why dost thou not drink?"; and he answered, saying, "Give me to drink." So the man filled the cup a second time and he took it and shook it and emptied it on the ground; and thus he did a third time. Quoth the water-carrier, "An thou wilt not drink, I will be off." And Ali said, "Give me to drink." So he filled the cup a fourth time and gave it to him; and he drank and gave the man a dinar. The water-carrier looked at him with disdain and said, belittling him, "Good luck to thee! Good luck to thee, my lad! Little folk are one thing and great folk another!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seben Hundred and Ninth Night,

She continued, It hath reached me, O auspicious King, that the water-carrier receiving the dinar, looked at the giver with disdain and said, "Good luck to thee! Good luck to thee! Little folk are one thing and great folk another." Now when Mercury Ali heard this, he caught hold of the man's gaberdine and drawing on him a poignard of price, such an one as that whereof the poet speaketh in these two couplets:—

Watered steel-blade, the world perfection calls, • Drunk with the viper poison
foes appals,
Cuts lively, burns the blood whene'er it falls ; • And picks up gems from
pave of marble halls ;¹

cried to him, "O Shaykh, speak reasonably to me! Thy water-skin is worth if dear three dirhams, and the gugglets I emptied on the ground held a pint or so of water." Replied the water-carrier "'Tis well," and Ali rejoined, "I gave thee a golden ducat: why, then dost thou belittle me? Say me, hast thou ever seen any more valiant than I or more generous than I?" Answered the water-carrier; "I have indeed, seen one more valiant than thou and eke more generous than thou; for, never, since women bare

¹ The Mac. and Bul. Edits. give two silly couplets of moral advice :—

Strike with thy stubborn steel, and never fear * Aught save the Godhead of Allmighty
Might ;
And shun ill practices and never show * Through life but generous gifts to human
sight.

The above is from the Bresl. Edit. ix. 247.

children, was there on earth's face a brave man who was not generous." Quoth Ali, and who is he thou deemest braver and more generous than I?" Quoth the other, "Thou must know that I have had a strange adventure. My father was a Shaykh of the Water-carriers who give drink in Cairo and, when he died, he left me five male camels, a he-mule, a shop and a house; but the poor man is never satisfied; or, if he be satisfied he dieth. So I said to myself:—I will go up to Al-Hijaz; and, taking a string of camels, bought goods on tick, till I had run in debt for five hundred ducats, all of which I lost in the pilgrimage. Then I said in my mind:—If I return to Cairo the folk will clap me in jail for their goods. So I fared with the pilgrims-caravan of Damascus to Aleppo and thence I went on to Baghdad, where I sought out the Shaykh of the Water-carriers of the city and finding his house I went in and repeated the opening chapter of the Koran to him. He questioned me of my case and I told him all that had betided me, whereupon he assigned me a shop and gave me a water-skin and gear. So I sallied forth a-morn trusting in Allah to provide, and went round about the city. I offered the gugglet to one, that he might drink; but he cried, "I have eaten naught whereon to drink; for a niggard invited me this day and set two gugglets before me; so I said to him:—O son of the sordid, hast thou given me aught to eat that thou offerest me drink after it? Wherefore wend thy ways, O water-carrier, till I have eaten somewhat: then come and give me to drink." Thereupon I accosted another and he said:—Allah provide thee! And so I went on till noon, without taking hansel, and I said to myself, Would Heaven I had never come to Baghdad! Presently, I saw the folk running as fast as they could; so I followed them and behold, a long file of men riding two and two and clad in steel, with double neck-rings and felt bonnets and burnouses and swords and bucklers. I asked one of the folk whose suite this was, and he answered, That of Captain Ahmad al-Danaf. Quoth I, And what is he? and quoth the other, He is town-captain of Baghdad and her Divan, and to him is committed the care of the suburbs. He getteth a thousand dinars a month from the Caliph and Hasan Shuman hath the like. Moreover, each of his men draweth an hundred dinars a month; and they are now returning to their barrack from the Divan. And lo! Calamity Ahmad saw me and cried out, Come give me drink. So I filled the cup and gave it him, and he shook it and emptied it

out, like unto thee ; and thus he did a second time. Then I filled the cup a third time and he took a draught as thou diddest ; after which he asked me, O water-carrier, whence comest thou ? And I answered, From Cairo, and he, Allah keep Cairo and her citizens ! What may bring thee thither ? So I told him my story and gave him to understand that I was a debtor fleeing from debt and distress. He cried, Thou art welcome to Baghdad ; then he gave me five dinars and said to his men, For the love of Allah be generous to him. So each of them gave me a dinar and Ahmad said to me, O Shaykh, what while thou abidest in Baghdad thou shalt have of us the like every time thou givest us to drink. Accordingly, I paid them frequent visits and good ceased not to come to me from the folk till, one day, reckoning up the profit I had made of them, I found it a thousand dinars and said to myself, The best thing thou canst do is to return to Egypt. So I went to Ahmad's house and kissed his hand, and he said, What seekest thou ? Quoth I, I have a mind to depart ; and I repeated these two couplets :—

Sojourn of stranger, in whatever land, o Is like the castle based upon the wind :

The breaths of breezes level all he raised. o And so on homeward-way's the stranger's mind.

I added, The caravan is about to start for Cairo and I wish to return to my people. So he gave me a she-mule and an hundred dinars and said to me, I desire to send somewhat by thee, O Shaykh ! Dost thou know the people of Cairo ? Yes, answered I ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Tenth Night,

She pursued, It hath reached me, O auspicious King, that when Ahmad al-Danaf had given the water-carrier a she-mule and an hundred dinars and said to him, "I desire to send a trust by thee. Dost thou know the people of Cairo ?" I answered (quoth the water-carrier), Yes ; and he said, Take this letter and carry it to Ali Zaybak of Cairo and say to him, Thy Captain saluteth thee and he is now with the Caliph. So I took the letter and journeyed back to Cairo, where I paid my debts and plied my water-carry-

ing trade ; but I have not delivered the letter, because I know not the abode of Mercury Ali." Quoth Ali, "O elder, be of good cheer and keep thine eyes cool and clear : I am that Ali, the first of the lads of Captain Ahmad : here with the letter !" So he gave him the missive and he opened it and read these two couplets :—

" O adornment of beauties to thee write I o On a paper that flies as the winds go by :

Could I fly, I had flown to their arms in desire, * But a bird with cut wings; how shall ever he fly ?"

" But after salutation from Captain Ahmad al-Danaf to the eldest of his sons, Mercury Ali of Cairo. Thou knowest that I tormented Salah al-Din the Cairene and befooled him till I buried him alive and reduced his lads to obey me, and amongst them Ali Kitf al-Jamal ; and I am now become town-captain of Baghdad in the Divan of the Caliph who hath made me overseer of the suburbs. An thou be still mindful of our covenant, come to me ; haply thou shalt play some trick in Baghdad which may promote thee to the Caliph's service, so he may appoint thee stipends and allowances and assign thee a lodging, which is what thou wouldest see and so peace be on thee." When Ali read this letter, he kissed it and laying it on his head, gave the water-carrier ten dinars ; after which he returned to his barracks and told his comrades and said to them, "I commend you one to other." Then he changed all his clothes and, donning a travelling cloak and a tarboosh, took a case, containing a spear of bamboo-cane, four-and-twenty cubits long, made in several pieces, to fit into one another. Quoth his lieutenant, " Wilt thou go a journey when the treasury is empty ? " ; and quoth Ali, " When I reach Damascus I will send you what shall suffice you." Then he set out and fared on, till he overtook a caravan about to start, whereof were the Shah-bandar, or Provost of the Merchants, and forty other traders. They had all loaded their beasts, except the Provost, whose loads lay upon the ground, and Ali heard his caravan-leader, who was a Syrian, say to the muleteers, " Bear a hand, one of you ! " But they reviled him and abused him. Quoth Ali in himself, " None will suit me so well to travel withal as this leader." Now Ali was beardless and well-favoured ; so he went up to and saluted the leader who welcomed him and said, " What seekest thou ? " Replied Ali, " O my uncle, I see

thee alone with forty mule-loads of goods ; but why hast thou not brought hands to help thee ? ” Rejoined the other, O my son, I hired two lads and clothed them and put in each one’s pocket two hundred dinars ; and they helped me till we came to the Dervishes’ Convent,¹ when they ran away.” Quoth Ali, “ Whither are you bound ? ” and quoth the Syrian, “ to Aleppo,” when Ali said, “ I will lend thee a hand.” Accordingly they loaded the beasts and the Provost mounted his she-mule and they set out he rejoicing in Ali ; and presently he loved him and made much of him and on this wise they fared on till nightfall, when they dismounted and ate and drank. Then came the time of sleep and Ali lay down on his side and made as if he slept ; whereupon the Syrian stretched himself near him and Ali rose from his stead and sat down at the door of the merchant’s pavilion. Presently, the Syrian turned over and would have taken Ali in his arms, but found him not and said to himself, “ Haply he hath promised another and he hath taken him ; but I have the first right and another night I will keep him.” Now Ali continued sitting at the door of the tent till nigh upon daybreak, when he returned and lay down near the Syrian, who found him by his side, when he awoke, and said to himself, “ If I ask him where he hath been, he will leave me and go away.” So he dissembled with him and they went on till they came to a forest, in which was a cave, where dwelt a rending lion. Now whenever a caravan passed, they would draw lots among themselves and him on whom the lot fell they would throw to the beast. So they drew lots and the lot fell not save upon the Provost of the Merchants. And lo ! the lion cut off their way awaiting his pray, wherefore the Provost was sore distressed and said to the leader, “ Allah disappoint the fortunes² of the far one and bring his journey to naught ! I charge thee, after my death, give my loads to my children.” Quoth Ali the Clever One, “ What meaneth all this ? ” So they told him the case and he said, “ Why do ye run from the tom-cat of the desert ? I warrant you I will kill him.” So the Syrian went to the Provost and told him of this and he said, “ If he slay him, I will give him

¹ Arab. “ Al-Khanakah ” now more usually termed a *Takíyah* (Pilgrim. i. 124).

² Arab. “ Ka’b al-ba’id ” (Bresl. Edit. ix. 255) = heel or ankle, metaph. for fortune, reputation : so the Arabs say the “ Ka’b of the tribe is gone ! ” here “ the far one ” = the caravan-leader.

a thousand dinars," and said the other merchants, "We will reward him likewise one and all." With this Ali put off his mantle and there appeared upon him a suit of steel ; then he took a chopper of steel¹ and opening it turned the screw ; after which he went forth alone and standing in the road before the lion, cried out to him. The lion ran at him, but Ali of Cairo smote him between the eyes with his chopper and cut him in sunder, whilst the caravan-leader and the merchants looked on. Then said he to the leader, "Have no fear, O nuncle !" and the Syrian answered, saying, "O my son, I am thy servant for all future time." Then the Provost embraced him and kissed him between the eyes and gave him the thousand dinars, and each of the other merchants gave him twenty dinars. He deposited all the coin with the Provost and they slept that night till the morning, when they set out again, intending for Baghdad, and fared on till they came to the Lion's Clump and the Wady of Dogs, where lay a villain Badawi, a brigand and his tribe, who sallied forth on them. The folk fled from the highwaymen, and the Provost said, "My monies are lost!" ; when, lo ! up came Ali in a buff coat hung with bells, and bringing out his long lance, fitted the pieces together. Then he seized one of the Arab's horses and mounting it cried out to the Badawi Chief, saying, "Come out to fight me with spears !" Moreover he shook his bells and the Arab's mare took fright at the noise and Ali struck the chief's spear and broke it. Then he smote him on the neck and cut off his head.² When the Badawin saw their chief fall, they ran at Ali, but he cried out, saying, "Allaho Akbar—God is Most Great!"—and, falling on them broke them and put them to flight. Then he raised the Chief's head on his spear-point and returned to the merchants, who rewarded him liberally and continued their journey, till they reached Baghdad. Thereupon Ali took his money from the Provost and committed it to the Syrian caravan-leader, saying, "When thou returnest to Cairo, ask for my barracks and give these monies to my deputy." Then he slept that night and on the morrow he entered the city and threading the streets enquired for Calamity

¹ Arab. "Sharit," from Sharata = he Scarified ; "Mishrat" = a lancet and "Sharifah" = a mason's rule. Mr. Payne renders "Sharit" by whinyard : it must be a chopper-like weapon, with a pin or screw (laulab) to keep the blade open like the snap of the Spaniard's cuchillo. Dozy explains it = épée, synonyme de Sayf.

² Text "Dimágh," a Persianism when used for the head : the word properly means brain or meninx.

Ahmad's quarters; but none would direct him thereto.¹ So he walked on, till he came to the square Al-Nafz, where he saw children at play, and amongst them a lad called Ahmad al-Lakit,² and said to himself, "O my Ali, thou shalt not get news of them but from their little ones." Then he turned and seeing a sweetmeat-seller bought Halwá of him and called to the children; but Ahmad al-Lakit drove the rest away and coming up to him, said, "What seekest thou?" Quoth Ali, "I had a son and he died and I saw him in a dream asking for sweetmeats: wherefore I have bought them and wish to give each child a bit." So saying, he gave Ahmad a slice, and he looked at it and seeing a dinar sticking to it, said, "Begone! I am no catamite: seek another than I." Quoth Ali, "O my son, none but a sharp fellow taketh the hire, even as he is a sharp one who giveth it. I have sought all day for Ahmad al-Danaf's barrack, but none would direct me thereto; so this dinar is thine an thou wilt guide me thither." Quoth the lad, "I will run before thee and do thou keep up with me, till I come to the place, when I will catch up a pebble with my foot³ and kick it against the door; and so shalt thou know it." Accordingly he ran on and Ali after him, till they came to the place, when the boy caught up a pebble between his toes and kicked it against the door so as to make the place known.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seben Hundred and Eleventh Night,

She resumed, It hath reached me, O auspicious King, that when Ahmad the Abortion had made known the place, Ali laid hold of him and would have taken the dinar from him, but could not; so he said to him, "Go: thou deservest largesse for thou art a sharp fellow, whole of wit and stout of heart. Inshallah, if I become a

¹ They were afraid even to stand and answer this remarkable ruffian.

² Ahmad the Abortion, or the Foundling, nephew (sister's son) of Zaynab the Coney-catcher. See supra, p. 145.

³ Here the sharp lad discovers the direction without pointing it out. I need hardly enlarge upon the prehensile powers of the Eastern foot: the tailor will hold his cloth between his toes and pick up his needle with it, whilst the woman can knead every muscle and at times catch a mosquito between the toes. I knew an officer in India whose mistress hurt his feelings by so doing at a critical time when he attributed her movement to pleasure.

captain to the Caliph, I will make thee one of my lads." Then the boy made off and Ali Zaybak went up to the door and knocked ; whereupon quoth Ahmad al-Danaf, "O doorkeeper, open the door ; that is the knock of Quicksilver Ali the Cairene." So he opened the door and Ali entered and saluted with the salam Ahmad who embraced him, and the Forty greeted him. Then Calamity Ahmad gave him a suit of clothes, saying, "When the Caliph made me captain, he clothed my lads and I kept this suit¹ for thee." Then they seated him in the place of honour and setting on meat they ate well and drink they drank hard and made merry till the morning, when Ahmad said to Ali, "Beware thou walk not about the streets of Baghdad, but sit thee still in this barrack." Asked Ali, "Why so ? Have I come hither to be shut up ? No, I came to look about me and divert myself." Replied Ahmad, "O my son, think not that Baghdad be like Cairo. Baghdad is the seat of the Caliphate ; sharpers abound therein and rogueries spring therefrom as worts spring out of earth." So Ali abode in the barrack three days when Ahmad said to him, "I wish to present thee to the Caliph, that he may assign thee an allowance." But he replied, "When the time cometh." So he let him go his own way. One day, as Ali sat in the barrack, his breast became straitened and his soul troubled and he said in himself, "Come, let us up and thread the ways of Baghdad and broaden my bosom." So he went out and walked from street to street, till he came to the middle bazar, where he entered a cook-shop and dined ;² after which he went out to wash his hands. Presently he saw forty slaves, with felt bonnets and steel cutlasses, come walking, two by two ; and last of all came Dalilah the Wily, mounted on a she-mule, with a gilded helmet which bore a ball of polished steel, and clad in a coat of mail, and such like. Now she was returning from the Divan to the Khan of which she was portress ; and when she espied Ali, she looked at him fixedly and saw that he resembled Calamity Ahmad in height and breadth. Moreover, he was clad in a striped

¹ Arab. "Hullah" = dress. In old days it was composed of the Burd or Ridá, the shoulder-cloth from 6 to 9 or 10 feet long, and the Izár or waistcloth which was either tied or tucked into a girdle of leather or metal. The woman's waistcloth was called Nitáh and descended to the feet while the upper part was doubled and provided with a Tikkah or string over which it fell to the knees overhanging the lower folds. This doubling of the "Hujrah," or part round the waist, was called the "Hubkah."

² Arab "Taghaddá," the dinner being at eleven a.m. or noon.

Abá-cloak and a burnous, with a steel cutlass by his side and similar gear, while valour shone from his eyes, testifying in favour of him and not in disfavour of him. So she returned to the Khan and going in to her daughter, fetched a table of sand, and struck a geomantic figure, whereby she discovered that the stranger's name was Ali of Cairo and that his fortune overcame her fortune and that of her daughter. Asked Zaynab, "O my mother, what hath befallen thee that thou hast recourse to the sand-table?" Answered Dalilah, "O my daughter, I have seen this day a young man who resembleth Calamity Ahmad, and I fear lest he come to hear how thou didst strip Ahmad and his men and enter the Khan and play us a trick, in revenge for what we did with his chief and the forty; for methinks he has taken up his lodging in Al-Danaf's barrack." Zaynab rejoined, "What is this? Methinks thou hast taken his measure." Then she donned her fine clothes and went out into the streets. When the people saw her, they all made love to her and she promised and sware and listened and coquettled and passed from market to market, till she saw Ali the Cairene coming, when she went up to him and rubbed her shoulder against him. Then she turned and said, "Allah give long life to folk of discrimination!" Quoth he, "How goodly is thy form! To whom dost thou belong?"; and quoth she, "To the gallant¹ like thee;" and he said, "Art thou wife or spinster?" "Married," said she. Asked Ali, "Shall it be in my lodging or thine?"² and she answered, "I am a merchant's daughter and a merchant's wife and in all my life I have never been out of doors till to-day, and my only reason was that when I made ready food and thought to eat, I had no mind thereto without company. When I saw thee, love of thee entered my heart: so wilt thou deign solace my soul and eat a mouthful with me?" Quoth he, "Whoso is invited, let him accept." Thereupon she went on and he followed her from street to street, but presently he bethought himself and said, "What wilt thou do and thou a stranger? Verily 'tis said:— Whoso doth whoredom in his strangerhood, Allah will send him

¹ Arab. Ghandúr for which the Dictionaries give only "fat, thick." It applies in Arabia especially to a Harámi, brigand or freebooter, most honourable of professions, slain in foray or fray, opposed to "Fatís" or carrion (the *corps crève* of the Klephs), the man who dies the straw-death. Pilgrimage iii. 66.

² My fair readers will note with surprise how such matters are hurried in the East. The picture is, however, true to life in lands where "flirtation" is utterly unknown and, indeed, impossible.

back disappointed. But I will put her off from thee with fair words." So he said to her, "Take this dinar and appoint me a day other than this;" and she said, "By the Mighty Name, it may not be but thou shalt go home with me as my guest this very day and I will take thee to fast friend." So he followed her till she came to a house with a lofty porch and a wooden bolt on the door and said to him, "Open this lock."¹ Asked he "Where is the key?"; and she answered, "'Tis lost." Quoth he, "Whoso openeth a lock without a key is a knave whom it behoveth the ruler to punish, and I know not how to open doors without keys?"² With this she raised her veil and showed him her face, whereat he took one glance of eyes that cost him a thousand sighs. Then she let fall her veil on the lock and repeating over it the names of the mother of Moses, opened it without a key and entered. He followed her and saw swords and steel-weapons hanging up; and she put off her veil and sat down with him. Quoth he to himself, "Accomplish what Allah hath decreed to thee," and bent over her, to take a kiss of her cheek; but she caught the kiss upon her palm, saying, "This beseemeth not but by night." Then she brought a tray of food and wine, and they ate and drank; after which she rose and drawing water from the well, poured it from the ewer over his hands, whilst he washed them. Now whilst they were on this wise, she cried out and beat upon her breast, saying, "My husband had a signet-ring of ruby, which was pledged to him for five hundred dinars, and I put it on; but 'twas too large for me, so I straitened it with wax, and when I let down the bucket,³ that ring must have dropped into the well. So turn thy face to the door, the while I doff my dress and go down into the well and fetch it." Quoth Ali, "'Twere shame on me that thou shouldst go down there I being present; none shall do it save I." So he put off his clothes and tied the rope about himself and she let him down into the well. Now there was much water therein and she said to him, "The rope is too short; loose thyself and drop down." So he did himself loose from the rope and dropped into the water, in which he sank fathoms deep without touching bottom; whilst she donned her mantilla and taking his clothes, returned to her mother—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Zabbah," the wooden bolt (before noticed) which forms the lock and is opened by a slider and pins. It is illustrated by Lane (M. E. Introduction).

² i.e. I am not a petty thief.

³ Arab. Satl = kettle, bucket. Lat. Situla (?)

Noþ when it was the Seven Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that when Ali of Cairo was in the well, Zaynab donned her mantilla and, taking his clothes, returned to her mother and said, "I have stripped Ali the Egyptian and cast him into the Emir Hasan's well, whence alas for his chance of escaping!"¹ Presently, the Emir Hasan, the master of the house, who had been absent at the Divan, came home and, finding the door open, said to his Syce, "Why didst thou not draw the bolt?" "O my lord," replied the groom, "indeed I locked it with my own hand." The Emir cried, "As my head liveth, some robber hath entered my house!" Then he went in and searched, but found none and said to the groom, "Fill the ewer, that I may make the Wuzu-ablution." So the man lowered the bucket into the well but, when he drew it up, he found it heavy and looking down, saw something therein sitting; whereupon he let it fall into the water and cried out, saying, "O my lord, an Ifrit came up to me out of the well!" Replied the Emir, "Go and fetch four doctors of the law, that they may read the Koran over him, till he go away." So he fetched the doctors and the Emir said to them, "Sit round this well and exorcise me this Ifrit." They did as he bade them; after which the groom and another servant lowered the bucket again and Ali clung to it and hid himself under it patiently till he came near the top, when he sprang out and landed among the doctors, who fell a-cuffing one another and crying out, "Ifrit! Ifrit!" The Emir looked at Ali and seeing him a young man, said to him, "Art thou a thief?" "No," replied Ali; "Then what dost thou in the well?" asked the Emir; and Ali answered, "I was asleep and dreamt a wet dream;² so I went down to the Tigris to wash myself and dived, whereupon the current carried me under the earth and I came up in this well." Quoth the other, "Tell the truth."³ So Ali told him all that had befallen him, and the Emir gave him an old

¹ i.e. "there is no chance of his escaping." It may also mean, "And far from him (Hayhát) is escape."

² Arab. "Ihtilám," the sign of puberty in boy or girl; this, like all emissions of semen, voluntary or involuntary, requires the Ghuzl or total ablution before prayers can be said, etc. See vol. v. 199, in the Tale of Tawaddud.

³ This is the way to take an Eastern when he tells a deliberate lie; and it often surprises him into speaking the truth.

gown and let him go. He returned to Calamity Ahmad's lodging and related to him all that had passed. Quoth Ahmad, "Did I not warn thee that Baghdad is full of women who play tricks upon men?" And quoth Ali Kitf al-Jamal, "I conjure thee by the Mighty Name, tell me how it is that thou art the chief of the lads of Cairo and yet hast been stripped by a girl?" This was grievous to Ali and he repented him of not having followed Ahmad's advice. Then the Calamity gave him another suit of clothes and Hasan Shuman said to him, "Dost thou know the young person?" "No," replied Ali; and Hasan rejoined, "'Twas Zaynab, the daughter of Dalilah the Wily, the portress of the Caliph's Khan ; and hast thou fallen into her toils, O Ali?" Quoth he, "Yes," and quoth Hasan, "O Ali, 'twas she who took thy Chief's clothes and those of all his men." "This is a disgrace to you all!" "And what thinkest thou to do?" "I purpose to marry her." "Put away that thought far from thee, and console thy heart of her." "O Hasan, do thou counsel me how I shall do to marry her." "With all my heart : if thou wilt drink from my hand and march under my banner, I will bring thee to thy will of her." "I will well." So Hasan made Ali put off his clothes ; and, taking a cauldron heated therein somewhat as it were pitch, wherewith he anointed him and he became like unto a blackamoor slave. Moreover, he smeared his lips and cheeks and pencilled his eyes with red Kohl.¹ Then he clad him in a slave's habit and giving him a tray of kabobs and wine, said to him, "There is a black cook in the Khan who requires from the bazar only meat ; and thou art now become his like ; so go thou to him civilly and accost him in friendly fashion and speak to him in the blacks' lingo, and salute him, saying, 'Tis long since we met in the beer-ken. He will answer thee, I have been too busy : on my hands be forty slaves, for whom I cook dinner and supper, besides making ready a tray for Dalilah and the like for her daughter Zaynab and the dogs' food. And do thou say to him, Come, let us eat kabobs and lush swipes.² Then go with him into the saloon and make him drunken and question him of his service, how many dishes and what dishes he hath to cook, and ask him of

¹ The conjunctiva in Africans is seldom white; often it is red and more frequently yellow.

² So in the texts, possibly a clerical error for the wine which he had brought with the kabobs. But beer is the especial tipple of African slaves in Egypt.

the dogs' food and the keys of the kitchen and the larder ; and he will tell thee ; for a man, when he is drunken, telleth all he would conceal were he sober. When thou hast done this drug him and don his clothes and sticking the two knives in thy girdle, take the vegetable-basket and go to the market and buy meat and greens, with which do thou return to the Khan and enter the kitchen and the larder and cook the food. Dish it up and put Bhang in it; so as to drug the dogs and the slaves and Dalilah and Zaynab and lastly serve up. When all are asleep, hie thee to the upper chamber and bring away every suit of clothes thou wilt find hanging there. And if thou have a mind to marry Zaynab, bring with thee also the forty carrier-pigeons." So Ali went to the Khan and going in to the cook, saluted him and said, "Tis long since I have met thee in the beer-ken." The slave replied, "I have been busy cooking for the slaves and the dogs." Then he took him and making him drunken, questioned him of his work. Quoth the kitchener, "Every day I cook five dishes for dinner and the like for supper ; and yesterday they sought of me a sixth dish,¹ yellow rice,² and a seventh, a mess of cooked pomegranate seed." Ali asked, "And what is the order of thy service ?" and the slave answered, "First I serve up Zaynab's tray, next Dalilah's ; then I feed the slaves and give the dogs their sufficiency of meat, and the least that satisfies them is a pound each." But, as fate would have it, he forgot to ask him of the keys. Then he drugged him and donned his clothes ; after which he took the basket and went to the market. There he bought meat and greens.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirteenth Night,

She continued, It hath reached me, O auspicious King, that Ali of Cairo, after drugging the cook-slave with Bhang, took the two knives which he stuck in his belt and, carrying the vegetable-

¹ Arab. Laun, prop. == color, hue ; but applied to species and genus, our "kind" ; and especially to dishes which differ in appearance ; whilst in Egypt it means any dish.

² Arab. "Zardah" == rice dressed with honey and saffron. Vol. ii. 313. The word is still common in Turkey.

basket, went to the market where he bought meat and greens; and, presently returning to the Khan, he saw Dalilah seated at the gate, watching those who went in and came out, and the forty slaves with her, armed. So he heartened his heart and entered; but Dalilah knew him and said to him, "Back, O captain of thieves! Wilt thou play a trick on me in the Khan?" Thereupon he (dressed as a slave) turned and said to her, "What sayest thou, O portress?" She asked, "What hast thou done with the slave, our cook?; say me if thou hast killed or drugged him?" He answered, "What cook? Is there here another slave-cook than I?" She rejoined, "Thou liest, thou art Mercury Ali the Cairene." And he said to her, in slaves' patois, "O portress, are the Cairenes black or white? I will slave for you no longer." Then said the slaves to him, "What is the matter with thee, O our cousin?" Cried Dalilah, "This is none of your uncle's children, but Ali Zaybak the Egyptian; and meseems he hath either drugged your cousin or killed him." But they said, "Indeed this is our cousin Sa'adu'llah the cook;" and she, "Not so, 'tis Mercury Ali, and he hath dyed his skin." Quoth the sharper, "And who is Ali? I am Sa'adu'llah." Then she fetched unguent of proof, with which she anointed Ali's forearm and rubbed it; but the black did not come off; whereupon quoth the slaves, "Let him go and dress us our dinner." Quoth Dalilah, "If he be indeed your cousin, he knoweth what you sought of him yesternight¹ and how many dishes he cooketh every day." So they asked him of this and he said, "Every day I cook you five dishes for the morning and the like for the evening meal, lentils and rice and broth and stew² and sherbet of roses; and yesternight ye sought of me a sixth dish and a seventh, to wit yellow rice and cooked pomegranate seed." And the slaves said "Right!" Then quoth Dalilah, "In with him and if he know the kitchen and the larder, he is indeed your cousin; but, if not, kill him." Now the cook had a cat which he had brought up, and whenever he entered the kitchen it would stand at the door and spring to his back, as soon as he went in. So, when Ali entered, the cat saw him and jumped on his shoulders; but he threw it off and it ran before him to the door of the kitchen

¹ Arab. "Laylat Ams," the night of yesterday (Al-bárihah) not our "last night" which would be the night of the day spoken of.

² Arab. "Yakhni," a word much used in Persia and India and properly applied to the complicated broth prepared for the rice and meat. For a good recipe see Herklots, Appendix xxix.

and stopped there. He guessed that this was the kitchen door ; so he took the keys and seeing one with traces of feathers thereon, knew it for the kitchen key and therewith opened the door. Then he entered and setting down the greens, went out again, led by the cat, which ran before him and stopped at another door. He guessed that this was the larder and seeing one of the keys marked with grease, knew it for the key and opened the door therewith ; whereupon quoth the slaves, "O Dalilah, were he a stranger, he had not known the kitchen and the larder, nor had he been able to distinguish the keys thereof from the rest ; verily, he is our cousin Sa'adu'llah." Quoth she, "He learned the places from the cat and distinguished the keys one from the other by the appearance : but this cleverness imposeth not upon *me*." Then he returned to the kitchen where he cooked the dinner and, carrying Zaynab's tray up to her room, saw all the stolen clothes hanging up ; after which he went down and took Dalilah her tray and gave the slaves and the dogs their rations. The like he did at sundown and drugged Dalilah's food and that of Zaynab and the slaves. Now the doors of the Khan were opened and shut with the sun. So Ali went forth and cried out, saying, "O dwellers in the Khan, the watch is set and we have loosed the dogs ; whoso stirreth out after this can blame none save himself." But he had delayed the dogs' supper and put poison therein ; consequently when he set it before them, they ate of it and died while the slaves and Dalilah and Zaynab still slept under Bhang. Then he went up and took all the clothes and the carrier-pigeons and, opening the gate, made off to the barrack of the Forty, where he found Hasan Shuman the Pestilence who said to him, "How hast thou fared ?" Thereupon he told him what had passed and he praised him. Then he caused him put off his clothes and boiled a decoction of herbs wherewith he washed him, and his skin became white as it was ; after which he donned his own dress and going back to the Khan, clad the cook in the habit he had taken from him and made him smell to the counter-drug ; upon which the slave awoke and going forth to the greengrocer's, bought vegetables and returned to the Khan. Such was the case with Al-Zaybak of Cairo ; but as regards Dalilah the Wily, when the day broke, one of the lodgers in the Khan came out of his chamber and, seeing the gate open and the slaves drugged and the dogs dead, he went in to her and found her lying drugged, with a scroll on her neck and at her head a sponge steeped in the counter-drug. He set the sponge to her nostrils and she awoke and

asked, "Where am I?" The merchant answered, "When I came down from my chamber I saw the gate of the Khan open and the dogs dead and found the slaves and thee drugged." So she took up the paper and read therein these words, "None did this deed save Ali the Egyptian." Then she awoke the slaves and Zaynab by making them smell the counter-Bhang and said to them, "Did I not tell you that this was Ali of Cairo?"; presently adding to the slaves, "But do ye conceal the matter." Then she said to her daughter, "How often have I warned thee that Ali would not forego his revenge? He hath done this deed in requital of that which thou diddest with him and he had it in his power to do with thee other than this thing; but he refrained therefrom out of courtesy and a desire that there should be love and friendship between us." So saying, she doffed her man's gear and donned woman's attire¹ and, tying the kerchief of peace about her neck, repaired to Ahmad al-Danaf's barrack. Now when Ali entered with the clothes and the carrier-pigeons, Hasan Shuman gave the hall-keeper the price of forty pigeons and he bought them and cooked them amongst the men. Presently there came a knock at the door and Ahmad said, "That is Dalilah's knock: rise and open to her, O hall-keeper." So he admitted her and—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fourteenth Night,

She pursued, It hath reached me, O auspicious King, that when Dalilah was admitted, Hasan asked her, "What bringeth thee hither, O ill-omened old woman? Verily, thou and thy brother Zurayk the fishmonger are of a piece!"; and she answered, "O captain I am in the wrong and this my neck is at thy mercy; but tell me which of you it was that played me this trick?" Quoth Calamity Ahmad, "'Twas the first of my lads." Rejoined Dalilah, "For the sake of Allah intercede with him to give me back the carrier-pigeons and what not, and thou wilt lay me under great obligation." When Hasan heard this he said, "Allah requite thee, O Ali! Why didst thou cook the pigeons?"; and Ali answered, "I knew not that they were carrier-pigeons." Then said Ahmad, "O hall-keeper bring us the cooked pigeons." So he brought them and Dalilah took a piece and tasting it, said, "This is none of the

¹ In token of defeat and in acknowledgment that she was no match for men.